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TO THE

ECCLESIASTICAL HISTORY

OF THE

UNITED STATES OF AMERICA.

BY FRANCIS L. HAWKS,

RECTOR OF ST. THOMAS' CHURCH, NEW-YORK.

VOL. I.

NEW-YORK:

PUBLISHED BY HARPER & BROTHERS,

NO. 82 CLIFF-STREET.

1836.

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A

NARRATIVE OF EVENTS

CONNECTED WITH THE

RISE AND PROGRESS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN VIRGINIA.

TO WHICH IS ADDED AN APPENDIX, CONTAINING THE JOURNALS OF THE CONVENTIONS IN VIRGINIA FROM THE COMMENCEMENT TO THE PRESENT TIME.

NEW-YORK:

PUBLISHED BY HARPER & BROTHERS,

NO. 82 CLIFF-STREET.

1836.

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TO THE

RIGHT REVEREND WILLIAM WHITE, D.D.,

Bishop of the Protestant Episcopal Church in the Diocess of Pennsylvania, and Senior Bishop of the Protestant Episcopal Church in the United States.

Right Reverend and Dear Sir,

If it were in my power to consult my brethren of the clergy, I am sure that all would name you as the individual to whom a work, concerning any part of the Protestant Episcopal church in this country should most properly be inscribed. To this consideration of propriety, allow me to add, that *I*, at least, find another in the ready kindness and advice with which you have furthered my purposes, and encouraged my efforts in the prosecution of this work.

I beg leave, therefore, to offer it as the humble tribute of affectionate respect justly due to one who for more than half a century has watched the progress of the church in America; and who to the piety which becomes a prelate adds the learning of a scholar, and the courtesy of a gentleman.

With affectionate veneration,

I am, sir, your grateful friend and servant,

The Author.

367126

PREFACE.

It is now more than five years since the author of this work undertook, with the aid of a valued friend,* the task of collecting such fragments of the history of the Protestant Episcopal church in the United States as, having escaped the ravages of time, were to be found among the manuscripts of the earlier clergy, or rested in the less secure repository of the memory of the aged.

Encouraged in the undertaking by many of the bishops and clergy of the church, the plan originally proposed was, to preserve in the form of annals the facts thus saved from oblivion, for the benefit of some future historian who might attempt a connected narrative of events, believed to possess some interest, at least for Episcopalians. After some progress had been made in the work, and materials, both more numerous and more valuable than had been anticipated, had accumulated on the hands of those who had undertaken the task—death removed the colleague of the author, and he was left to pursue alone a work which, in addition to the interest it had for him, afforded also a melancholy pleasure by often recalling the memory of a buried friend.

It was not until some time afterward, that it occurred

* The Rev. Edward Rutledge of South Carolina.

to the writer, that his labour might prove more acceptable to the members of the communion to which he belonged, should he attempt himself the narrative which he had hoped might at a future period proceed from some pen more fitted for the task than his own. He, accordingly, (not, however, without some distrust of himself,) selected Virginia as being the oldest state in the Union, and the result is in the reader's hands. Had he supposed that he was adding nothing to what already existed touching the history of his country, it would have been his duty to be silent; for he who publishes a book can justify it to a becoming sense of modesty only by the hope that he is communicating something which is new, or happily enforcing something which is old. The author, therefore, ventures to hope that in this contribution to the Ecclesiastical History of the United States, (as yet an almost untrodden field,) he has performed a work not entirely useless. That it has faults, no one knows better than he who wrote it; that it contains errors, is not improbable; for in the labour of research, which it will here be seen has not been small, it is scarcely possible always to avoid mistake: for the faults, the author begs indulgence; and of the errors, if such there be, he can only say they were undesigned.

It was impossible to write upon the subject treated of in the following pages, without sometimes adverting to religious denominations different from that to which the author belongs. There were events affecting the Episcopal church in Virginia, in which they were actors, and a regard for truth required the notice of them.

A Protestant Episcopalian, not merely from the prejudices of early education, but from the deliberate examination and conviction of his riper years, it is not improbable that the author's affection for the faith of his fathers may sometimes be seen. Of the peculiarities of his creed, he will here only say, that he has not sought unnecessarily to obtrude them; and as little has he endeavoured to keep them out of sight. It may be (for he claims no exemption from the infirmities of human nature) that, however anxious to eradicate prejudice, he has not always succeeded in the effort to do so; he has, however, endeavoured to speak of that church, which he does not hesitate to say he loves best, with an impartiality too proud to cover up its faults, and an honesty too stern to hide its delinquencies. That church has sometimes erred, and the author has said so. If he knows his own heart, he never had in view, in his work, an object so contemptible as that of writing eulogy under the guise of history. His wish has been to tell the *truth* as far as he could discover it; and if in doing this, a blow fell, it mattered but little to him where it alighted. But he owes it to himself to add, that he has uniformly spoken of other religious denominations with respect; for he freely owns that the love of his own religious system does not, to his mind, impose upon him the necessity of hating either the persons or the creeds of others. He may lament what he deems their mistakes, and yet hopes to be pardoned, should he doubt whether *insult* be their best corrective. He would rather burn his book than wilfully inflict a wanton injury upon the personal feelings of any sincere Christian: and if he has incautiously so done in

these pages, he here humbly begs forgiveness of God and of the injured.

A word more as to his plan. The present volume is an experiment. Should it succeed, and the life of the writer be prolonged, it will be followed by others; for there are materials on hand to furnish a volume for each of the older diocesses. Indeed, with respect to some of them, the story is partly written; whether it will ever be published, depends less upon the author than upon others. Another motive for sending forth this volume now, is to be found in the fact, that it has recently been made the duty of the author, by the church to which he belongs, to collect and preserve all that he can, tending to illustrate any portion of its history. He has, therefore, hoped that by bringing before his brethren a specimen, exhibiting the nature of the task in which he is engaged, some among them may be induced to furnish information, and thus contribute materials for future volumes.

He need not add, that for all such aid he will feel most grateful. Should he thereby procure nothing more than copies of the *early journals* of the several diocesses, a work of some importance will be accomplished. Very few, if any, complete sets of diocesan convention journals are now in existence; the author, therefore, considers the appendix, containing the records of the Virginia church, (which he has here reprinted, at the request of many of his brethren,) as not the least useful part of this book. The Episcopalian of Virginia, has in the volume all that industrious research was able to collect concerning the history of his own church. Should another edition ever

be called for, the kindness of his Virginia brethren may enable the author to make a book more worthy of their acceptance.

In conclusion, the author would remark that his labours in preparing this book, have shown him that the materials are more ample than they are generally supposed to be, for the history of all the leading religious denominations in the United States. Something has, indeed, been done for American ecclesiastical history, but more remains to be accomplished; and, therefore, he would respectfully suggest to his fellow Christians of other denominations, the propriety of preserving their several histories, without which the book of our national story must always be incomplete.*

* The principal works upon the subject are as follows: Among the Baptists.—Benedict's History of the Baptists; Semple's History of the Virginia Baptists; Backus's Church History of New-England; and the late Memoir of Roger Williams, by Professor Knowles.

Methodists.—The Journals of Mr. Asbury and Dr. Coke; the several Lives of Messrs. Wesley and Coke, with the minutes of conferences.

Presbyterians and Congregationalists.—Fragments of the history of these denominations are to be found in several books. The minutes of many of the presbyteries are believed to be perfect, and probably those of the synods are. The late Ebenezer Hazard, Esq., who was well qualified for the task, commenced, with the sanction of the Presbyterian church, the collection of materials for a history of that denomination, but it was not completed, nor is there any regular history of the Presbyterians in the United States. The materials however are abundant. The ecclesiastical history of Massachusetts is to be found among the valuable papers published by the Massachusetts Historical Society; an institution, whose example is worthy of imitation.

Reformed Dutch.—The author knows of but little in print touching this denomination, except in the periodical publications which belong to it.

Protestant Episcopal.—There is nothing in print, with the exception of Bishop White's Memoirs, (a new edition of which is now in press,) and the Journals of the General and Diocesan Conventions.

If the effort now respectfully submitted to the public, and especially to the Episcopal community, should serve in the humble office of a guide, to direct the researches of some future historian; if it should contribute to strengthen the attachment of but one man who already loves the church, or to soften the hostility of one who does not, the author will feel that he has not laboured in vain: for his book is the offering of filial affection to that church, in the communion of which he has, through life, found his best comfort, and in the bosom of which he trusts to enjoy, in death, a Christian's consolation.

New-York, December, 1835.

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CHAPTER I.

1606–1618.

The Rev. Mr. Hunt, one of the first Colonists—His Prudence, Piety, and Christian Temper—First Administration of the Sacrament in Virginia—First Church at James Town; Destruction by Fire—First recorded Marriage in the Colony—Church placed under Martial Law—Second Church at Henrico—Rev. Mr. Whitaker; his Character; "The Apostle of Virginia"—Baptism and Marriage of Pocahontas—Character of the first Clergymen—Instance of the Influence of the Clergy.

Among the early records which communicate the history of the permanent settlement of Virginia, is to be found the name of a clergyman, whose modest worth and Christian character form an appropriate introduction to a narrative which records the progress of that church to which he belonged. This clergyman was the Rev. Robert Hunt, one of the petitioners for the charter granted by James I. to the London Company, on the 10th of April, 1606. How far the determination to become one of the first emigrants may have influenced Mr. Hunt, in soliciting the charter, can-

not now be known with certainty: it is probable, however, that it was not without its weight; as we find him, on the 19th of December, 1606, embarking for Virginia with the leaders of the infant colony about to be planted under the auspices of the newly formed Company. And fortunate was it for the enterprise that such was the case. An unhappy jealousy arising between the individuals who were to compose the council of the colony threatened ruin to the whole undertaking, until the prudent conduct and pious exhortations of Mr. Hunt succeeded in allaying their mutual animosity. It is but justice to the memory of this worthy man to state, that scanty as are the materials from which to form an estimate of his character, enough is still recorded to show that it was one of which no clergyman need to be ashamed. His heart was in the business, and he wanted not resolution to accomplish the object. "On the 19th of December, 1606," (says one who bore a part in the enterprise,) "wee set saile, but by vnprosperous winds were kept six weekes in the sight of England; all which time, Mr. Hunt, our preacher, was so weake and sicke that few expected his recouric; yet, although we were but ten or twelve miles from his habitation, (the time wee were in the Downes,) and notwithstanding the stormy weather, nor the scandalous imputation (of some few little better than atheists, of the greatest rank amongst us) suggested against him, all this could never force from him so much as a seeming desire to leaue the businesse, but preferred the seruice of God, in so good a voyage, before any affection to contest with his godlesse foes, whose disastrous designs (could they haue prevailed) had euen then ouerthrowne the businesse, so many discontents did then arise, had he not with the water of patience and his godly exhortations (but chiefly by his true deuoted examples) quenched those flames of enuy and dissension."*

* 4 Purchas's Pilgrims, p. 1705.

Not an incident is related of him which does not illustrate the possession of a Christian spirit. The wholesome influence by which he was enabled to control the angry passions of his companions, was probably founded in their respect for his consistent piety: and as we hear of no efforts made to enrich himself in the colony, it is not difficult to believe that his emigration resulted from an honest desire to supply the ministrations of the gospel to the destitute and benighted. This, it should be recollected, was one of the avowed objects expressed in the king's instructions to the Company, "That the said presidents, councils, and the ministers should provide that the true word and service of God be preached, planted, and used, not only in the said colonies, but also as much as might be among the savages bordering upon them, according to the rites and doctrines of the Church of England." Indeed, by those who made the first efforts to colonize Virginia, the diffusion of Christianity was always held forth as one of the objects of the enterprise. As far back as 1588, when Sir Walter Raleigh made an assignment of his patent to Thomas Smith and others, he accompanied it with a donation of one hundred pounds, "for the propagation of the Christian religion in Virginia."* It was also enjoined in the royal instructions, issued in 1606, "that all persons should kindly treat the savage and heathen people in those parts, and use all proper means to draw them to the true service and knowledge of God."† And the first charter assigns as one of the reasons for the grant, that the contemplated undertaking was "a work which may, by the providence of Almighty God, hereafter tend to the glory of his divine majesty, in propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God."‡

* Burk's Hist. of Virginia, vol. i. p. 66.

† Ibid. p. 91.

‡ 1 Charter—1 Hazard's State Papers, 51.

On the 26th of April, 1607, the little fleet of three ships entered the Chesapeake; and on the 13th of May the colonists landed. Upon a peninsula which projects from the northern shore of James River may still be seen the ruins of a tower which once formed part of a Christian church; and this, with its surrounding graveyard, is now almost the only memorial left to mark the site of what once was James Town. Here it was that the emigrants debarked, and on this ground was erected the first church in Virginia. Scarcely, however, had the colonists landed, before the pious interposition of Mr. Hunt again became necessary to appease the animosity of the president of the council and the celebrated Captain Smith. His effort proved successful. Smith was received into the council; and on the 14th of May partook, with his rival, of the sacrament of the Lord's Supper, which was then administered for the first time in Virginia. James Town was the first permanent habitation of the English in America; and Virginia commenced its career of civilization with one of the most impressive solemnities of the Christian church.

To trace the gradual progress of this little band of pioneers, in the establishment of a colony which "grew up in misery," might afford matter of painful interest; but it comports not with the purpose of this narrative to allude to any transactions in the infant settlement, other than those which are connected with the condition and progress of the church. The piety of the emigrants, stimulated by the exhortations of their teacher, led to the almost immediate erection of an edifice, humble, indeed, as were the rude habitations by which it was surrounded, but hallowed as the place dedicated to the worship of the Almighty. A few months only had elapsed before a fire accidentally commencing in the storehouse, speedily communicated to the other buildings of the village, (for the whole town was thatched with reeds,) and the church shared in the common calamity. The incident served to bring out into bolder

relief the Christian virtues of the worthy clergyman. Mr. Hunt had taken with him his library, which, though not large, was, under the circumstances, doubly valuable; and this, together with every thing he had, was consumed. With the church destroyed and the town in ashes, without a shelter for his head or clothing for his nakedness, deprived of a source of enjoyment which the man of books knows how to appreciate, and with the sorrows and sufferings of his fellow-creatures to excite his warmest sympathies, it would not have been wonderful had the weakness of human nature been heard in the murmurs of despondency; but no groan escaped him. Disease also was added to the list of afflictions; for between the months of May and September no less than *one-half* of the colonists died; and yet it is recorded of this excellent man that he never was heard to repine,* but, meeting with a submissive and cheerful spirit these successive visitations of Providence, he encouraged his drooping companions; and supported by the persevering energy of Captain Smith, the true father of Virginia, he exhorted the wavering and comforted the despairing; so that in the spring of 1608 he found the reward of his labours in the town rebuilt and the church restored.†

Of such a man, it is natural to lament that more is not known. How long he lived in the colony, is a point on which there exists no certain information. But little trace has been found of Mr. Hunt after this period; it is known, however, that he never left Virginia: he literally gave his life to the cause in which he had embarked.‡ Had nothing more been related of him than that he was twice able to reconcile the discords of angry rulers, without being claimed as a partisan by either,

* Stith's Virginia, 59.

† Ibid. 76.

‡ Captain John Smith's "Advertisements for the inexperienced Planters of New-England, or anywhere," &c. Mass. Historical Collections, vol. iii. series 3.

he would have left behind him a reputation becoming the minister of Him who said, "Blessed are the peace-makers." But though more cannot with certainty be affirmed of the conduct of Mr. Hunt, the conjecture is not improbable that he lived for some time in the colony, and that the first *recorded* marriage in Virginia was solemnized by him.* It was in the year 1608 that a white woman was first seen in the colony; and the historians of that day relate the fact of her marriage soon after her arrival.†

The next record with which we meet of the presence of a clergyman in the colony is found in the history of the providential arrival of Lord De la War at the moment when the inhabitants had embarked for England, with a determination to forsake the country for ever. The circumstances which prompted the colonists to this abandonment form a sorrowful page in the early history of Virginia. When the four small vessels in which they had embarked fell down James River with the tide, it is recorded that "none dropped a tear, because none had enjoyed one day of happiness." Famine had done its fearful work so effectually, that in the short space of six months five hundred had been reduced to sixty; and the horrors of this eventful period of suffering were for years remembered and perpetuated in the expressive phrase, "*The starving time.*" It was on the 10th of June, 1610, that Lord De la War arrived; he had brought with him a chaplain; and the incidents which immediately followed his landing are best related in the language of an eyewitness, whose narrative has been preserved by Purchas: "We cast anchor before James Towne, where we landed; and our much grieved governour first visiting the church, caused the bell to be rung, at which all such as were able to come forth of their houses repayred to church, where our minister, Master Bucke, made a zealous and sorrowfull prayer; finding all

* See Holmes's Annals, vol. i. p. 132, note 1.

† Beverly's Hist. of Virginia, 19; 1 Holmes's Annals, 132.

things so contrary to our expectations, so full of misery and misgovernment."*

Up to the time of Lord De la War's arrival, the colony had been governed by a president and council. In 1609 the Company in England had obtained from the king another charter, by which the form of government was in some measure altered, and the affairs of the colony placed under the direction of certain officers, to be elected and sent out by the Company. And it is worthy of note that such was the dread of popery, that it was declared in the new charter that no person should pass into Virginia but such as should first have taken the oath of supremacy.† Under the new charter, Lord De la War was chosen to be the first *governor* of Virginia, an officer before unknown in the colony; and under his judicious direction affairs were soon re-established.

This change in the government, from an aristocracy to the dominion of one, is mentioned, because, prior to this time, there does not seem to have been any interference by the Company in England with the religious affairs of the colony. The adventurers were left to their own sense of piety and the instructions of their spiritual teachers, as being sufficient to prompt them to a proper care of the institutions of religion; and nothing more definite had been said than that the exercise of Christianity in the New World should conform to the rites, ceremonies, and doctrines of the Church of England. But after this period we find more specific instructions sent from the mother country; and religion began to form one of the subjects of the very imperfect legislation of the Company for their distant colony. The ill health of Lord De la War was such that in a few months he was obliged to leave his government in the hands of a substitute, until the 10th of May, 1611, when Sir Thomas Dale, the new governor, arrived.

* 4 Purchas, book ix. chap. vi.

† 2d Charter, 1 Hazard's State Papers, 72.

The arrival of this individual marks the period at which penal laws were first introduced to aid the colonists in keeping a good conscience. The readers of the present day will be tempted to smile on learning that the church was laid under *martial* law: yet such was literally the fact.

The difficulties which had embarrassed the progress of the colony were supposed by the Company, and truly supposed, to consist principally in a spirit of insubordination and indolence; and by way of remedy for these evils, more rigour both in the enactments and execution of the laws was deemed necessary. At that time Sir Thomas Smith had a controlling influence in the affairs of the Company; and, as it would seem, ventured, upon his own responsibility, to furnish the new governor with a body of "Lawes, diuine, morall, and martiall," for Virginia.* They were chiefly translated from the martial laws of the Low Countries, and were entirely at variance with the spirit of English liberty. The church was provided for in this singular code of bloody enactments; but it is due both to the governors and governed to state, that on the one hand there was as little disposition to enforce, as on the other there was to submit to the penalties of the code. It was, in truth, though formally promulgated, a dead letter; and to the honour of the London Company and their colonists, it should be mentioned that, during their government, not a solitary instance is recorded of a persecution for mere difference of opinion. The penalties incurred for the non-observance of religious duties were never rigidly enforced; and the power to remit them entirely, which belonged to the governor and council, was not unfrequently exercised.† These laws, so far as the church is concerned, are subjoined; and if, in their perusal, the reader should find cause for thankfulness that he lives in an age when the true principles of Christian

* Stith's Virginia, 122; 1 Burk's Virginia, 165.

† 1 Burk, Appendix, 304.

liberty, and the rights of conscience are better understood than they were in the days of our forefathers, their publication will not be useless.

I. "I do strictly commaund and charge all captaines and officers, of what qualitie or nature soever, whether commanders in the field, or in towne, or townes, forts, or fortresses, to have a care that the Almightie God bee duly and daily served; and that they call vpon their people to heare sermons; as that also they diligently frequent morning and evening praier themselves, by their own exemplar and daily life and duty herein encouraging others thereunto; and that such who shall often and wilfully absent themselves, be duly punished according to the martiall law in that case provided.

II. "That no man speake impiously or maliciously against the holy and blessed trinitie, or any of the three persons; that is to say, against God the Father, God the Son, and God the Holy Ghost; or against the known articles of the Christian faith, upon pain of death.

III. "That no man blaspheme God's holy name, upon paine of death; or vse vnlawful oathes—taking the name of God in vaine, curse or banne—vpon paine of severe punishment for the first offence so committed, and for the second to have a bodkin thrust through his tongue; and if he continue the blaspheming of God's name, for the third time so offending he shall be brought to a martiall court, and there receive censure of death for his offence."

V. "No man shall speake any word, or do any act, which may tend to the derision or despight of God's holy word, upon paine of death. Nor shall any man vnworthily demeane himselfe vnto any preacher or minister of the same, but generally hold them in all reverent regard and dutifull intreatie; otherwise he, the offender, shall openly be whipt three times, and aske public forgiveness in the assembly of the congregation three severall Saboth daies.

VI. "Eucrie man and woman duly twice a day, upon

the first towling of the bell, shall vpon the working daies repaire vnto the church to heare diuine service, vpon paine of losing his or her daye's allowance for the first omission; for the second to be whipt; and for the third to be condemned to the gallies for six months. Likewise, no man or woman shall dare to violate or breake the Sabboth by any gaming, publique or private, abroad or at home, but duly sanctifie and obserue the same, both himselfe and his familie, by preparing themselues at home by priuate praier, that they may bee the better fitted for the publique, according to the commandments of God and the orders of our church; as also euerie man and woman shall repaire in the morning to the diuine service, and sermons preached vpon the Saboth daie, and in the afternoon to diuine service and catechising; vpon paine for the first fault to lose their prouision and allowance for the whole weeke following; for the second to lose the said allowance, and also to be whipt; and for the third to suffer death.

VII. "All preachers or ministers within this our colonie or colonies, shall in the forts where they are resident, after diuine seruice, duly preach euerie Sabboth daie in the forenoone, and catechise in the afternoone, and weekly say the diuine seruice twice euerie day, and preach euerie Wednesday; likewise euerie minister, where he is resident, within the same fort or fortresses, towne or townes, shall chuse vnto him foure of the most religious and better disposed, as well to informe of the abuses and neglects of the people in their duties and seruice to God, as also to the due reparation and keeping the church handsome, and fitted with all reuerent obseruances thereunto belonging; likewise euerie minister shall keep a faithfull and true record or church booke of all christenings, marriages, and deaths of such our people as shall happen within their fort or fortresse, towne or townes at any time, vpon the burthen of a neglectfull conscience, and vpon paine of losing their entertainment."

XXXIII. "There is not one man nor woman in this colonie now present, or hereafter to arriue, but shall giue up an account of his and their faith and religion, and repaire vnto the minister, that by his conference with them he may vnderstand and gather whether heretofore they have beene sufficiently instrvcted and catechised in the principles and grounds of religion: whose weakness and ignorance herein, the minister finding and aduising them in all love and charitie to repaire often vnto him to receive therein a greater measure of knowledge; if they shall refuse so to repaire vnto him, and he the minister giue notice thereof vnto the governour, or that chiefe officer of that towne or fort wherein he or she, the parties so offending, shall remaine, the governour shall cause the offender for the first time of refusal to be whipt; for the second time to be whipt twice, and to acknowledge his fault vpon the Sabboth daie in the assembly of the congregation; and for the third time to be whipt euerie day vntil he hath made the same acknowledgment, and asked forgiuenesse of the same; and shall repaire vnto the minister to be further instructed as aforesaid: and vpon the Sabboth, when the minister shall catechise and of him demande any question concerning his faith and knowledge, he shall not refvse to make answer vpon the same perill."*

There never will be wanting men who will advocate the doings of those in authority, and there is therefore nothing to excite surprise in the compliant sycophancy of a writer of that day who could approve of the merciless severity of a code so cruel that it was never enforced. "Good," says he, "are these beginnings wherein God is thus before; good are these laws, and long may they stand in their due execution."†

* "For the colony in Virginea Brittannia; Lawes Diuine, Morall, and Martiall," &c. London, 1612. Collected and published by William Strachey.

† "The new Life of Virginia, declaring the former services and present estate of that plantation," &c. London, 1612.

Under the administration of Sir Thomas Dale, the colony began to extend itself upon James River; and the moment the arrival of Sir Thomas Gates, the new governor, left him at liberty, Dale carried into effect his favourite project, and built the town of Henrico, the ruins of which it is believed are still visible.* In this town a handsome church was erected in 1611, and the foundation of another was laid, to be built of brick. The care of the congregation was confided to the Rev. Alexander Whitaker, who enclosed a hundred acres of land, and built a parsonage.† This, it is supposed, was the second parish established in Virginia: and it may, perhaps, be deemed not unworthy of remembrance that the deservedly celebrated princess Pocahontas received Christian baptism at the hands of Mr. Whitaker, and was also united by him in marriage to Mr. Rolfe.

It would be unjust not to subjoin to the name of this clergyman his character as sketched by a contemporary. "I hereby let all men know that a scholler, a graduate, a preacher, well borne and friended in England; not in debt nor disgrace, but competently provided for, and liked and beloved where he lived; not in want, but (for a scholler, and as these days be) rich in possession, and more in possibilitie; of himself, without any persuasion (but God's and his own heart,) did voluntarily leave his warme nest; and, to the wonder of his kindred and amazement of them that knew him, undertooke this hard, but, in my judgement, heroicall resolution to go to Virginia, and helpe *to beare the name of God unto the gentiles.*"‡

What would have been the emotions of this devoted missionary, when he admitted Pocahontas to baptism, could he have foreseen that, after the lapse of more than two

* See 1 Burke, 166.

† Stith, 124. Smith, Hist. of Virginia. Richmond ed. vol. ii. p. 12.

‡ "Epistle Dedicatorie," by W. Crashawe, to a book written in 1613, entitled "Good Newes from Virginia, sent to the Counsell and Company of Virginia, resident in England. From Alexander Whitaker, the minister of Henrico in Virginia."

hundred years, the blood of this noble-hearted Indian maiden would be flowing in the veins of some of the most distinguished members of that church, the foundations of which he was then laying?

If Virginia was fortunate in the possession of such a clergyman as Mr. Hunt, she was not less favoured in having the ministrations of Mr. Whitaker. The eulogium just quoted is not to be classed with the effusions of a too partial friendship; the subject of that eulogium acquired for himself the honourable title of "*The Apostle of Virginia.*"* He was the son of the celebrated Dr. William Whitaker, Master of St. John's, Cambridge;† and there is exhibited in such of the letters of this young missionary as have come down to our day, a noble spirit of devotedness to his work. In one of his epistles, adverting to the want of clergymen in the colony, he thus expresses his feelings: "I maruaile much that any men of honest life should feare the sword of the magistrate, which is unsheathed only in their defence. But I much more muse that so few of our English ministers, that were so hot against the surplice and subscription, come hither, where neither are spoken of. Doe they not either wilfully hide their tallents, or keepe themselves at home for feare of losing a few pleasures? Be there not any amongst them of Moses his minde, and of the apostles that forsooke all to follow Christ? But I refer them to the Judge of all hearts, and to the King that shall reward every one according to the gaine of his tallent. But you, hold fast that which you have; and I, though my promise of three yeeres' seruice to my countrey be expired, will abide in my vocation here untill I be lawfully called from hence. And so betaking us all unto the mercies of God in Christ Jesus, I rest for ever."‡ In another of his letters he again expresses his surprise that so few were found ready to afford ministeria

* Life of Nicholas Ferrar, p. 40.
† 4 Purchas's Pilgrims, 1770.
‡ Purchas, book ix. ch. 11

aid: "I wonder that so few English priests, who were first so warm in having the books of Moses and the apostles, do not assist us more, that all may follow the gospel of Christ."*

The cry for help which came from this devoted missionary was but the echo of that which had issued from the friends and originators of the Virginia colony. There is reason to fear that injustice has long been done to Virginia in the prevalence of an opinion that religion was but little, if at all, regarded by those who planted the colony: it is time that such an opinion should be corrected. There is extant an eloquent and spirit-stirring appeal, put forth by the council of Virginia, which will yield to no similar production of later times; it is full of the genuine spirit of Christian missions.

"O, all ye worthies, follow the ever-sounding trumpet of a blessed honour; let religion be the first aim of your hopes, *et cætera adjicientur*, and other things shall be cast unto you: your names shall be registered to posterity with a glorious title. *These* are the men whom God raised to augment the state of their country, and to propagate the gospel of Jesus Christ. Neither ought any man to live under *Augustus* as if he lived under *Domitian, quibus inertia est pro sapientia:* to whom sluggishness and privacy is imputed for wisdom and policy. The same God that hath ioyned three kingdoms under one Cæsar, will not be wanting to add a fourth, if wee would dissolve that frosty icinesse which chilleth our zeal, and maketh vs so cold in the action. But it is a meere idea, speculation, and fancy to sowe spareingly, and yet expect for to reape plentifully; when a penurious supply is like the casting on of a little water upon a great fire, that quencheth not the heat, but augments it: when procrasti-

* Correct Description and Situation of the Colony of Virginia, by Ralph Hamer. Hamer was clerk of the council under Lord De la War. 4 Purchas, 1754.

nating delays and lingering counsels doe lose the oportunity of flying time; whereby we rather bewray our colonie than relieve it. Let no man adore his gold as his God, nor his mammon as his Maker. If God have scattered his blessings upon you as snow, will you return no tributary acknowledgments of his goodnesse? If you will, can you select a more excellent subject than to cast down the altars of diuels, that you may raise up the altar of Christ; to forbid the sacrifice of men, that they may offer up the sacrifice of contrite spirites; to reduce barbarisme and infidelity to ciuill gouernment and Christianity? *Si frigido loquor, nihil loquor;* if I speake to men void of piety, I speake but the words of wind and vanity! otherwise, how doth that man groan under the world's corruption, that doth not actually or vocally hasten the world's conversion. Doubt ye not but God hath determined and demonstrated that he will raise our state, and build his church in that excellent climate, if the action be seconded with resolution and religion."*

These words, uttered more than two hundred years ago, have found a blessed fulfilment; verily, God has built "his church in that excellent climate:" let not the agents who commenced the work be pronounced destitute of religion.

Among other changes introduced by Sir Thomas Dale, during his short administration, was one, the beneficial effects of which were soon apparent. Up to the year 1613, there had been no such thing in the colony as distinct and exclusive property. Each individual put the fruits of his labours into a common stock, which ministered to the necessities of all.† But now a certain quantity of land, fit for cultivation, was allowed to each man; and a portion of its fruits was received as rent. New settle-

* "A True Declaration of the Estate of the Colony of Virginia. Published by advice and direction of the Council of Virginia." London, 1610.

† Stith, 131.

ments were multiplied as fresh emigrants came over, and the colonists themselves began to make efforts to procure clergymen.

Sir Thomas Gates returning to Europe in 1613, the government again devolved upon his predecessor, Sir Thomas Dale, who, after an administration of three years, also went home, leaving his power in the hands of George Yeardly. During the last administration of Dale, the increased security given to property, and the more certain discovery of the real advantages of the country, imparted a fresh impulse to emigration, and the new-comers were numerous. As they arrived, they formed distinct settlements, and laid the foundation of new parishes; and though it is now impossible to trace with accuracy the order of their respective establishments, we know that at Henrico the Rev. Mr. Wickham was the clergyman, Mr. Whitaker was at Bermuda Hundred, and Mr. Bucke at James Town;* and the fact is sufficiently attested, that the number both of churches and clergymen had increased with the growth of the country. It will presently be seen that the latter were not without influence in the affairs of government. In May, 1617, Captain Argall arrived from England, clothed with the authority of deputy governor. He had lived in the colony before, and therefore was not ignorant of that singular code, "divine, morall, and martiall," from which an extract has already been presented. He is charged by the historians of that period with a determination to gratify his rapacity and injustice at the expense of the colony; and therefore he eagerly converted these laws into an instrument for obtaining his ends. In revising his code, he did not neglect the work of legislation for the church; and, accordingly, in 1618, we find him promulgating "that every person should go to church, Sundays and holydays, or lye neck and heels that night, and be a slave to the colony the following week; for the

* Purchas's Pilgrimage, p. 917.

second offence, he should be a slave for a month; and for the third, a year and a day."*

In the same year occurred an incident which illustrates that influence of the clergy to which allusion has been made. Captain Argall had taken the servants of Lord De la War from his estate, and employed them on his own lands, without the slightest authority for so doing. Captain Brewster, who was the agent of Lord De la War, ordered one of the servants to return; and on receiving a flat refusal, threatened the delinquent with the consequences of his insubordination. Argall was informed of the threat, and Brewster was arrested, tried by a court martial, and condemned to death on a charge of uttering against his commander seditious words, tending to a mutiny. This act of tyranny seems to have roused the colonists to remonstrance. The martial laws were odious, and the present was a favourable opportunity for protesting against their severity. The court, by which Brewster was tried, waited in a body on the deputy governor to intercede for the life of the prisoner; and they summoned to their aid all those of the clergy who could be readily convened; these promptly answered the summons, and presented themselves also before the tyrant, to supplicate mercy for the unhappy Brewster. Argall, however much disposed to gratify his malignity, was alarmed, it is supposed, by the weight of character of those who thus protested against his iniquity, and yielded at length to their intercession. And this transaction, furnishing to Brewster, on his return to England, a theme for indignant expostulation with the Company, probably led to the entire disuse of the bloody code, secured to the colonists the privileges of Englishmen living under English law, and released at once both church and state from the tyranny of martial rules.

* Stith's Virginia, 147; 1 Burk's Virginia, 195.

CHAPTER II.

1619–1624.

First Legislature of Virginia—Establishment of the Church—Whole Number of the Clergy—Encouragement to Emigration of Ministers—Efforts in behalf of Education—Henrico College—East India School—Plans defeated by Indian Massacre—Chanco, a converted Native; his Christian conduct—General Character of the Clergy—Legislature of 1624—Laws made for the Advancement and Permanency of the Church.

The year 1619 is memorable in the annals of Virginia, as being the period at which a legislative body, taken from among the inhabitants, convened for the first time in the colony.* The tyranny of Argall was not permitted to continue long. Advised by private letters that his official conduct was about to be made the subject of rigid scrutiny by a new governor, clothed with authority for that purpose, he precipitately left the colony, and in this year was succeeded by Sir George Yeardly. The colony, it will be remembered, was still under the control of the Company in England; and as upon the representations of Brewster, they had decided, with but one dissenting voice, against the enforcement of martial law in a time of peace, it became necessary to make provision for the government of Virginia under some milder code. The new governor, therefore, brought with him a new charter; by which, among other matters, it was provided that the clergy should have in each borough a glebe, to consist of one hundred acres, and should receive from the profits of each parish a standing revenue, to be worth at least two hundred pounds.

The population was increased by the introduction of

* 1 Hening's Virginia Statutes, at large, 119.

one thousand new settlers; and there had been no previous period, in the history of the colony, when its affairs were in a more prosperous condition. Under these auspicious circumstances, the governor called an assembly, which met at James Town. It consisted of "two burgesses chosen for every town, hundred, and plantation;" and from the number of representatives, the fact is gathered that the colony then consisted of eleven corporations.

Among the first enactments of the legislature were those which concerned the church. The general provisions of the charter, which have already been mentioned, were imbodied in a statutory form; and it seems probable that the mode of obtaining the competent support which was thus granted, was also the subject of enactment. Tobacco was the chief article of produce; and the dues of the minister were paid for the most part in that commodity. In the legislature of 1621–2, it was enacted that each clergyman should receive from his parishioners fifteen hundred pounds of tobacco and sixteen barrels of corn. Ten pounds of tobacco and one bushel of corn were the utmost that any individual could be compelled to pay: and to this assessment every male inhabitant, who had reached the age of sixteen, was liable. And if this levy should prove unequal in value to two hundred pounds, the law proceeded to declare that "the minister was to be content with less."*

Up to this period the inhabitants of the colony had always been attached to the Church of England. There is reason, however, to believe that about this time a small number of puritans sought refuge in the colony;† but it was too inconsiderable to introduce any change in the religious opinions of the people, and public worship continued to be conducted, as it always had been, in conformity with the ritual of the Church of England. That church, however, could not claim for itself the privileges

* Stith's Virginia, 173; Beverly's Virginia, 36.

† 1 Graham's Hist. of the United States, 219.

of an *establishment*, in Virginia, prior to the legislation of 1619; for the general declaration contained in the charter of James, that the mode of worship in the intended colony should conform to that of the English church, simply imposed a duty, but conferred no temporal benefit. It is from this period, therefore, that we are to date the establishment of the Episcopal Church in Virginia; and at this time the whole colony contained but five clergymen;* who are believed to have been Messrs. Whitaker, Stockham, Mease, Bargave, and Wickham. This scarcity of clergymen induced the Company to encourage the emigration of ministers by directing six tenants to be placed on every glebe, for the purpose of making it an immediate source of revenue: and the then Bishop of London undertook to exert himself to procure suitable clergymen to settle in the colony.† Whether this circumstance gave rise to the jurisdiction of the prelate of that see over the American church prior to the revolution, is not known; but this, it is believed, is the first instance in which his connection with the church on this continent is mentioned in history.

The importance of education, as intimately connected with the preservation and dissemination of Christianity, also seems to have been impressed at an early period on the minds of the members of the Company. The king (probably at the solicitation of the Company) had, prior to this time, issued his letters to the several bishops of the kingdom for collecting money to erect a college in Virginia. The object of this measure, when first adopted, was stated to be "the training up and educating infidel children in the true knowledge of God."‡ Nearly fifteen hundred pounds had been obtained for carrying into effect this benevolent design; and Henrico had been selected as the site of the proposed seminary. The Company, at the

* Chalmer's Political Annals, b. i. p. 50.

† Stith, 173.

‡ Ibid. 162, 163.

suggestion of its treasurer, now granted ten thousand acres of land to be laid off for the new "University of Henrico;" and the original design was enlarged by a resolution to make the seminary a school for the English as well as for the natives.* Of the eleven corporations, already mentioned as being represented in the first assembly, four had been recently created, and among them was the university; and for the management of its lands, which had been thus granted by the Company, two agents were sent over by that body.

Under the care of these agents, added to that of Mr. George Thorpe, a very respectable and pious man, whose benevolent exertions for the intellectual and spiritual improvement of the natives entitle him to honourable remembrance, the college lands were brought into cultivation; and the flattering appearance of affairs held forth to the inhabitants the prospect of education for their children, and of clergymen from the college who, though ordained in England, would still be sons of the colony, acquainted with its habits, and familiar with its wants.

So far as the church alone was concerned, had there been nothing more in view, the establishment of Henrico University was a measure full of wisdom. Experience would seem to intimate to the church in America that, though united throughout the confederacy by a common bond, yet the different portions of that church must, for the most part, respectively depend, for a permanent supply in the ministry, upon those, who having been born within certain territorial limits, are therefore bound by strong local attachments, constitutionally adapted to the peculiarities of climate, and familiar with national habits and feelings.

The interest felt in the mother country, in the prosperity of the college, was attested by many donations, among which is recorded one of a thousand pounds, by the Bishop

* 1 Holmes's Annals, 157.

of London. An unknown friend, also, sent many excellent religious works, and a very valuable map of the American coast; from another was received "a communion cup, with a cover and case, a trencher plate for the bread, a carpet of crimson velvet, and a damask tablecloth for the college." The solicitude felt for the salvation of the natives was exhibited in a gift of five hundred pounds from some person unknown, to maintain and educate in Christianity young Indians; and three hundred pounds were left to the college by the will of Mr. Nicholas Ferrar, for the same pious object.* At home, also, the college found liberal friends. The Rev. Mr. Bargave, who was then the minister at Henrico, gave his library, and the inhabitants of the place made a contribution of fifteen hundred pounds to build a hostelry for the entertainment of strangers and visiters.†

The efforts in the cause of education were not limited, however, to the establishment of the university. Such an institution of learning would be of little value without the aid of a preparatory school; and for the introduction of this, the colony was indebted to the exertions of a clergyman.

In 1621, an East India ship having returned to England from India, the crew were prevailed upon, by the representations of their chaplain, the Rev. Mr. Copeland, to contribute seventy pounds towards building a church or free-school in the colony of Virginia: to this, one unknown benefactor added thirty pounds, and another twenty-five pounds. It was determined by the Company to apply these gifts to the erection of a free-school. Charles City was selected as its site, being the spot most convenient to all parts of the colony; and in commemoration of the circumstances in which it originated, it was called the *East India School.* Nor was the Company less attentive

* Stith, 172, 173. † 1 Holmes's Annals, 173.

to its interests than to those of the college; they allotted for the maintenance of the master and usher one thousand acres of land, with five servants and an overseer. The school was to have dependance on the college, into which, as soon as it should be sufficiently endowed and fit for the reception of students, pupils were to be admitted from the school, and advanced according to their proficiency in learning.*

It cannot, therefore, with propriety be charged upon either the Company or the colonists that they were unmindful of the importance of education to the advancement of Christianity and the prosperity of the little community. And it is but justice to the good men of a former age to record this instance of their pious zeal, in the effort which they made to cause God's "way to be known upon earth," his "saving health among all nations."

Sir George Yeardly having expressed a wish to retire from the office of governor, in 1621 Sir Francis Wyatt was appointed to succeed him; and it is to be presumed that the enactments of the legislature of 1619 had not been carried into full effect; for in the instructions of the Company to the new governor, he was directed "to take into especial regard the service of Almighty God and the observance of his divine laws, and that the people should be trained up in true religion and virtue. And since their endeavours for the establishment of the honour and rights of the church and ministry had not yet taken due effect," the Company required of the governor and assembly "to employ their utmost care to advance all things appertaining to the order and administration of divine service, according to the form of the Church of England; carefully to avoid all factious and needless novelties, which only tended to the disturbance of peace and unity; and to cause that the ministers should be duly respected and maintained, and the churches

* Stith, 204; 1 Holmes, 173.

or places appointed for divine service decently accommodated, according to former order in that behalf."*

The spiritual good of the natives seems also to have been an object of deep solicitude; for in the same body of instructions, the Company pressed upon the governor and assembly, in a particular manner, "the using all probable means of bringing over the natives to a love of civilization, and to the love of God, and his true religion." To this purpose a pious example among the English in their own persons and families was strongly recommended; and the employment of the natives as labourers for hire was directed, to familiarize them to the customs of civilized life, and thus gradually to bring them to a knowledge of Christianity, that they might be employed as instruments "in the general conversion of their countrymen, so much desired." It was also recommended "that each town, borough, and hundred, should procure, by just means, a certain number of Indian children, to be brought up in the first elements of literature; that the most towardly of these should be fitted for the college, in building of which they purposed to proceed as soon as any profit arose from the estate appropriated to that use; and they earnestly required their earnest help and furtherance in that pious and important work; not doubting the particular blessing of God upon the colony, and being assured of the love of all good men upon that account."†

But these prosperous beginnings and commendable efforts were destined soon to be entirely defeated by causes from which no danger was apprehended. The whites (ever since the marriage of Pocahontas) had lived on terms of amity with the natives, nor had anything of recent date occurred to interrupt the harmony. The peace existing between the parties was the result of solemn treaty, and repeated assurances to the English of entire

* Stith, 194; 1 Henings's Statutes, at large, 114.

† 1 Burk, 225, 226

friendship on the part of their savage neighbours completely disarmed suspicion. "Sooner shall the sky fall," said the wily Indian chief, "than the peace shall be violated on my part." But in the midst of all these professions, a conspiracy, consisting of no less than thirty Indian nations, was for nearly four years maturing its plans for the utter extirpation of the English at a single blow; and its proceedings were marked by that characteristic cunning, and consummate duplicity so well understood by him who has studied the savage of North America. Not a word was said, nor a sign given, which could betray the secrets of the confederacy; and of all the thirty nations, not a single Indian was found for four years to violate his engagements. They kept their counsel but too well for the unfortunate colony; for, on the 22d of March, 1622, hordes of savages burst upon the unsuspecting and defenceless whites, and, involving in indiscriminate slaughter all whom they met, without distinction of age or sex, in the short space of one hour, murdered no less than three hundred and forty-seven men, women, and children. The attack was made simultaneously at thirty-one different settlements, and of the labourers on the lands of the college, seventeen were slain. The inhabitants who escaped sought of course the protection of James Town, where the governor concentrated the remains of the colony; the plantations were abandoned, and to the horrors of massacre were soon superadded the miseries of famine. Of eighty plantations which were advancing to completion, eight only remained; and of twenty-nine hundred and sixty inhabitants, eighteen hundred were all that were left.* These survivors turned their thoughts on vengeance towards their foes, and the affairs of the college were forgotten.

* "A declaration of the state of the colony and affairs in Virginia, with a relation of the barbarous massacre in the time of peace and league, treacherously executed by the native infidels upon the English, the 22d of March last," p 13. Purchas, book ix. ch. xv.; 1 Burk, 240; 1 Holmes's Annals, 178.

The massacre of Opecancanough thus gave a death-blow to the first efforts made in America for the establishment of a college, and years elapsed before the attempt was renewed.

As connected with the slaughter of the whites, an incident occurred which should find a place in this narrative, because it affords proof of the success with which the clergy of the colony had laboured for the conversion of some, at least, of the heathen around them. The preservation of that portion of the colony which escaped, was owing solely to the affection and fidelity of a Christianized native. This Indian, by name *Chanco*, lived with Richard Pace, and was beloved by his master with an affection at once Christian and parental.

On the night preceding the massacre, the brother of Chanco slept with him, and enjoining secrecy, communicated to him the intended massacre, with a command from his chief Opecancanough, that he should murder his master. The grateful Indian, immediately on his brother's departure, hastened to Pace, and disclosed what had been communicated to him. His master knew him too well to doubt his information for a moment, and instantly, before day, repaired to the governor at James Town, which, with the adjoining settlements, was put in a posture of defence, and so escaped the threatened ruin. "And thus," says a contemporary, who furnishes this account, "the rest of the colony, that had warning given them, by this means was saved. Such was (God be thanked for it) the good fruit of an infidel converted to Christianity; for though three hundred and more of ours died by many of these pagan infidels, yet thousands of ours were saved by the means of one of them alone which was made a Christian."*

It has been remarked, by a European annalist,† that "the emigrants, notwithstanding the humane instructions of their

* 4 Purchas, p. 1790; 1 Burk, 242.

† Chalmers, b. 1. 58.

sovereign, and the prudent orders of the Company, had never been solicitous to cultivate the good-will of the aborigines." However true this assertion may be in many instances, it is gratifying to find, in the history of Chanco, that it is not true in all. A reflection here presents itself, not unworthy of a passing notice. We have now twice seen the colony saved through the agency, direct or indirect, of the clergy. In the commencement of the enterprise, the piety of Mr. Hunt was exerted to appease the quarrels of the rival leaders of the colony; and it was the Christianity taught by the clergy which induced the native convert to become an inmate, an affectionate servant, and a Christian friend in the habitation of an English settler. That Christian friendship saved the colony from destruction. It will not, therefore, be deemed rash to conclude that the clergy were not the most useless members of the infant settlement; and that they did not deserve to be so considered is attested by a modern historian, who, while he sneers at Christianity, yet describes the clergy of this day as "pious missionaries, with a temper and demeanour truly Christian."* To the ingenuity of the same historian must be left the task of reconciling the declaration just quoted, with a statement elsewhere made by him, that "the clergy had *very early* been regarded with a jealousy which checked their aspiring pretensions."† Aspiring pretensions belong not to pious men, with a temper and demeanour truly Christian; nor is it creditable to the characters of the founders of Virginia to represent them as having been roused to jealousy by the exhibition of humble piety. The fact is, that the clergy and the colony are both misrepresented, if the "early" period here spoken of is meant to embrace the time prior to 1622, for there is no evidence to establish the fact of jealousy on the one hand, or ambition on the other.

* 1 Burk, 250. † 2 Burk, appendix, xxxi.

The next record of the early existence of the church in Virginia is to be found in the legislation of 1624. The colony had at this time, by an accession of strength from the mother country, recovered in a great degree, from the disastrous effects of the massacre in 1622; and a colonial assembly was convened by Sir Francis Wyatt, the laws of which consisted of thirty-five articles. The first seven related to the church and ministry, and enacted,—

I. That in every plantation, where the people were wont to meet for the worship of God, there should be a house or room set apart for that purpose, and not converted to any temporal use whatsoever; and that a place should be empaled and sequestered, only for the burial of the dead.

II. That whosoever should absent himself from divine service any Sunday, without an allowable excuse, should forfeit a pound of tobacco; and that he who absented himself a month, should forfeit fifty pounds of tobacco.

III. That there should be a uniformity in the church, as near as might be, both in substance and circumstance, to the canons of the Church of England; and that all persons should yield a ready obedience to them, upon pain of censure.

IV. That the twenty-second of March (the day of the massacre) should be solemnized and kept holy; and that all other holydays should be observed, except when two fell together in the summer season, (the time of their field labours,) when the first only was to be observed, by reason of their necessities and employments.

V. That no minister should be absent from his cure above two months in the whole year, upon penalty of forfeiting half his salary; and whosoever was absent above four months, should forfeit his whole salary and cure.

VI. That whosoever should disparage a minister, without sufficient proof to justify his reports, whereby the minds of his parishioners might be alienated from him, and his ministry prove the less effectual, should not only pay five

hundred pounds of tobacco, but should also ask the minister's forgiveness publicly in the congregation.

VII. That no man should dispose of any of his tobacco before the minister was satisfied, upon forfeiture of double his part towards the salary; and that one man of every plantation should be appointed to collect the minister's salary, out of the first and best tobacco and corn.*

The adoption of these laws was the last act of legislation which affected the church, under the government of the Company. It was in 1624 that, under the forms of a judicial proceeding, the charter of the Company was arbitrarily resumed by the king, and the proprietary government ceased in Virginia.

* 1 Hening's Virginia Statutes, at large, 122; Stith, 319.

CHAPTER III.

1628–1651.

Visit of Lord Baltimore—Refuses to take the Oath of Supremacy—Witchcraft—Tyranny of the Governor—Stephen Reek's Case—Missionaries from the Independents of New-England—Driven away by Act of Conformity—Right of Presentation and Induction—Loyalty of Virginia—Attachment to the Church—Banishment of Mr. Harrison, a Congregational Minister—Subjugation of Virginia to the Commonwealth.

The change in government does not seem to have interrupted the administration of existing laws. The pedantic monarch, who had now become sole proprietor, was ambitious of digesting a plan of permanent government, and required time and study for the full development of his talent for legislation. Meanwhile, and until the period of royal leisure should arrive, he appointed a provisional government to supply the present exigency, and the colony proceeded quietly under the laws already in being. It is not improbable, therefore, that the church slowly gathered strength, and assumed more of a permanent character, under the protection of the enactments already recited. The only laws concerning religion which are to be found on the records, provide that "all those that worke in the ground, of what qualitie or condition soever, shall pay tithes to the ministers;" and that "there bee an especiall care taken by all commanders and others that the people doe repaire to their churches on the Saboth day; and to see that the penalty of one pound of tobacco for every time of absence, and fifty pounds for everie month's absence, sett downe in the act of the Generall Assembly, 1623, be levyed, and the delinquents to pay the same; as alsoe to see that

the Saboth day be not ordinarily profaned by workeing in any imployments, or by iournyeing from place to place."* There is, however, in this portion of our narrative little more than conjecture to guide us; nor is there any incident, prior to the year 1628, which throws any light on the religious condition of the country. It was in that year that Lord Baltimore visited Virginia; and called forth, by his arrival, evidence of the strong attachment of the colony to the principles of the Protestant faith, as held by the Church of England. His lordship was a member of the Church of Rome; and the assembly, which was in session at the time of his arrival, by an exercise of authority, the lawfulness of which has been questioned,† required of him and his followers to take the oaths of supremacy and allegiance. This was declined by his lordship; and the assembly contented itself with referring the whole matter to the king and council. The occurrence is recorded as illustrative of the general attachment of the colony to the reformed religion; and as indicating the prevalent opinion that the church in Virginia was a branch of the establishment at home, and entitled to the protection of the same laws.‡

In the year 1629, Sir John Hervey entered on his administration as governor, under the authority of a royal commission; and on the twenty-fourth of March, in the succeeding year, he convened an assembly. The tyranny of his sway is attested by all the historians of the period, and a mildness in the administration of the laws, touching the discipline of the church, was one of the first subjects of official notice. The decisions of the court of high commission in England, were acknowledged, in words, to be authority in the ecclesiastical concerns of the colony, so far as they could have any application; but, in point of fact, their influence was very rarely felt. Indeed, it may well

* 1 Hening's Virginia Statutes, at large, 144.

† Bozman's Maryland, 236, 237.

‡ 2 Burk, 25.

be questioned whether that influence was felt at all; as, during the first twenty-six years of the colony's existence, no record is to be found of any severity inflicted for the non-observance of the ordinances of the church, nor any instance of the application of ecclesiastical discipline for crimes of a spiritual nature. It has, indeed, been said that among the early records is to be found the history of the trial, condemnation, and execution of a woman, by fire, for *witchcraft;* and this has led a late historian to insinuate the existence of a persecuting and intolerant spirit in religion.* If the supposed execution ever took place, it is not perceived that it sanctions the inferences which have been made. There is no evidence that the judgment was rendered by an ecclesiastical court; and it is well known that the belief in witchcraft was universal in Europe until the sixteenth century, and even maintained its ground with tolerable firmness until the middle of the seventeenth. It was an offence cognizable by the civil courts, having been made a felony, without benefit of clergy, by statute 1 James I, c. 12, (enacted in 1603,) so that, if the fact of the execution mentioned above rested on certain testimony, it would still be a gratuitous imputation to charge it upon the church. The only record of a trial for witchcraft in Virginia, is believed to be that of Grace Sherwood of Princess Ann county; and if it be this to which the historian has alluded, it does not sustain his insinuation; for it was a trial before the civil authority; it did not take place until 1705, 6; nor does it appear from the record that the accused was executed.† Virginia, therefore, is entitled to the honourable distinction of having, in the infancy of her political existence, sustained religion without severity, when her course found but little countenance in the world's example. And if she should

* 2 Burk, appendix, xxxi.

† Collections of the Virginia Historical Society, vol. i. p. 73.

be deemed justly chargeable with inconsistency in enacting severely, and executing mildly, the inconsistency was at least amiable; and she need not blush to own that the feelings of humanity triumphed over the sternness of a mistaken theory.

Such mildness, however, was far from agreeable to Sir John Hervey; and, in the assembly of 1629, an act was passed, at his instigation, enjoining, under severe penalties, a strict conformity to the canons of the church:* and there is evidence to show that after this time infractions of church law were visited with punishment. The enactments of this, and the period immediately subsequent to it, are often characterized by harshness; and if, as has been said, they were "judicious,"† their necessity indicates the sad fact that the practical fruits of Christianity did not accompany the possession of a sound creed: in other words, that the religion of the day was more nominal than real. It is, however, a point worthy of examination, whether this supposed necessity was not itself created by the severity of the enactments and proclamations under the royal governor. To coerce men into the *outward* exercise of religious acts by penal laws, is indeed possible; but to make them love either the religion which is thus enforced, or those who enforce it, is beyond the reach of human power. There is an inherent principle of resistance to oppression, seated in the very constitution of most men, which disposes them to rebel against the arbitrary exercise of violence seeking to give direction to opinions; and it is not, therefore, to be wondered at, that one sanguinary law compel men to live piously, should beget the necessity for more. In addition to this consideration, it is to be borne in mind, that the utmost severity in enforcing ecclesiastical law was the fashion of those who were in power at home; and a similar course in the colony would therefore be deemed an acceptable offering to the authorities of the

* 1 Hening's Virginia Statutes, at large, 149. † 2 Burk, 31.

mother country. Without intending then to assert that the religious condition of the colony was all that could be desired, it may be said that the existence of these severe enactments furnishes no conclusive evidence that Christianity was at a low ebb, and wickedness triumphant.

But, however this may be, nothing is more certain than that punishments were inflicted on the colonists, not for professing a faith different from that which was established, but for not complying with laws made to enforce that which they had professed. Upon the ancient records is to be found the entry of the excommunication of a colonist "for forty days, for using scornful speeches, and putting on his hat in church, when, according to an order of court, he was to acknowledge and ask forgiveness for an offence."* But the most memorable instance is furnished in the case of Stephen Reek, which occurred in 1642, under the first administration of Sir William Berkeley. It has already been mentioned, that the decrees of the court of high commission were acknowledged as authority in the ecclesiastical concerns of the colony. They had now come to be the established rules of conduct; and the authority of Archbishop Laud was not less conclusive in Virginia than it was in England. His opinions concerning the puritans were implicitly received and acted upon, so that the colony afforded no countenance, nor even a home to one of that class; for during the short administration of Sir Francis Wyatt, who succeeded Hervey, (from 1639 to 1641,) several laws were enacted against the puritans, though there were then none in the colony, "to prevent," as was said, "the infection from reaching this country."† The greatest reverence and respect for the character and doctrines of the archbishop were enjoined under heavy penalties; and no reflection, however slight, was allowed against royal or epis-

* 1 Hening's Virginia Statutes, at large, 223.

† Beverly, 57; 2 Burk, 75.

copal authority. Under this state of things, Reek, either in a moment of exasperation at the oppression of tyranny, or in the indiscreet indulgence of a jocose spirit, was unfortunately heard to say that "his majesty was at confession with my Lord of Canterbury." Whether the expression was considered as amounting to a charge of popery against the king, or as importing a belief that his majesty was under the prelate's guidance, is not recorded; but the unfortunate delinquent was pilloried for two hours, with a label on his back, setting forth his offence, fined fifty pounds, and imprisoned during pleasure.*

The usual effects of punishment, in cases of this kind, were soon apparent. Such punishment never yet failed to give resolution to the spirit of resistance; and men are often led, by severity, to the adoption of measures, of which, if unmolested, they would probably have never thought. On the records of the first church in Boston, there may be found, in the very year in which Reek was punished, the history of an application sent from Virginia, addressed to the General Court of Massachusetts, and gentlemen of influence in the community, beseeching them "to send ministers of the gospel into that region, that its inhabitants might be privileged with the preaching and ordinances of Jesus Christ."† And (as we have seen that the case of Reek did not stand alone) it can scarcely admit of doubt, that the application was prompted by opposition to the indiscreet and oppressive measures pursued in Virginia.

It has, indeed, been said by a modern historian,‡ (whose inaccuracies may find some extenuation in the fact that he is a foreigner, and wrote under many disadvantages in his materials, and at a distance from the scene of action,) that this application to Massachusetts was made by the little

* 1 Hening's Virginia Statutes, at large, 552; 2 Burk, 67.

† Emerson's Historical Sketch of the first Church in Boston, p. 75; 1 Mather's Magnalia, Hartford ed., 538; though Mather places it in 1641.

‡ 1 Graham's Hist. of the United States, 313.

remnant of puritans, who are supposed to have entered the colony in 1619. No authority is given by him for the statement, nor is it known on what ground it rests. It is believed to be erroneous; the most diligent research has not been rewarded by the discovery of any such fact; and as twenty-three years had now elapsed since the arrival of puritans in 1619, during all which time the Church of England was the establishment, it will not be deemed improbable that the distinct existence of these dissenters had been gradually lost, under the combined influence of an act of conformity, the vigilance of the governor and council, and the known want of a pastor. The application, therefore, has been considered as that of members of the establishment driven into opposition by the severity of rulers; and is viewed in this light; though it is possible, and indeed probable, that the application was *suggested* by some of those who, as we are informed by Winthrop, had emigrated from New-England two years before, and sought a home in the southern colonies.*

The lesson presented is plain and impressive. Up to the period of Hervey's arrival, in 1629, there was no complaint; the colonists were content to remain in the bosom of that church in which they had been reared; and there is ample evidence of a conscientious and general attachment to the faith which was established. The colony of Massachusetts Bay was planted by men who, for the most part, were decided in their opposition to the Church of England. That church received as little countenance among them, as puritanism found in Virginia: and yet, notwithstanding this marked difference of opinion, a portion of the church in Virginia is found, goaded into madness by the folly of rulers, and willing to manifest its resentment by an alliance with those who could furnish no aid, but at the expense of that church which once had their best affections.

* 2 Savages' Winthrop, 21.

The application to Boston was laid before a meeting of the ministers of that place, when three were designated to answer the call: of these three, one only, Mr. Tomson, could be prevailed on to obey the summons;* he was, however, joined afterward, by Mr. Knolles of Watertown and Mr. James of New-Haven; and these three gentlemen went as Congregational missionaries to the Church of England in Virginia.† Their stay, however, was but short, for an act of the legislature of this year, enacted "that for the preservation of purity and unity of doctrine and discipline in the church, and the right administration of the sacraments, no minister be admitted to officiate in this country, but such as shall produce to the governor a testimonial that he hath received his ordination from some bishop in England, and shall then subscribe, to be conformable to the orders and constitutions of the Church of England, and the laws there established: upon which the governor is hereby requested to induct the said minister into any parish that shall make presentation of him: and if any other person, pretending himself a minister, shall, contrary to this act, presume to teach or preach publicly or privately, the governor and council are hereby desired and empowered to suspend and silence the person so offending; and upon his obstinate persistance, to compel him to depart the country with the first convenience."‡ If the unwelcome visit of these ministers was not the cause of the passage of this act, it was unquestionably this law which compelled their speedy return.§ Of the effect of their visit, this account is obtained from the statements of such as were of their own persuasion. "They had," says Mather,‖ "little encouragement from the rulers of the place, but they had a kind entertainment

* Emerson's Historical Sketch of the first Church in Boston, p. 75; 1 Mather's Magnalia, 538; though Mather places it in 1641.

† 1 Holmes's Annals, 264.

‡ Trott's Laws of the British Plantations, p. 116; 1 Henings's Statutes, at large, 277.

§ 1 Holmes's Annals, 271, note 3.

‖ 1 Math. Mag. 539.

with the people." And Winthrop* remarks, that "though the state did silence the ministers, because they would not conform to the order of England, yet the people resorted to them in private houses to hear them." That their success was but limited, will appear at a future period in this narrative.

There is one clause in the act of conformity just recited which is worthy of notice, inasmuch as the subject which it embraced led afterward to much discussion and, indeed, litigation; and was finally adjusted by legislative interposition. It related to the rights of presentation and induction; the former of which was, by implication at least, given to the parish, and the latter to the governor. But before the passage of this act, it was a matter of dispute whether the parishes, as builders and endowers of all the churches, had not, by the law of England, the right of presentation; and after its enactment, many parishes still contended for the exercise of the right, under the law of England, independent of the statute.† But on whatever ground the right rested, it was certainly exercised by the parishes; and it is believed that it continued to be exercised up to the period of the American Revolution. As a specimen of the letters of induction commonly used, a copy of one, with the omission of names only, made from the original, is subjoined; in which it will be remarked that the right of the parish to make the presentation seems to be recognised.

"A. B., his majesty's lieutenant, and governor-general of the colony and dominion of Virginia,

"To the vestry of Hungar's parish in Northampton county.

"In virtue of the presentation which you have made to

* See 2 Savage's Winthrop, 96; Hubbard's History of New-England, 411.

† A Letter to the Clergy of Virginia, by Richard Bland, Esq., one of the Representatives in Assembly for the county of Prince George. A pamphlet, published in 1660.

me of the Rev. C. D., to be your minister, I do induct him into the real, actual, and corporal possession of the parish of Hungars, in the county of Northampton, with all the rights, profits, and appurtenances thereunto belonging."

Particuliarity of statement on this point will not, perhaps, be deemed useless, when it is understood that the legislation of a future period, which most deeply affected the church in its temporal interests, involved a question as to the *actual ownership* of the church property; the right of presentation aided in settling that question: and at a future period of this history, it will be found important to remember that, from the beginning, the *jus proprietatis* was supposed to be in the body of people, or parish, by which the church edifice was erected, and its lands obtained.

At this time another circumstance occurred which invites remark, inasmuch as history has connected it with the religious opinions of the colony. It seems that Mr. George Sandys, one of the agents of the colony in England, petitioned parliament, in the name of his constituents, for the restoration of the old company. The colony, however, formally disavowed the act, and entreated permission to remain under the royal government;* this measure is supposed to have been induced by attachment to the Church of England. The petition of Mr. Sandys was preferred to the long parliament; and the mother country was then passing through the troubles which resulted in the temporary overthrow of monarchy. The attachment of Virginia, as has already been stated, was to the Church of England; nor is there any reason to doubt that, notwithstanding the disaffection of some, among the great mass of the inhabitants it was a conscientious attachment. The proceedings of the long parliament, and the spirit of

* 1 Hening's Virginia Statutes, at large, 230.

those who ruled the disorganizers, were objects of suspicion in Virginia. The colonists saw plainly that the measures in progress tended to the subversion of the church; and they viewed the puritans (whom they cordially disliked) as engaged in an effort, not merely to subvert the throne, but to destroy the Church of England also. And this, it is said, induced the colony to favour the royal cause.*

There is probably some truth in this conjecture of the historian, but it is not the whole truth. The circumstance does, indeed, furnish evidence that Virginia preferred the Church of England, and entertained but little partiality for the puritans; and, according to the view just presented, she deserves, at least, to be complimented for political sagacity, in having foreseen results which were afterward verified by the facts. But there was more than this in the occurrence. *Virginia was loyal.* She was the last colony to submit to the parliament. Hundreds of the cavaliers sought and found refuge within her borders. There is ample evidence in her history of a devoted attachment to the crown. And who, at this day, will reproach her on that account? It is but a disingenuous effort, in our love for the political institutions of our own country, to offer a lame and insufficient apology for loyalty to a throne, when exhibited by men, who had been taught by situation, habits, and education to deem loyalty a virtue. The descendants of the cavaliers, and there are some such in Virginia, have surely no cause to blush for the feeling of honour which kept their fathers faithful to what they thought to be duty. If, however, it was a fault in the colony to offer resistance to the republican principles and practices of the commonwealth, let the fault be put down to the true account—Virginia's loyalty; but let not the church in this country be injured at this day by an artful insinuation, that adherence to her principles involved attachment to monarchy; let her not

* 2 Burk, 75.

be sacrificed to prejudices which are easily excited, but allayed with difficulty.

The assembly of dissenters, collected by the missionaries from Massachusetts, whose efforts have been recorded on a previous page, amounted in 1648, to one hundred and eighteen members. It had experienced from its commencement the opposition of government; Mr. Durand its elder had been already banished by the governor; and in this year, Mr. Harrison, its pastor, having been ordered to depart from the country, sought congeniality of sentiment among the Congregationalists or Independents of New-England.* One who was contemporary with the transactions here related, has left us the following statement, which presents a picture of persecution, for which no apology should be offered: "And there was in Virginia a certaine people congregated into a church, calling themselves Independents, which daily encreasing, severall consultations were had by the state of that Coloney, how to suppress and extinguish them, which was daily put in execution; as first, their pastor was banished; next, their other teachers; then many by informations clapt up in prison, then generally disarmed (which was very harsh in such a country where the heathen live round about them) by one Colonel Samuel Matthews, then a counsellor in Virginia, so that they knew not in those straights how to dispose of themselves."† Mr. Harrison, on his return, represented that many of the council were favourably disposed towards the introduction of puritanism, and "one thousand of the people, by *conjecture*," were of a similar mind.‡ There is but little doubt that the banishment of Mr. Harrison was connected with other considerations than those of religion. The time at which it occurred was but a few months prior

* 1 Holmes's Annals, 289; 2 Savage's Winthrop, 334.

† Leah and Rachell, or the two fruitfull Sisters of Virginia and Maryland. A pamphlet, published in 1656. The author was John Hammond.

‡ 2 Savage's Winthrop, 334.

to the execution of the unfortunate Charles; and the religious opinions of Mr. Harrison were taken as an index to his political sentiments; he was banished, probably, as much for the latter as the former; and the transaction affords another proof of the deep sympathy which Virginia felt for the fallen king.

After the beheading of Charles, the parliament directed its attention to the subjugation of the colonies. Virginia made resistance; she now contained a population of twenty thousand,* and was under the government of a man, who yielded to none, in attachment to the family of the late monarch. Sir William Berkeley resolved not to surrender without a struggle; and in this determination he was strengthened by the cavaliers, who, as has been before mentioned, had in large numbers sought a refuge in Virginia. Certain Dutch trading ships were also at the time lying off James Town, engaged in a traffic which had been interdicted by the parliament; and fearful of the loss of property, and perhaps of life, under the decision of the parliament's courts in England, the commanders of these ships determined to make common cause with Virginia. The vessels were accordingly filled with men, and moored in the most convenient position for pouring a broadside into an approaching enemy; while troops, commanded by the governor in person, covered the eminences that overlooked the waters which formed the peninsula. When the squadron approached James Town, the leaders of the parliamentary forces were startled by a preparation for resistance alike formidable and unexpected; and the officers of the commonwealth, not daring to hazard an attack, resorted to negotiation. Some of the members of the council happened to be the owners of a large quantity of goods which had been shipped for them in England, on board some of the vessels of the invading fleet, and their

* 1 Holmes's Annals, 315.

influence was sought in effecting an accommodation. They yielded to considerations of interest, produced a division of sentiment in the council, and at length, sorely against the wishes of the governor, it was resolved to capitulate. The measure having been determined on, all that Sir William Berkeley could do, was to unite all parties in the resolution to insist on the most honourable terms. In this he met with no difficulty; and the conditions of surrender having been discussed and agreed on in a grand assembly of governor, councillors, and burgesses, they were sent to the commander of the parliamentary forces, with a solemn assurance, that if they were not accepted without the slightest alteration or qualification the colony was prepared to endure the worst rather than submit. The parliamentary leader was most willing to accept of the surrender on their own terms; and truly has it been said of them, that they were "the most liberal and ample that were ever procured under similar circumstances;" and form "an honourable and lasting record of the spirit and intelligence of Virginia."*

In these articles of capitulation, the governor and council were excused from taking the oath to the commonwealth for one year; and were not to be censured for praying for the king, or speaking well of him, in their private houses and neighbourly conference. It was also stipulated "that the use of the Book of Common Prayer shall be permitted for one yeare ensueing, with reference to the consent of the major part of the parishes, provided that those which relate to kingship, or that government be not used publiquely, and the continuance of ministers in their places, they not misdemeaning themselves, and the payment of their accustomed dues and agreements made with them respectively, shall be left as they now stand, dureing this ensueing yeare."†

* 2 Burk, 80, et seq. Beverly.

† 2 Burk, 90; 1 Hening's Virginia Statutes, at large, 362.

CHAPTER IV.

1651–1693.

Introduction of Puritans—Hatred of Puritanism—Reproved by Cromwell—Virginia throws off obedience to the Commonwealth—State of the Church in 1661—Bad Character of many of the Clergy—Legislation of 1662—Intolerance towards Quakers—Conspiracy of Puritans—Dread of Popery—The Reverend Dr. Blair, first Commissary—His Character and Labours—Establishment of William and Mary College.

During the time which intervened between the surrender of Virginia to the commonwealth and the restoration of Charles the Second, little is to be found which illustrates the condition of the church. It is certain that the success of the parliamentary party led to the introduction into the colony of new residents who entertained but little affection for the Church of England; and it may be that among these individuals, congregations were organized on the model which had been set up in the mother country; but it is also certain, that if such were the fact, the influence of this example was but slightly felt, and the great body of the people still retained their attachment for the church of their fathers. The legislation of the period under review affords us but little light. In 1653, we find a clergyman declared incapable of being a member of the House of Burgesses, as it might "produce bad consequences."* In 1655, "many places were destitute of ministers, and like still to continue so, the people not paying their accustomed dues," and manifesting great negligence in procuring religious instruction;† and in 1657, an act for settling church government

* 1 Hening's Statutes, at large, 378. † Ibid. 399.

provided that to the people of the respective parishes should be referred all matters touching the churchwardens and vestry, agreements with their ministers, and, in general, such things as concerned the parish or parishioners.* The interference of the legislature, however, does not seem to have caused any change in the feelings or habits of the colonists, so far at least as the church was concerned. A contemporary describes them as "a people which generally bear a great love to the stated constitutions of the Church of England, in her government and public worship; which gave us (who went thither under the late persecutions of it) the advantage of liberty to use it constantly among them, after the naval force had reduced the colony under the power (but never to the obedience) of the usurpers."†

Indeed, during the whole continuance of the protectorate, Virginia seems to have been an object of suspicion to Cromwell. Her attachment to the royal cause was known; and her silent endurance of the religious system which was then triumphant at home, was justly supposed to be an extorted acquiescence in what she could not remedy, rather than the voluntary submission of a cordial affection. There was a circumstance which occurred about this time, well calculated to increase Cromwell's distrust. A set of commissioners, at the head of whom was one Claiborne, a felon convict who had escaped from justice in Maryland during the reign of Charles the First, was employed, under the auspices of Cromwell, "in the holy work of rooting out the abominations of popery and prelacy in Maryland."‡ This chief commissioner was well known in Virginia, for he had lived there, and from the concurrent testimony of the historians of the times, his character seems to have

* 1 Hening's Statutes, at large, 433.

† Virginia's Cure, an advisive narrative concerning Virginia, p. 22.

‡ 2 Burk, 113. Leah and Rachell, or the two fruitfull Sisters of Virginia and Maryland. A pamphlet of 1656.

been well understood. "It was not religion," says a writer of that day, "it was not punctilios these commissioners stood upon; it was that sweete, that rich, that large country they aimed at."* Virginia dared to sympathize with the victims of Claiborne's oppression, and to afford relief to such of them as sought an asylum within her borders; "and," says the historian quoted above, "this supposed attempt in Virginia to interrupt the work of righteousness, was looked on as the instigation of Satan, to retard the establishment of God's religion and the dominion of the saints."† It called forth from the Protector a severe reproof to the governor and council, in which he descanted on "the presumption and impiety of this interference," and admonished Virginia in future to attend solely to her own concerns.‡

The circumstances above related furnish, it will be observed, testimony to something more than the fact of Cromwell's suspicion of Virginia. There could have been, in the mass of the people, little or no disposition cordially to co-operate in the diffusion and establishment of puritanical opinions and practices in Virginia, when they were so ready to afford a refuge to those who fled from them in Maryland.

Sir William Berkeley, who, by the articles of capitulation in 1651, had secured to himself the right of transporting himself and his effects to Europe within one year, still lingered in the colony under various pretexts; and thus is the suspicion strengthened that he secretly indulged the hope of a restoration of royalty, and remained on the spot to avail himself of any circumstances which might seem favourable to the production of such an event. A very large number of cavaliers had been driven abroad by Cromwell, and crowds of them resorted to Virginia;§ and there is reason to believe that there was a secret and unsus-

* Leah and Rachell.
† 2 Burk, 113.
‡ Ibid.
§ 1 Holmes's Annals, 315.

pected correspondence carried on between these refugees and the ex-governor.*

One of those refugees, a devoted loyalist and a relative of Sir William Berkeley, has left a narrative of the voyage which he, together with others of the king's adherents, made to Virginia. From him we learn that the colony was looked upon by the cavaliers as an asylum for them, in which they were certain of finding those who sympathized with them in their sufferings, and shared with them in their political attachments; and the house and the purse of Sir William Berkeley "were open to all of the royal party who made Virginia their refuge."†

Upon the death of the governor Matthews, in the beginning of 1659, the Virginians, according to the statements of the earlier historians, resolved to throw off the government of the protectorate; and repairing in crowds to the residence of Sir William Berkeley, who was then living in retirement, requested of him to resume the government of the colony. He, it is said, declined, unless they would solemnly promise to adventure their lives and fortunes with him for the king. The pledge was given; and in January, 1659, Charles the Second was proclaimed in Virginia, and Berkeley resumed the government, sixteen months before the king was restored to the throne.‡

Later writers have, however, doubted the correctness of this statement, and have laboured hard to prove that Virginia was essentially republican at this period, and cared but little for the restoration of royalty.§ There may be a deficiency of proof to establish the fact of a tumultuous assemblage having requested Berkeley to resume the reins of government; but a fair exposition of the records of that

* 2 Burk, 114.

† Journal of a Voyage to Virginia, by Colonel Norwood; Churchill's Collection of Voyages, vol. vi. p. 170.

‡ Beverly, p. 55; 2 Burk, 118; Chalmers, b. i. 125; 1 Holmes's Annals, 311.

§ 1 Hening's Stat., at large, 513 note, 526 note; Bancroft's United States, 240 to 253. Bancroft is indebted entirely to Hening.

day, together with the testimony of contemporaneous history, will place beyond a doubt the loyalty of Virginia.*

Charles had scarcely ascended the throne before he transmitted to Governor Berkeley a new commission, and gave him permission to visit England. Upon this visit, which was made immediately, he received a body of instructions which formed the basis of the colonial legislation for the church, in 1662. The condition of Virginia in ecclesiastical matters at the period of the restoration, is gathered from a pamphlet which was delivered to the Bishop of London in 1661, during the visit of Sir William Berkeley, and probably at his instigation.

There were in the colony at that time about fifty parishes, situated, for the most part, on the banks of the rivers, and extending themselves for some length, forming narrow belts of land along the shore. Many of these parishes had nothing more than a legislative existence in the acts of assembly which defined their boundaries, and in many there was neither church, parsonage, nor glebe. Most of them were destitute of clergymen, as the whole number of ministers in the colony was about one-fifth of the number of parishes.† From the same source of information we learn that the scarcity of ministers was an evil which had long been felt, and that applications had been from time to time made to the Bishop of London "for help to preserve the Christian religion by supplying them with ministers." Such, indeed, was the want of clergymen, that a bounty of twenty pounds sterling was granted by the legislature of 1656, to any person who should at his "proper cost and charge transport a sufficient minister" into the colony.‡ These applications, if not entirely fruitless, were of but little benefit to the colony; the country was not in the best repute, and but few clergymen of merit were found willing to make it their permanent habitation.

* Vide Appendix, note A.

† Virginia's Cure, or an advisive narrative concerning Virginia.

‡ 1 Hening's Stat. at large, 418.

Clergymen emigrated, indeed, but so far as the colony was concerned, better had it been had they remained at home. "Many came, such as wore black coats, and could babble in a pulpit, roare in a tavern, exact from their parishioners, and rather by their dissolutenesse, destroy than feed their flocks. Loath was the country to be wholy without teachers, and therefore rather retain them than be destitute: yet still, endeavours for better in their places, which were obtained, and these wolves in sheep's clothing by their assemblies questioned, silenced, and some forced to depart the country."*

The narrative which was presented to the Bishop of London in 1661, suggested as remedies for the evils under which the Virginia church laboured, the building of towns, and proposing to the king a collection throughout the kingdom; and to ensure a supply of qualified clergymen, it recommended the establishment, at the two universities, of "Virginia fellowships," imposing upon the fellows at their ordination, at the expiration of seven years, the duty of going to Virginia and officiating as parish priests, for seven years more.

How far the measures here proposed found favour with those in authority is unknown; but in the body of instructions given to Sir Willliam Berkeley, the first article recommended "the duties of religion, the use of the Book of Common Prayer, the decent repairs of churches, and a competent provision for conforming ministers. For this purpose, a convenient house, with a glebe of a hundred acres, for the exercise of their industry, were directed to be assigned to them, together with a liberal maintenance to be furnished out of the fruits and productions of the earth and the labours of the planters."† Sir William Berkeley transmitted to his deputy a copy of the instructions which he had received; and as the legislature was then in ses-

* Hammond's Leah and Rachell, p. 5. † 2 Burk, 124

sion, preparing a revised code, this intimation of the royal pleasure was naturally enough made the guide in legislation.

The enactments of the legislature, so far as they concern religion, may, it is thought, be most conveniently presented under four heads.

I. As it respected church edifices, the law declared that a church should be "built in each parish of the country, unless any parish, as now settled, by reason of the fewness or poverty of the inhabitants, be incapable of sustaining so great a charge; in which case, such parishes shall be joined to the great parish of the same county; and that a chapel of ease be built in such places, at the particular charge of that place." It was also made the duty of the churchwardens to "keep the church in repair, and provide books and decent ornaments; viz., a great Bible, two Common Prayer books, a communion cloth and napkins, a pulpit, and cushion."

II. As it respected the duties and compensation of the clergy, and the regular performance of divine service, it was enacted, "that the canons set down in the liturgy of the Church of England, for celebrating divine service and administration of the sacraments, be duly observed and kept; and that the whole liturgy, according to the said injunctions, be, by the minister or reader at church or chapel, every Sunday throughly used." It was also made the duty of the minister of each parish "to preach constantly every Sunday; viz., one Sunday in a month at each chapel of ease in his parish, if there be any, and the others in his parish church; and that twice a year, at least, he administer the sacrament of the Lord's Supper there." To secure to the people divine service in the absence of the minister, it was enacted that "every parish, not having a minister to officiate every Sunday, might make choice of a grave and sober person, of good life and conversation, to read divine service, every intervening Sunday, at the parish

church, when the minister preacheth in any other place." And it was also declared, that neither minister nor reader should teach any other catechism than "that inserted in the Book of Common Prayer; and that the minister expound no other than that: that our fundamentals, at least, may be well laid; and that no reader, upon presumption of his own abilities, do attempt the expounding that or any other catechism, or the scriptures." The minister or reader was also required to keep a record of his official acts. As to the dues of the minister, (as they were termed,) it was provided that an annual salary of eighty pounds should be settled on every minister, "to be paid in the valuable commodities of the country; if in tobacco, at twelve shillings per hundred weight; if in corn, at ten shillings per barrel."* It was also made the duty of the churchwardens "to collect these dues, cause them to be brought to convenient places, and honestly pay them."

III. As to the rights and duties of the laity, it was enacted that "the major part of each parish" should choose "twelve of the most able men of each parish" to be a vestry; out of which number the minister and vestry were annually to select two churchwardens; and to them also was given the power of supplying all vacancies in their body; and none were to be permitted to act as vestrymen, until they should take "the oaths of allegiance and supremacy to his majesty, and subscribe to be comformable to the doctrine and discipline of the Church of England." The due observance of the Lord's day, by attendance upon public worship, and refraining from travel, except in cases of emergent necessity, were required under the penalty of a fine of fifty pounds of tobacco. As illustrative of the spirit of the age, it should be added that a special proviso in this statute excluded "Quakers, or

* A Letter to the Clergy of Virginia, by Richard Bland, Esquire.

other recusants, who, out of non-conformity to the church," totally absented themselves from worship, from the benefit of its comparatively mild penalty; and declared them still to be liable to the penalties of statute 23 Elizabeth, which were for each month's absence *twenty pounds sterling;* and for the continued absence of a twelvemonth, to give, in addition to the fine, security for their good behaviour. It was also enacted by the law of Virginia, that each Quaker attending an "unlawful assembly or conventicle," if taken there, should pay a fine of two hundred pounds of tobacco for each offence. And "whereas," to use the language of the preamble, "many schismatical persons, either out of averseness to the orthodox established religion, or out of the new-fangled conceits of their own heretical inventions, did refuse to have their children baptized;" it was enacted that whoever, "in contempt of the divine sacrament of baptism," should thus refuse, when he might carry his child to a lawful minister within the county to be baptized, should be amerced two thousand pounds of tobacco, half to the parish, and half to the informer.

IV. For the advancement of education, and consequent increase of religious instructers, the following judicious law was enacted: "Whereas, the want of able and faithful ministers in this country deprives us of those great blessings and mercies that always attend upon the service of God; which want, by reason of our great distance from our native country, cannot, in probability, be always supplied from thence: be it enacted, that for the advance of learning, education of youth, supply of the ministry, and promotion of piety, there be land taken up, or purchased, for a college and free-school; and that there be, with as much speed as may be convenient, housing erected thereon for entertainment of students and scholars."*

* For these several laws, see Trott's Laws of the British Plantations in America; article Virginia, Nos. 1, 3, 7, 8, 9, 10 11, 23, 25, 28, 29; 2 Hening's Virginia Statutes, at large, p. 44.

These are the principal enactments, touching the church, which were made in 1662. In the succeeding year, a spirit of intolerance, for which no better apology has been rendered than that it was the spirit of the age, seems to have been manifested towards the unfortunate Quakers. Those who are disposed to find an excuse for this severity, might urge, in extenuation of the passage of the law inflicting additional penalties on the Quakers, that the effort for their suppression was made on political rather than on religious considerations; for the preamble in reference to the assemblies of Quakers states, that "under that and other names of separation, persons have taken up and maintained sundry dangerous opinions and tenets; and, under pretence of religious worship, often assemble themselves in great numbers, in several parts of this colony, to the great endangering of its public peace and safety:"* but, unfortunately for the charity which would adopt this excuse, it must be remembered, that though ordinarily there is wisdom in an adherence to the rule of law which makes the preamble a key to the interpretation of the statute; yet in the case of a penal enactment, the maker of the law and of its preamble is the same individual; and he will scarcely fail to justify to the world the severity of the enactment, by the insertion in the preamble of what, to him at least, appears to be a sufficient apology. It would be difficult to find a penal statute with a preamble, in which the preamble does not sanction the severity of the law; for men are not usually willing to exhibit gratuitous cruelty. Were it always certain that the preamble told nothing but the truth, the rule of interpretation above alluded to might safely be made of universal application; but when it is known, in some of its statements, to be untrue, it obviously furnishes no safe

* 2 Hening's Statutes, at large, 180; Beverly, 57.

guide. Such in the case under consideration happens to be the fact. It is stated that Quakers assembled "in great numbers," when at this period their number in the colony was comparatively small; so small, indeed, that they are known to have had but one congregation at most, if, indeed, they had any. Another unfortunate discrepancy between the preamble and the law is, that while the one professes the existence of an evil which called for a remedy, in the assemblage of those under "other names of separation" as well as of Quakers, the other applies the proposed remedy to Quakers only. The statement in the preamble, therefore, it is believed, is entitled to little credit; and, under all the circumstances, it is difficult at this day to find the true cause of this hostility to a class of men proverbially peaceable, unless we refer it to a complaisant spirit of acquiescence, ready to return a faithful echo to the known opinions of the reigning monarch respecting those whose principles, he said, he had discovered to be "inconsistent with any kind of government."*

Whatever may have been the causes which led to the passage of the law, in its enforcement there were not wanting instances of disfranchisement and petty annoyance;† though Virginia did not proceed as far as her sister colony of Massachusetts in inflicting the punishment of death. No Quakers were hanged in Virginia. It has been said that this forbearance "was not owing to the moderation of the church, or spirit of the legislature."‡ As to the church, it is not perceived that she had any agency in the enactment of the law; and as to the legislature, it certainly was as competent to punish Quakers with death, as it was to inflict a lighter penalty. Nor can it be for a moment

* See King Charles's Letter to the Colony of Massachusetts; 2 Hazard, 605–7; 2 Coll. Mass. Hist. Soc. viii. 52. 55.

† 2 Burk, 131.

‡ Jefferson's Notes on Virginia, query xvii.

doubted that the severest punishment would have received the royal sanction; for in the letter of Charles to the colony of Massachusetts, to which allusion has already been made, the language of the king is remarkable:—"We cannot be understood hereby to direct or wish that *any indulgence* should be granted to those persons commonly called Quakers." If, therefore, there was any moderation exhibited at all, it must have been by the legislature; and as it is the only redeeming feature which this body presents in the transaction, it seems hard to rob it of this trifling modicum of merit. That it was not disposed to signalize itself by its want of moderation, is evident from a circumstance which occurred in the very same body by which the law was enacted. The sheriff of Norfolk reported to the House of Burgesses, that one of their members, the representative from his county, was "loving to the Quakers and attended their meetings." The accused member did not hesitate to avow his attachment to the persecuted sect, but denied that there was evidence to prove his attendance upon their meetings. This was admitted by the House; but upon his refusal to take the oaths of allegiance and supremacy, which were required of all the members, he was expelled; and with that step the legislature was content, without instituting an inquiry or directing a prosecution against the suspected Quaker.*

There was another class of non-conformists in the colony, more numerous and more dangerous than the Quakers, against whom the law of 1642† was put in force. These were veteran soldiers, who, having imbibed the spirit of insurrection under Cromwell, had been transported to Virginia after the restoration, on account of their turbulent and mutinous dispositions. Their assemblages, there is reason to believe, were perverted from religious to treasonable purposes; and under the influence of these men, a plot was concocted among the secta-

* 2 Hening's Statutes, at large, 198. † Vide ante, p. 53.

ries of their creed, for the subversion of the government, presenting a singular compound of fanaticism and villany. It was betrayed by one of their own number on the evening previous to its intended execution, and the just indignation of the colony was satisfied with the death of four only of the conspirators. As there were political dangers resulting from the meetings of these misguided men, which were suspected by the government, it will perhaps be deemed no undue exercise of severity that the law which prohibited their meetings was enforced, as the readiest as well as mildest mode of correcting the evil.

Scarcely had the fears excited by the discovery of this plot been permitted to subside, before a fresh cause of apprehension was found. This was the dread of popery under the reign of the second James. The attachment of the king to the Church of Rome was strongly suspected in the colony, insomuch that a distinguished citizen had not hesitated to say to the governor, "that his majesty, King James, would wear out the Church of England: for that, when there were any vacant offices, he supplied them with men of a different persuasion." And that he was not alone in this opinion may be inferred from the fact, that when, at the instigation of the governor, he was prosecuted for his words, the council, to save appearances, after a short examination, discharged him unpunished. The clergy, too, were not backward in sounding the alarm. In the county of Stafford, the reverend Mr. Waugh preached openly against popery; and as mysterious hints were circulating of a supposed plot between the Indians and the few papists in the colony, (who had probably fled from Maryland,) to destroy the protestants, it was not difficult to rouse the people to angry excitement, and commotions arose which foreboded no peaceful termination.* The accession of William and Mary served to allay apprehension, and that

* 2 Burk, 305.

event was accordingly hailed with joy by the great body of the people.

Prior to the year 1689, the reverend Mr. Temple seems to have exercised within the colony functions somewhat similar to those confided to a bishop's commissary. How long he had so exercised them is matter of uncertainty, nor is it known that he acted under any other than verbal authority. In this year Sir Francis Nicholson entered on his duties as lieutenant-governor; and associated with this fact there occurs the name of a clergyman, whose memory is intimately connected with the progress of religion and learning for many years in Virginia. This clergyman was the reverend Dr. Blair, who is supposed to have been the first commissary duly commissioned by the Bishop of London for any of the colonies. His commission was read before the council on the day after the installation of Sir Francis Nicholson, and his authority was duly acknowledged.

The duty of a commissary under the English law is, "to supply the office and jurisdiction of the bishop in the outplaces of the diocess;"* and it will be remembered that all the colonies were considered as forming a part of the diocess of the Bishop of London. To the Episcopalian, it is scarcely necessary to say that the rites of ordination and confirmation were not within the powers of the commissary. For certain purposes only, was he the bishop's representative: it was his duty to make visitations through the diocess, inspect the state of the churches, deliver charges, and, in some instances, to administer discipline. Deposition from the ministry, however, was understood to be beyond his authority; and therefore the evils which resulted from the continuance in the church of an unworthy clergyman, were not remedied by the appointment of a commissary.

As Dr. Blair contributed in his day as much to the cause

* Terms de la Ley.

of learning and the diffusion of Christianity as any individual in the southern colonies of this continent, a passing tribute is due to his memory. He was a native of Scotland, in which country he received his education, and was beneficed in the Episcopal church there. Having a prospect of discharging his ministerial functions more usefully elsewhere, he quitted his preferments, and went into England towards the close of the reign of Charles II. The then Bishop of London (Dr. Compton) prevailed upon him to go as a *missionary* into Virginia, and his first visit to this country was made about the year 1685. A careful and diligent observer of the true state of things within the colony, he was enabled correctly to apprehend its wants; and by his exemplary deportment and unremitting labours in the discharge of his ministerial duties, he did good service to the cause of religion, and obtained the confidence and affection of all classes in the community. Recommended by the intrinsic worth of his character to the Bishop of London, he was appointed commissary, as we have seen, in 1689; and so far from relaxing in the discharge of pastoral duty, after his appointment, he deemed himself thereby bound to furnish a brighter example of ministerial fidelity and diligence to all the clergy of the colony. Dr. Blair was eminently a practical man; and blessed as he was with sincere piety, a clear mind, and indefatigable perseverance, his services were invaluable to the church in Virginia. Perceiving that the only safe reliance of the country for duly qualified clergymen must be upon her own sons, and that the effort to obtain them was hopeless in the absence of schools and higher seminaries of learning, he directed his energies to the encouragement of education. His labours in the cause were unwearied. It will be remembered that in the legislation of 1662, one of the enactments provided for the erection of a college: this wise provision had been permitted to slumber on the statute book. Dr. Blair revived the project; and at no little

personal expense and labour, succeeded at last, as will be seen hereafter, in the accomplishment of his wishes.

Of the activity and practical usefulness of this excellent man, sufficient evidence will be furnished in the statement, that when, at the advanced age of eighty-eight, he died, he had been during sixty-four years a minister of the gospel; fifty-three years commissary for Virginia; president of a college for forty-nine years; and a member of the king's council for fifty.

As a monument of his piety, he has left behind him four volumes of discourses upon the sermon on the mount, of which an opinion may be formed from the fact that they received the warm approbation of Dr. Doddridge.* To his active usefulness and piety he added learning, and possessed in an eminent degree the virtues of hospitality and generosity; while his manner in the discharge of his various important duties was such as conciliated the esteem and affection of men of all parties and of all opinions. With the single exception of Dr. Bray, the commissary of Maryland, there was no clergyman of the establishment ever sent to this country, during its colonial existence, to whom the church in the southern part of the continent was more deeply indebted: and the American of this day, as he looks upon the walls of William and Mary, the second college built upon the continent, may recall, with a feeling of thankfulness, the memory of Dr. James Blair.†

Under the auspices of Sir Francis Nicholson, the first act of the commissary was an effort to procure the necessary funds for the erection of the contemplated college. The aid of the legislature was deemed necessary, and to obtain it, it was proposed that the lieutenant-governor should convene an assembly: peculiar circumstances,

* Family Expositor.

† Dr. Waterland's Preface to Blair's Discourses; 3 Burk, 111; 2 Miller's Retrospect, 336; Humphrey's History of the Venerable Society, 9, 10, 11; 2 Holmes's Annals, 22.

however, rendered this measure impossible at that time, and all hope of immediate assistance from the legislature was abandoned. But Dr. Blair was not easily to be discouraged. A private subscription-list was opened by him, and in a short time two thousand five hundred pounds were contributed towards the object; and this sum was furnished in part by the liberality of a few merchants in London. It was not until the year 1691 that legislative patronage was obtained for the proposed seminary. In that year the project received the sanction of the assembly, and was by that body warmly recommended to the patronage of their majesties. The commissary was at the same time deputed as the agent of the legislature to visit England, and present the petition for the college. The support afforded by the lieutenant-governor to the plan deserves honourable notice. The legislature, as a testimony of affection and respect, having presented to Sir Francis Nicholson the sum of three hundred pounds, he immediately bestowed one-half of it upon the college. Those who are interested in the literature of the country, will gratefully concur in the propriety of recording the names of men who were among the friends of education in North America, at that early period when friends were necessarily few.

The agency of Dr. Blair proved entirely successful. The charter was drawn in exact conformity to his wishes, and the whole measure met with the royal favour. The sum of two thousand pounds was then due from Virginia to the crown on account of certain quit-rents, and this sum was bestowed by the king upon the college. In addition to this donation, a grant was made to the institution, of twenty thousand acres of choice land, together with the revenue arising from a tax of one penny per pound on all tobacco exported from Virginia or Maryland to any of the other colonies;* and the office of surveyor-general of Virginia was granted by the charter to the corporation, to be

* 2 Burk, 311, 313, 314.

executed by deputies appointed by the president and masters, subject to the approbation of the governor and council. The college was also empowered to send one representative to the House of Burgesses; and Dr. Blair was named in the charter as the first president of the new institution, which received the name of William and Mary.*

In the year 1693, the legislature determined that the college should be erected at Williamsburg, which was then called Middle Plantation; and not long afterward, an export duty for its benefit was imposed upon all skins and furs sent out of the colony.† But the indefatigable commissary was doomed to encounter difficulties still. The money which had been subscribed was collected, and the college edifice commenced; but in the year 1705, when it was half completed, it was burned to the ground. It was now sixteen years since Dr. Blair had first exerted himself in this important work; and at the end of that long period, he found himself under the necessity of commencing his toilsome task anew. Such discouragements might well have damped his ardour; and had he been an ordinary man, it is not improbable that the disappointments of the past would have checked all future effort. But true to his character, he persevered, and at length had the happiness of seeing the college completed.

The want of clergymen, however, was one not to be immediately supplied, even after the college went into operation; and as it was a want very deeply felt, the legislature, deeming the provision made for the clergy inadequate, in 1696 enacted, that each minister should have sixteen thousand pounds of tobacco as a salary: and that where glebes had not been already purchased, they should be forthwith obtained; and that dwellings should be erected upon them for the comfortable residence of the clergy.‡

* Trott's Laws of the British Plantations, article "Virginia."

† 3 Hening's Stat., at large, 123.

‡ Trott's Laws, "Virginia," No. 34.

CHAPTER V.

1700–1731.

Kindness to the French Refugees—Their good Character—Their Church—Punishment of Vice and Blasphemy—Kindness to German Settlers—Their Church—Progress of William and Mary College—Instruction of the Indians—List of Parishes—State of the Church—Numbers and Character of the Clergy—Causes of the depressed state of Religion examined.

The opening of the century upon which we are now entering was marked by an act of humanity, which stands out in strong contrast to that spirit of intolerance, already recorded, which found its victims among the unfortunate Quakers. It is well known that upon the revocation of the Edict of Nantes, in 1685, an immense number of French Protestants found their way into foreign countries; of these, about forty thousand sought refuge in England, and parliament, with a noble generosity, voted fifteen thousand pounds sterling to be distributed among persons of quality, and all such as were incapable, from age or infirmity, of labouring for a subsistence. Of these unfortunate refugees, King William, in the year 1690, sent a large portion to Virginia, and lands were allotted to them on James River. These were naturalized by a special law passed for the purpose, and in 1699 another body of six hundred, conducted by their clergyman, Phillipe de Richebourg,* came over, and were placed on the south side of James River, about twenty miles above the falls, on lands formerly occupied by a powerful tribe of Indians called the Monacans.

In the year 1700 the assembly of Virginia passed an act,

* 1 Martin's History of North Carolina, 232.

making the French refugees who inhabited the Monacan towns a distinct parish by themselves, and exempted them from the payment of all taxes.* Strangers, for the most part, to the language of the country, their worship could not have conformed to the ritual of the Church of England, even had such been their inclination, nor could an English clergyman have officiated usefully among them. They had, therefore, their own minister, and worshipped after their own mode, and the law already mentioned left them at liberty to agree with, and pay their clergyman as their circumstances would admit. And never, probably, did any people better repay the hospitable kindness of the land which afforded them a refuge. Many of their descendants are still left in New-York, Virginia, the Carolinas, and other parts of our country; and among the brightest ornaments of the state, in the halls of legislation and of justice, as well as in the sacred office, may be found the names of some of the French refugees. No man in America need ever blush to own himself one of their descendants; for the observation has more than once been made, and it is believed to be true, that among their descendants the instances have been rare indeed of individuals who have been arraigned for crime before the courts of the country.

The law which gave to these emigrants the exemptions already mentioned, was, by the terms of its enactment, to continue in force for a term of time sufficient to afford them an opportunity of becoming familiarized to the country, and of qualifying themselves to contribute without difficulty their quota to the support of the government; and for these purposes seven years was deemed sufficient. That it did not prove so, however, is probable from the fact, that in 1705 the legislature again re-enacted the former law, and extended the term of its continuance, giving at the

* 1 Holmes's Annals, 432, 472, 492; Trott's Laws, "Virginia" No. 37; 3 Hening's Statutes, at large, 201.

same time to their parish the name of "King William parish, in the county of Henrico."*

The statute book of this year presents also an act for the suppression of vice, and the restraint and punishment of blasphemous, wicked, and dissolute persons, the provisions of which invite notice, simply as being illustrative of the temper of the times. It was enacted, that if any person brought up in the Christian religion should, by teaching, writing, printing, or advised speaking, deny, first, the being of God or the Trinity; secondly, should say there were more gods than one; thirdly, should deny the truth of the Christian religion; or, fourthly, should deny the Divine authority of the Scriptures,—such offender, upon conviction before the general court, for the first offence, should be rendered incapable of holding any office, ecclesiastical, civil, or military, within the colony; and for the second offence, should be disabled from bringing any suit at law or in equity, or from being a guardian, executor, or administrator, or grantee in a deed of gift, or legatee or devisee in a will, or from bearing any office in the colony for ever; and should also suffer three years imprisonment from the time of conviction. To guard, however, against the perversion of the law to purposes of oppression, it was required that information of the words spoken should be given within one month after they were uttered, and that the prosecution should be commenced within a year after the information. And if public recantation in open court were made within six months after the first conviction, the offender was to be released from the penalties. For the suppression of cursing, swearing, and drunkenness, a fine was imposed, recoverable before any magistrate, either upon his own personal observation and knowledge of the offence, or upon the oath of a single witness; and in case of inability to pay the fine, the *lash* was substituted as a

* Trott's Laws, "Virginia," No. 38; 1 Holmes's Annals, p. 492.

punishment. For the observance of the Lord's day, every person of the age of twenty-one years and upward, who should wilfully be absent from the parish church for one month, or, being there, should not in a decent and orderly manner remain until the service was ended; or any persons who should on that day be present at any disorderly meeting, gaming or tippling, or should make any journey, or travel on the road except to and from church, (cases of necessity and mercy excepted,) or who should be found working at their ordinary labour, further than was absolutely necessary for the sustenance of man and beast, should, on conviction, be fined, and, on failure to pay the fine, should be whipped. From the operation of the clause requiring attendance at the parish church, it should however be remembered that, by express words, dissenters from the establishment were exempted.

This act was required to be publicly read twice a year by each clergyman in the colony, and the fines arising under it were to be applied by the churchwardens for the benefit of the poor.*

The year 1713 was rendered memorable by an act of kindness shown to certain German emigrants, similar to that which had been manifested towards the French refugees. It seems that a small body of Germans had settled above the falls of the Rappahannock, on the southern branch of the river, in the county of Essex. This was at that period the frontier of civilization, and therefore it was alike the suggestion of interest and humanity to afford to these foreigners protection and encouragement. Accordingly they were exempted, as the French had been, from all ordinary taxes for the term of seven years, and were formed into the "parish of St. George," with power to employ their own minister and upon their own terms; and thus were two religious communities, differing in many

* Trott's Laws, "Virginia," No 46; 3 Hening's Statutes, at large, 358.

particulars from the establishment, not tolerated merely, but favoured with valuable privileges by the legislature.*

The college also seems to have possessed the favourable regard of the assembly, as in 1718 a law was passed by that body, appropriating from the public funds one thousand pounds, to be applied by the visiters and governors of the institution, to the maintenance and education of poor children who were natives of the colony.† How far this intended benefit was carried into effect is unknown; it is, however, to be hoped that these funds were rendered more profitable to the college than were the donations conferred upon it by the king and others at its commencement; for of these, according to the testimony of Dr. Blair, the institution never received the benefit of one-half.‡ Indeed, notwithstanding all the efforts of the president and other friends of the college, its progress was by slow and laborious steps. The practice was common among the higher classes of society, of sending their sons to be educated at one of the English universities; nor could it be entirely overcome after they had a college among themselves. For more than seventy years after its establishment, it is said, it had rarely more than twenty students at any one time.§ There are circumstances, however, which justify the suspicion of mistake in this statement.

As connected with the history of this institution, it deserves here to be recorded that the rulers in the colony and the officers of the college manifested a praiseworthy zeal in the endeavour to make it a blessing to the children of the natives. The honourable Robert Boyle had made a donation of money to the institution, to be applied to the education of

* Trott's Laws, "Virginia," No. 39; 4 Hening's Stat., at large, 396.

† 4 Hening's Stat., at large, 74.

‡ "The present State of Virginia and the College," by Mr. Hartwell, Dr. Blair, and Mr. Chilton, published in 1727. Of these, Mr. Hartwell was one of the council; and Mr. Chilton was attorney-general, Dr. Blair's situation has already been stated.

§ 2 Miller's Retrospect, 336.

Indian children therein. To carry into effect this benevolent intention, the plan at first adopted was to procure captive Indian children, who had been made slaves by some conquering tribe, and place them in the college for instruction; but during the administration of Sir Alexander Spotswood, who came to the government in 1710, this plan was laid aside, and one was substituted for it which was far more effectual in accomplishing the ends of the benevolent donor. The governor went in person among the tributary and other neighbouring tribes of Indians, and prevailed upon them to send their children to be educated. He exerted himself, also, so successfully among remote and almost unknown tribes, that he obtained native pupils from a distance of more than four hundred miles in the interior; some of these he had taken as hostages, purposely to afford them the advantages of education; and, at his own expense, he established and supported a preparatory school on the frontiers, in which Indian lads might be fitted for admission into the college, without being far removed from their parents.*

Of the number and situation of the parishes in the colony, about this time, and of the general condition of the church, more is known with certainty than at any previous period in this narrative. Casting the eye upon the map of Virginia, the most striking features of its eastern portion are the majestic rivers which find their way into the Chesapeake Bay. These rivers naturally enough formed convenient boundaries for the larger portions of the country; and the name of *neck* was applied to the region of territory lying between two of these noble streams; a term, the use of which is still common. The division is one of great convenience, and in former times was important, as fixing the boundaries of the several escheators. Of these necks there are four; the northern neck is situated be-

* Beverly's Virginia.

tween the Potomac and Rappahannock rivers; the second between the Rappahannock and York; the third, between York and James; and the fourth on the south side of the James, between it and the southern frontier of the colony. Besides these, there was one other grand division on the opposite side of the Chesapeake Bay, forming what then was, and still is, called the "eastern shore." There were at that day six counties within the northern neck, which still retain their names; viz., 1. *Lancaster*, having within it the two parishes of Christ Church and St. Mary White Chapel; 2. *Northumberland*, having two, Fairfield and Boutracy, and Wicomico; 3. *Westmoreland*, containing Copely and Washington; 4. *Richmond*, containing North Farnham and a part of Sittenburn; 5. *King George*, containing Hanover and the residue of Sittenburn; 6. *Stafford*, containing St. Pauls and Overworton.

In the neck between Rappahannock and York rivers there were also six counties, the names of which are still there, though portions of their territory have since been appropriated to the formation of additional counties. These six were, 1. *Glocester*, in which were situated the four parishes of Pesso, Abingdon, Ware, and Kingston; 2. *Middlesex*, containing the single parish of Christ Church; 3. *King and Queen*, having the parishes of Stratton Major and St. Stephens; 4. *King William*, containing St. Johns and St. Margarets; 5. *Essex*, in which were South Farnham, St. Anne, and St. Marys; 6. *Spotsylvania*, which contained the parish of St. George.

In the neck between York and James rivers there were seven entire counties, and part of an eighth. These seven were, 1. *Elizabeth City*, which contained a parish of the same name; 2. *Warwick*, containing the parishes of Denby and Mulberry Island; 3. *York*, in which were the two parishes of Charles and York-Hampton, and part of a third called Bruton; 4. *James City*, in which were James City, Merchants Hundred, and a third, the name of which

is unknown, together with the residue of Bruton, and a part of Wilmington; 5. *New-Kent*, which contained Blisland and St. Peters; 6. *Charles City*, having within it Western and part of Wilmington; 7. *Hanover*, in which was St. Pauls. The eighth county, of which a part only was within this neck, was *Henrico*, which was divided by the James River, and contained the parishes of Henrico and St. James, separated from each other by the river; and a part also of the parish of Bristol.

On the south side of James River were seven entire counties, together with the remaining part of Henrico. These were, 1. *Princess Ann*, in which was the parish of Lynhaven; 2. *Norfolk*, with one parish called Elizabeth River; 3. *Nansemond*, in which were included Lower Parish, Upper Parish, and Chickabuc; 4. *Isle of Wight*, containing Warwick, Squeake Bay, and Newport; 5. *Surry*, having Lyon's Creek and Southwark; 6. *Prince George*, in which was Martin Brandon and the rest of Bristol; 7. *Brunswick*, the whole of which formed the parish of St. Andrews.

On the eastern shore were the two counties of *Northampton* and *Accomac;* the first contained the parish of Hungers; the second that of Accomac. Thus it will be perceived that the whole number of counties was twenty-nine; and of parishes there were fifty-four.* There was, however, great inequality in the size of these parishes. Some were sixty miles long; while others were very small. This was accidental, and resulted from the settlements having been first formed on bodies of good land near to the rivers. It must be remembered that the size of a parish was estimated, not entirely by the extent of its territory, but by the number of its tithables.†

In each of these parishes there was a convenient church

* Beverly's Virginia.

† Present State of Virginia, p. 65. Beverly's Virginia.

edifice, built of stone, brick, or wood, and furnished with all things necessary for the decent performance of divine service. In many of the larger parishes there were also one or more chapels of ease; so that probably the whole number of places of worship was not less than seventy. In every parish there was also a dwelling-house for the minister; in most, if not in all of them, a glebe of two hundred and fifty acres, and in some, a small stock of cattle.*

The inhabitants were almost entirely of the Church of England, and at the period now under review, there is said to have been but one dissenting place of worship in the colony; this was a meeting-house for a small congregation of Quakers in Nansemond county.† But it is believed, on the authority of Dr. Blair,‡ that this statement is incorrect; as he informs us that there were three meeting-houses for the Quakers, and one for the Presbyterians.

More than half of the churches of the establishment were probably supplied with clergymen; and in such as were destitute of regular ministrations, it seems to have been the custom to substitute the services of a lay reader, except on occasions when the zeal of a neighbouring minister prompted him to carry his pastoral labours beyond the limits of his own parish, and to preach or administer sacraments in the vacant churches near to him.

One hundred and fifteen years had now elapsed since the first clergyman landed in Virginia, and yet candour calls for the acknowledgment that the state of religion was much lower than in some of the other colonies. It was not that the government had been entirely indifferent to their under-

* The Present State of Virginia, p. 71. This volume was written by the reverend Hugh Jones, who lived for many years in the colony, and was at one time a lecturer in Bruton parish, at Williamsburg, the seat of the colonial government.

† Beverly's Virginia.

‡ Present State of Virginia and the College, p. 64.

taking to make provision for its support: to outward appearance the condition of the church seemed prosperous enough. The traveller, in his journeyings through the colony, might see on every hand the neat spire of a substantial church lifting its head amid the foliage of the forest in which it was placed; his eye rested on the cultivated grounds which surrounded the comfortable habitations of the clergy; and he might from these tokens have hastily concluded that he was in the bosom of a deeply pious population: yet was there, in very many, a lamentable want of the practical fruits of godliness. There was a deficiency of spirituality in the religion of that day. The "form of sound words" which imbodied devotion, most useful as an auxiliary in the united worship of a congregation, and beautifully chaste and simple in the ritual of the church to which the colonists belonged, was scrupulously observed; but in the use of that form alone, too many, it is to be feared, rested: such use was substituted for the power of godliness in renewing a sinful nature; for the operation of the Holy Ghost upon an unsanctified heart. It would be unjust to include all in this sentence. There is evidence that some, both of clergy and laity, were deeply imbued with the spirit of genuine piety; they were worthy and consistent Christians; but they certainly did not form the most numerous class of the population.

In the contemplation of this state of things, points arise well worthy of attentive consideration: they imbody the lessons of experience, and it is therefore hoped that a brief examination of facts connected with this unhappy condition of affairs will prove neither uninteresting nor useless.

And first, as to the clergy of the colony. The usual mode of obtaining a living was this: the clergyman in England, who was desirous of emigrating to Virginia, informed the Bishop of London of his willingness to become a missionary to the colony. Upon producing his letters of orders and testimonials as to character, he obtained from the

bishop a license and certificate, together with an order on the treasurer for the sum of twenty pounds, to defray the expenses of the voyage. On his arrival in the colony, he applied to the governor, (who was in effect the chief ruler in the church,) or to the parishioners of some vacant living, and sometimes to both: and if his ministrations were agreeable to the congregation, he was "*received*" (such was the term in use) as their minister.* It must not, however, be supposed that by being thus *received*, the clergyman acquired a permanent settlement. By the act of 1642,† the induction of a clergyman "into any parish that shall make presentation of him," was directed to be performed by the governor; but it was entirely at the option of the parish to make or withhold such presentation. Without induction, the clergyman was held to possess no freehold in his living, but was at any time liable to removal, at the pleasure of the vestry, without trial or even crime alleged against him. Under these circumstances, there were but few of the clergy who could consider their situations as permanent, for there were but few who could prevail upon their vestries to present them for induction.‡ The general custom, therefore, was to *hire* the minister from year to year.§

With every disposition on the part of the Bishop of London to send none but deserving clergymen into the colony, (and of the anxiety of several of the prelates of that see in this particular there is abundant proof,) still it was scarcely possible to avoid making at times injudicious appointments: for clergymen of reputation, fixed in comfortable livings at home, were not often among the applicants to go abroad; and the class of clergymen needed in Virginia seems to have been but imperfectly understood at home. Men of piety, experience, and prudence, men well acquainted with the world, were the only men whose services

* Jones's "State of Virginia," p. 103.

† Ante, p. 53.

‡ Beverly's Virginia.

§ Present State of Virginia, by Hartwell, Blair, and Chilton, p. 66.

in Virginia promised extensive usefulness; but such men found ample and profitable employment in England. The class which usually came (the assertion is made on the authority of a contemporary*) was one unfitted, from entire ignorance of human nature, as well as from the absence of discretion and prudence, to appreciate the true condition of the country. They were utterly unable to accommodate themselves to the perpetually recurring exigencies of a new country, and a state of society, of which, as the past afforded no precedent, so neither could it furnish any guides to conduct. The egregious mistake was made by many who recommended clergymen to the Bishop of London, of supposing that very inferior powers of mind, and but a limited stock of attainments, would suffice for a missionary to Virginia; whereas if any station on earth calls for the loftiest spirit of devotion, a nobleness of soul which can forget self, and intellectual endowments of the highest order, it is that of the Christian missionary. Men of inferior capacities may be useful in the ministry of the church, for God, in his wise providence, often makes them the honoured instruments of good to their fellow-men; but such men are not often designed to be *pioneers* in the great work of planting the church of God in regions where it is utterly unknown.

Many of the clergy, therefore, were, as might have been anticipated, unfitted for their stations. The precariousness of the tenure by which they held their livings, contributed also not a little to beget in them a spirit of indifference in the discharge of their duties; and to complete the list of unpropitious circumstances, the irregularities and crimes of an unworthy clergyman could not be visited effectually with the severities of ecclesiastical censure. Far removed from his diocesan, and standing in but little awe of the powers of his commissary, he sometimes offended religion

* Jones's State of Virginia, appendix, 95.

and morals with impunity, and still remained in the church a reproach to her ministry. The commissary could not degrade him by a removal from the priesthood; it was beyond his authority; and even in the exercise of his ordinary powers and duties, he was obliged to encounter the prejudices of the people themselves. He summoned the clergy, indeed, to conventions, in which he presided; but these conventions possessed but the shadow of power.* He attempted visitations, but with little success; for unfortunately, they were strangely associated in the minds of the people with ecclesiastical courts, and of these, from the times of Archbishop Laud, even the very name was offensive in Virginia.†

If we turn from the clergy to the laity, facts present themselves, such as might naturally be supposed to exist under the ministrations of such a body of clergy. Indeed, it scarce admits of doubt, that between the two classes there was a mutual action and reaction for evil; each probably contributed to make the other worse. Disputes were perpetually arising between pastors and people; and, almost without exception, they might be traced to the uncertainty of a living which harrassed the clergyman.‡ There are instances recorded which show the fact of exclusion of the minister on grounds purely mercenary. It has, indeed, been said by an historian, whose general accuracy is acknowledged, that the clergy were very rarely removed by the parish without some great provocation; and then, if their conduct had not been grossly scandalous, it is said, they were immediately received into other parishes.§ There is error in this statement. Upon the testimony of the commissary himself, confirmed by that of one of the governor's council, and of the attorney-gen-

* Jones's State of Virginia, 23, et seq.

† Jones's State of the Church, 26, 98.

‡ Jones, 72.

§ Beverly.

eral, it is denied. If a clergyman was faithful to his duty, and preached against the sins and vices of his people, he was removed: and the instances are numerous of clergymen having been displaced by vestries without a charge made, or even a reason assigned for it.* The same fact is also confirmed by a contemporary to whom reference has already been made.† He states that the clergy had the church doors often shut against them, and their salaries were stopped by the vestry; who, as he expresses it, "thought themselves the parson's master;" and he cites instances in proof of his assertion. Some of these instances may, perhaps, not be unacceptable, as affording an illustration of a lawless condition of affairs, quite sufficient to destroy the spiritual welfare of any church. A deacon had visited England to obtain priest's orders; during his absence his parishioners had seen fit to choose another clergyman; and on his return, when sent by the governor to his parish, the people peremptorily refused to receive him, and he was left without redress. It is difficult here to determine whether the people or the intruding clergyman was most in fault; but that a clergyman could thus effectually supplant an absent brother, certainly affords proof of a lamentable want of discipline and church order. Another instance is afforded in the case of a Mr. Latané, a French gentleman of learning and piety, who, because of some trifling dispute with a portion of his vestry, was shut out of his church. The reason assigned for this act of exclusion was (according to our authority) "that he had a small tang of French in his speech, and they could not understand him," though, as he adds, they were long in making the discovery, for they had been hearing him for seven years without complaint. It was also not unusual, in case of a vacancy by death or otherwise, for the people actually

* Present State of Virginia, by Hartwell, Blair, and Chilton, p. 66.

† Jones, 104, 105

to refuse to proceed to the election of a successor, that they might escape the payment of a salary which did not exceed eighty pounds.*

The effect of such a system, as was stated by the commissary, was to make the clergy, who were not inducted, subservient and dependant: and good clergymen refused to come over, because they had been taught by the experience of those who preceded them, and who had retreated as soon as they could, that if they came, insult and oppression awaited them.† Another evil, more properly to be attributed to the general state of feeling among the people, than to any necessary connection with the system of lay reading which had been introduced, was found to follow upon that system. The readers employed were commonly the parish clerks, who imitated the practices of the clergy in the performance of their public duties in almost everything except the use of the clerical vestments and the administration of the sacraments; these men were sometimes made use of as instruments by a discontented vestry; and in the absence of the clergy, not unfrequently succeeded in procuring the favourable opinions of the parishioners, and in sowing disaffection towards a minister among the people of his charge.‡

These facts leave but little room for wonder at the discovery that Christianity, in the blessed and salutary influences of its power over the hearts and lives of men, was exhibited by but few. These facts may also serve to remove an opinion entertained by some, that the depressed state of religion in Virginia was the natural and unavoidable result of an *establishment*. Whatever may be the evils which are supposed necessarily to flow from extending to any one religi-

* Present State of Virginia, by Blair, &c., 66.

† Ibid. 66.

‡ Jones, 68. As clerical vestments have here been spoken of, and the use of the surplice has not been uniform in all parts of the country, it may not improperly be mentioned, that according to Jones the surplice was never dispensed with in Virginia in his day, except from absolute necessity. Jones, p. 69.

ous system the exclusive patronage of the state, candour requires the admission here, that the calamitous condition of the church in things spiritual must be traced to some other cause. Establishments, it must be remembered, were not confined to Virginia: in the colonies of Massachusetts Bay and Connecticut, the system of the Independents was as much established as the Church of England was in Virginia; and yet the two first named colonies are, even at this day, adduced, and with great propriety, as examples of communities in which was found a degree of devoted piety and practical religion unsurpassed in the history of any communities of the same extent. It could not therefore have been that the establishment simply of the Church of England in Virginia was the cause of the evils which have been described.

There is also another consideration which would seem to refute this opinion. The Church of England, it is true, was nominally placed under the protection of the state; but it certainly derived, in many important particulars, no protection from it. In effect, it was not an establishment. It experienced the evils of an alliance without reaping its advantages. Its clergy were not secured in the permanent enjoyment of its livings, but were left entirely dependent upon the will of their parishioners; while the parishioners were, perhaps, not unfrequently tempted to annoy their clergyman, as an easy mode of manifesting displeasure towards their rulers. The plan was essentially a popular one, and the mere name of establishment cannot change its character. It may safely, therefore, be said that, to most practical purposes, it was no establishment at all; and there certainly was wanting that feature which is commonly supposed to be most fatal to ardent piety in establishments, namely, comfortable livings permanently secured to indolent or unfaithful incumbents.

And if it should be supposed that the Church of England in Virginia, while it neglected to secure its own clergy in

the enjoyment of a competent maintenance, yet, by virtue of its established character, excluded pious ministers of other denominations, and therefore contributed to the depressed state of religion among the people; it should be remembered that at this period they were not excluded. It is stated, upon the evidence of the commissary, that a Presbyterian congregation existed at this very time in the colony; and there is positive testimony to show the period at which it was introduced, as the following extracts from the records of the Presbyterian church will evince. Under the year 1722, it is said, "A representation being made by some of our members of the earnest desires of some Protestant dissenting families in Virginia, together with a comfortable prospect of the increase of our interest there, the synod have appointed that Mr. Hugh Conn, Mr. John Orme, and Mr. William Stewart, do each of them severally visit said people, and preach four Sabbaths to them, between this and the next synod;" and under the succeeding year it is stated, that "Messrs. Conn, Orme, and Stewart, fulfilled their appointment with respect to Virginia."* Upon the report of these gentlemen, measures were taken to continue ministerial services to the members of the infant congregation. And it will be seen, in the future pages of this narrative, that their number speedily increased, so that long before the period of the American Revolution, there were ministers and congregations of various Christian denominations in the colony. The existence of the establishment, therefore, did not operate to their exclusion; and when once introdueed, their situation was similar to that of ministers of the establishment, for both were dependent on the will of the people.

The evil, then, must be traced to another cause, and that will be found in the characters of a majority of the clergy, and in the temper and conduct of the people; and, as has been already intimated, each contributed to produce the

* From First Book of Minutes of the Presbytery of Philadelphia.

other. Some improvement in the condition of things would probably have been seen, had Virginia, like Massachusetts, been furnished, for the most part, with *native* clergymen; but the most effectual remedy would have been found in the presence of some controlling power, able to correct and punish the irregularities and crimes of unworthy ministers, to introduce and encourage good ones, and to exercise a wholesome influence in securing to deserving men a competent maintenance. The reformation of the laity would have followed as a consequence of these things. A *faithful bishop* would have been a blessing to the colony, and this was plainly perceived by the worthy part of the clergy in Virginia;* nor did they hesitate to ask that one might be sent, with powers so limited in certain particulars as to allay the suspicious fears of the people, who dreaded nothing more than ecclesiastical tyranny. The necessity of such an officer was felt, too, by the wisest and best men in the church at home; and before this period efforts had been made by the venerable society for propagating the Gospel in foreign parts, which were perseveringly continued for many years, to have a bishop consecrated and sent to these colonies.† These efforts failed more than once, when the plan seemed to be on the eve of accomplishment, and the wisdom of that Providence which defeated its success, though inscrutable at the time, seems now to be sufficiently obvious.

Whatever may be thought of the claim of episcopacy to be considered as the only apostolic system of ecclesiastical order, one point, it is presumed, will be acceded to by all. It is this; that among those who hold to its propriety and necessity, there should be no unnecessary delay in furnishing to a distant church an officer so important as a bishop. A community of Episcopal churches without a bishop to preside over them, must be viewed, upon the sys-

* Jones, p. 99.

† The history of these efforts forms a distinct part in a future volume of this work.

tem of Episcopalians, as a body without a head. The mother country, which then withheld this essential ecclesiastical officer from these colonies, has in later days pursued a different, and, it is thought, far wiser course. Her colonies are now supplied; and the increase in that supply keeps pace, as it should do, with the necessities of her growing settlements.*

Whether the obstacles to the spiritual welfare of the church, which have just been detailed, were duly appreciated by those in authority, may well be doubted; though an insufficiency in the salaries of the clergy seems not to have escaped attention. It will be remembered that under

* In the course of his researches, in preparing these pages, the author has met with an attestation so unexpected to the *expediency* of a government essentially episcopal, that he here presents it. It comes from the Baptists, and is to be found in the record of the proceedings of that sect in Virginia. In an association of the churches, held in 1774, it was determined that *apostles* were officers which still belonged to the church of Christ; this was founded on Eph. iv. 11, 12, 13.

The association, having thus determined, proceeded "to the choice of an apostle," and the individual was set apart by having the hands of every ordained minister laid on him. "His work was to pervade the churches, to do, or at least to see to the work of ordination, and to set in order things that were wanting, and to make report to the next association."

The subject underwent much discussion, and it is said by the Baptist historian, that the warmth of the debate excited against some a strong suspicion of vanity and ambition. Soon after, two others were appointed apostles. The plan was at length abandoned: the unholy passions which have been hinted at, it is probable, were exercised in the effort to make it nugatory; but, be this as it may, the apostles made but a discouraging report of their success to the association, and none others were ever appointed. They were viewed as officers of human appointment merely, and this may explain the facts of opposition to them, and of their final suppression. "This," says our authority, "is only the old plan of bishops, &c., under a new name;" and "either the spirit of free government ran too high among the churches to submit," or the thing "not being from God, soon fell." Whatever may have been the cause of its discontinuance, the fact of its introduction would seem to intimate that the necessity was felt of something like episcopal supervision.—Semple's History of the Rise and Progress of the Baptists in Virginia, pp. 58, 59.

the law of 1662, the clergy were to receive an annual stipend in the commodities of the country, equivalent in value to eighty pounds: but a depreciation in the value of the chief staple of the country, tobacco, having diminished the worth of the clergyman's salaries about one-sixth, to remedy the evil, the legislature of 1727 enacted that "every minister, *received into any parish by the vestry*," should have an annual salary of sixteen thousand pounds of tobacco, together with the cask in which it was packed. Not less than two hundred acres of land was also directed to be purchased and appropriated for a glebe in each parish, and comfortable buildings, where they did not already exist, were to be provided for the use of the minister at the expense of the parish. The minister on his part was bound to keep all the buildings in repair during his incumbency; and on failure so to do, he was made liable to an action at the suit of the churchwardens.

It is evident that this law, however just it may have been in providing a competent maintenance for the clergy, was still deficient. The true cause of the evil was left untouched, for the clergy were not *secured* in the enjoyment of their salaries. It was still optional with the vestries to *receive* them, and they might still refuse to present them for induction, without which they acquired no permanent interest. The usual practice under this enactment was this: when a parish became vacant, the governor and commissary wrote commendatory letters to the vestry, upon which the clergyman recommended was generally received into the parish, and took benefit of its temporals and charge of its spirituals, so long as it might please the people to permit him.*

Before dismissing the subject of clerical salaries, it is due to the assemblies of Virginia to state, that in general a desire was manifested to make a provision for the mainte-

* Letter to the Clergy of Virginia, by Richard Bland, Esquire.

nance of their ministers as ample as the condition of the country would allow. The character of Virginia has ever been marked by a spirit of liberality and generosity, nor did she detract from that character in her treatment of the clergy, so far as the amount of salary is concerned; thus, when in 1731 a law was passed for the inspection of tobacco, which in its operation excluded from the market such as was of inferior quality, the value of the minister's salaries increased to one hundred, and in some instances to one hundred and twenty pounds; and the legislature interfered not, but allowed them the full benefit of the increase in value. It should not, however, be concealed, that while thus liberal in providing for temporal wants, there was a suspicious apprehension of ecclesiastical domination, founded upon some of the past incidents of English ecclesiastical history, which probably led to the mistake of not securing the clergyman against the caprice of his flock.

CHAPTER VI.

1731–1746.

Introduction of Presbyterians—Visit of Mr. Whitfield—Low state of Religion—Efforts of Morris to revive it—His Character and Conduct—Amusing example of his Simplicity and Ignorance—Charge of the Governor to the Grand Jury against Presbyterians—Mr. Roan's Case—Help from Synod in New-York—Reverend Samuel Davies, his Character and Labours—Act of Toleration extended to Virginia—Dread of Popery and New Lights—Commencement of struggle with Dissenters—Morgan Morgan.

Thus far we have endeavoured to trace the course of the church in Virginia, while she continued to be almost the only religious denomination. In her future progress we shall have occasion to view her in company with other religious societies, which began to spring up around her. It has already been seen that a few meetings of Quakers, and one society of Presbyterians, had obtained something like a permanent existence within the limits of the colony. There is, however, evidence that the number of Presbyterian societies was greater than is here named. There was but one society, it is probable, in the *eastern* part of the colony, as stated by Commissary Blair; but in the more remote western parts, which had been opened to the enterprise of the colonists by the exploring expeditions under Governor Spottswood, it is believed that there were several Presbyterian societies. On the western side of the Blue Ridge, a large proportion of the early settlers, who in the first instance came from Ireland, and last from Pennsylvania, were dissenters. They were so far removed from the seat of the colonial government, that they encountered but

little opposition from the ruling powers, and their congregations were regularly organized and placed under the care of pastors whose names have come down to us.* In the year 1740, that extraordinary man, the reverend Mr. Whitfield, visited Virginia, and experienced a kind reception at the hands of the commissary, Dr. Blair. At his request, Mr. Whitfield preached at the seat of government, and in other places; and it is not improbable that his ministrations tended to create an increased interest on religious subjects among some of the members of the establishment. At any rate, he obtained a ready and unprejudiced hearing, because he was a clergyman of the Church of England, and a deeper sense of piety was exhibited among some of the establishment soon after his visit.†

It is not calumny to say, that at the period in which departures from the church first took place, religion was in a deplorably low state. The causes of this have already been placed before the reader, and they certainly are sufficient to account for the fact. But we must not too hastily conclude that there was no real piety left in the colony, nor that the irreligious were all members of the establishment. On both these points we have the direct testimony of one who was an eyewitness, and who in fact organized presbyterianism in Eastern Virginia. "I have reason to hope," says he, "there are and have been a few names in various parts of the colony, who are sincerely seeking the Lord, and groping after religion in the communion of the Church of England."‡ Some such he knew; while, on the other hand, he informs us, that "there are and have been in this colony a great number of Scotch merchants, who were educated Presbyterians; but (I speak but what their conduct more loudly proclaims) they generally, upon their arrival here, prove scandals to their religion and country,

* Appendix to Campbell's History of Virginia, p. 304.

† Davies' State of Religion among Dissenters in Virginia, p. 10.

‡ Ibid. p. 5.

by their loose principles and immoral practices; and either fall into an indifferency about religion in general, or affect to be polite by turning deists, or fashionable by conforming to the church."* The testimony of this witness will perhaps be deemed unexceptionable, when it is stated that he manifests no bigoted prejudice against the church. "Had the doctrines of the Gospel," says he, "been solemnly and faithfully preached in the established church, I am persuaded there would have been but few dissenters in these parts of Virginia; for their first objections were not against the peculiar rites and ceremonies of that church, much less against her excellent articles, but against the general strain of the doctrines delivered from the pulpit, in which these articles were opposed, or (which was the more common case) not mentioned at all; so that at first they were not properly dissenters from the original constitution of the Church of England, but the most strict adherents to it, and only dissented from those who had forsaken it."†

The task, however, of dwelling upon such a picture is far from grateful, and therefore we gladly pass on to a statement of some of the steps towards reformation. An individual whose piety it would be wrong to question, though it was not always tempered with discretion,‡ seems to have been made the means of good to many; and he certainly was the instrument of introducing several Presbyterian clergymen into the eastern part of the colony. This man, whose name was Morris, having, about this time, become deeply interested in the salvation of his soul, and having found comfort in the doctrine of "Christ crucified," felt himself called on to speak with his neighbours and friends, and exhort them in conversation to devote themselves to the service of God. His attainments, if we may judge from his letters, seem to have been limited, and

* Davies' State of Religion, p. 29, note.

† Ibid. p. 6.

‡ Ibid p. 9.

he never undertook to preach; but he read to such of his neighbours as would become his auditors the few books which had been profitable to him. Among these, Luther on Galatians, and some of John Bunyan's works, held a conspicuous place. His reading was not without effect, as some of his hearers entered into his feelings, and manifested an interest in things spiritual, to which they were before strangers. It was not long before he added to his little library a volume of sermons which Mr. Whitfield had preached in Glasgow, and he forthwith invited his neighbours to come and hear them. Their perusal was so far blessed, that several were brought to serious reflection, which resulted in repentance towards God and faith in the Redeemer. On every Lord's day, and sometimes on other days of the week, Morris read these sermons at his dwelling, and his neighbours flocked to hear them. At length it was determined to build a meeting-house for the purpose of *reading* only. No prayers were used, for none of the little flock felt competent to undertake the task of praying extempore, and the services of the church were probably associated in their minds with the want of piety so deplorably manifested by many of its members. The fame of Morris as a reader soon spread, and he obeyed invitations from other parts of the country at some distance from his dwelling. But now an obstacle arose to further proceedings, which seems not to have been anticipated. Morris and his hearers had absented themselves from the worship of the parish church, contrary to the laws of the land, as they were informed; and some of them were summoned to court to answer for the offence. They appear, however, on this occasion not to have been seriously molested; and there is an amusing simplicity manifested in the ignorance of Morris and his adherents as to the distinctive names of the different religious sects in Christendom. They were asked to declare the denomination to which they belonged; they knew nothing of any dissenters but the Quakers, and

they were not disposed to class themselves with them; at length, (as Morris himself states,) they were fortunately relieved from their embarrassment by his recollecting that Luther was a noted reformer, and that his book had been useful to them; and they declared themselves Lutherans, without having the slightest intention to encroach upon the rights of another denomination by an appropriation of its name.

This name they retained until they were better instructed in 1743 by the Rev. Mr. Robinson, a Presbyterian minister, who had been sent by the presbytery of Newcastle to visit Pennsylvania, Virginia, and North Carolina. Under the guidance of Mr. Robinson, they were taught to conduct the public worship of God according to the forms used among Presbyterians, and to the reading of sermons, extempore prayer and singing were now added. Mr. Robinson was speedily followed by other clergymen of his denomination, and now the attention of government seems to have been excited.

Early in 1745, the governor in an address to the grand jury of the general court, confined his remarks almost exclusively to the introduction into the colony of a system of religious worship different from that of the establishment; extracts from this address will best exhibit the view taken by the government.

"I must on this occasion turn to your thoughts, and recommend to your present service another subject of importance, which, I thank God, has been unusual, but I hope will be most effectual; I mean the information I have received of certain false teachers that are lately crept into this government; who, without order or license, or producing any testimonial of their education or sect, professing themselves ministers, under the pretended influence of new light, extraordinary impulse, and such like satirical and enthusiastical knowledge, lead the innocent and ignorant

people into all kinds of delusion: and in this frantic and prophane disguise, such is their heterodoxy, that they treat all other modes of worship with the utmost scorn and contempt; and as if they had bound themselves on oath to do many things against the religion of the blessed Jesus, that pillar and stay of the truth and reformed church, to the great dishonour of Almighty God, and the discomfort of serious Christians, they endeavour to make their followers believe that salvation is not to be obtained in their own communion.

"As this denunciation, if I am rightly advised, in words not decent to repeat, has been by one of them publicly affirmed, and shows what manner of spirit they all of them are of, in a country hitherto remarkable for uniformity in worship, and where the saving truths of the gospel are constantly inculcated; I did promise myself, either that their preaching would be in vain, or that an insolence so criminal would not long be connived at.

"And, therefore, since the workers of a deceitful work, blaspheming our sacraments, and reviling our excellent liturgy, are said to draw disciples after them, and we know not whereunto this separation may grow, but may easily foretel into what a distracted condition, by long forbearance, this colony will be reduced, we are called upon by the rights of society, (and what, I am persuaded, will be with you as prevailing an inducement,) by the principles of Christianity, to put an immediate stop to the devices and intrigues of these associated schismatics, who having, no doubt, assumed to themselves the apostacy of our weak brethren, we may be assured that there is not anything so absurd but what they will assert, nor any doctrines or precepts so sacred but what they will pervert, and accommodate to their favourite theme railing against our religious establishment; for which, in any country, the British dominions only excepted, they would be very severely handled.

"However, not meaning to inflame your resentment, we may without breach of charity pronounce, that 'tis not liberty of conscience, but freedom of speech they so earnestly prosecute; and we are very sure that they have no manner of pretence to any shelter under the acts of toleration, because, admitting they have had regular ordination, they are by those acts obliged, (nor can they be ignorant of it,) not only to take the oaths, but, with the test, to subscribe, after a deliberate reading of them, some of the articles of our religion, before they presume to officiate. But in this indulgent grant, though not expressed, a covenant is intended, whereby they engage to preserve the character of conscientious men, and not to use their liberty for a cloak of maliciousness. So that I say, allowing their ordination, yet as they have not by submitting to those essential points qualified themselves to gather a congregation; or if they had, in speaking all manner of evil against us, have forfeited the privilege due to such compliance; insomuch that they are entirely without excuse, and their religious professions are very justly suspected to be the result of Jesuitical policy, which also is an iniquity to be punished by the judges. I must, therefore, as in duty bound to God and man, charge you in the most solemn manner, to make strict inquiry after those seducers; and if they, or any of them are still in this government, by presentment or indictment to report them to the court, that we who are in authority under the defender of our faith, and the appointed guardians to our constitution and state, exercising our power, in this respect, for the protection of the people committed to our care, may show our zeal in the maintenance of the true religion; not as the manner of some is, by violent oppression, but in putting to silence by such method as our law directs, the calumnies and invectives of these bold accusers, and in dispelling, as we are devoutly disposed, so dreadful and dangerous a combination.

"In short, we should deviate from the pious path we pro-

fess to tread in, and should be unjust to God, to our king, to our country, to ourselves, and to our posterity, not to take cognizance of so great a wickedness, whereby the grace of our Lord Jesus Christ is turned into lasciviousness."*

It would be injustice to the character of Governor Gooch, by whom the foregoing charge was delivered, to consider it as a mere exhibition of the spirit of bigotry. Rumours had reached him of intemperate and disrespectful expressions used by the dissenters, which, though probably exaggerated, were yet not without some foundation in truth; for it would have been strange, indeed, if, under all the circumstances, nothing had been said against the establishment by the discontented. And fortunately, justice has been done to the memory of the governor in this transaction, by one whose testimony will not be suspected. The Rev. Samuel Davies, a Presbyterian divine of high and deserved reputation both for talent and piety, was, as has been already stated, the most efficient agent in the introduction of the Presbyterian system into Eastern Virginia. In the sketch which he has left of the rise of the Presbyterians in that colony, and to which we have already referred, he thus speaks of the governor, and by his candour, does honour both to the subject of his remarks and to himself. "The honourable Sir William Gooch, our late governor, always discovered a ready disposition to allow us all claimable privileges, and the greatest aversion to persecuting measures; but considering the shocking reports spread abroad concerning us by officious malignants, it was no great wonder that the council discovered considerable reluctance to tolerate us. Had it not been for this, I persuade myself they would have shown themselves the guardians of our legal privileges, as well as generous patriots to their country, which

* 3 Burk, 119.

is the general character given of them."* The charge of his excellency seems to have been not without effect.

The Rev. Mr. Roan, who had been sent by the presbytery of Newcastle, had indulged himself in speaking freely about the degeneracy of the clergy of the establishment; and one of his hearers, whom Morris terms "a perfidious wretch," deposed that he heard Mr. Roan utter blasphemous expressions in his sermons. An indictment was found against him, but he retired from the colony. Some of those who had invited him to preach at their houses were fined. Mr. Roan, it is scarcely necessary to say, was not guilty of blasphemy. The very witnesses who had been summoned to sustain the indictment were prepared, on the trial, to testify in his favour; and the creature at whose instigation, and on whose testimony, probably, the bill had been found, fled the country, and never returned.

The Presbyterians of the colony determined, in their difficulties, to seek aid from abroad: accordingly, in 1745 a deputation from Virginia attended a synod in New-York; and an address was sent from that body to Sir William Gooch. The bearers of it, the Rev. Messrs. Tennent and Finley were received with respect by the governor, and he gave them liberty to preach. After a short time they left the colony, and fines were again inflicted upon Presbyterians for not attending on the services of the establishment. After having been again visited by Mr. Whitfield, the Rev. Samuel Davies already mentioned was sent by the presbytery in 1747.

As this gentleman was more instrumental than any other Presbyterian divine in placing on a secure foundation the religious denomination to which he belonged, it becomes necessary to bestow upon him a more enlarged notice. At the time of Mr. Davies' arrival in Virginia and settlement in the county of Hanover, according to his own testimony

* Davies' State of Religion, &c., p. 21.

there were not ten avowed dissenters within one hundred miles of him.* On his arrival, his first care was to secure himself and his followers from molestation, by a compliance with the laws of the colony. The terms on which dissenters were tolerated, were, obtaining a license from some judicial body for each meeting-house, causing such license to be put upon record, taking the usual oaths of fidelity to the government, and subscribing the thirty-nine articles of the Church of England, with certain enumerated exceptions. These exceptions embraced the thirty-fourth, concerning "traditions of the church," the thirty-fifth, "of the homilies," the thirty-sixth, "of the consecration of bishops and ministers," and so much of the twentieth as declares "the church hath power to decree rites and ceremonies, and authority in controversies of faith."

With these terms Mr. Davies complied, and obtained licenses for no less than four meeting-houses, to which, in a short time, three more were added; and among the seven, some of which were forty miles distant from each other, he divided his labours. Of these meeting-houses, three were in Hanover county, one in Henrico, one in Caroline, one in Louisa, and one in Goochland. This region of country, therefore, may justly be considered as the birthplace of Presbyterianism in Eastern Virginia.† The health of Mr. Davies was precarious, but his labours were unremitting. Possessing talents of a high order, and gifted with no ordinary share of eloquence, he readily succeeded in obtaining hearers; and many who were at first allured by curiosity or respect for genius, returned to hear him under the influence of holier motives. In three years his meeting-houses presented the spectacle of large and attentive congregations, and among them he numbered three hundred communicants. In truth, so far as natural qualifications were concerned, he seems to have

* 2 Douglass's Summary, 380; Davies, p. 28.

† 2 Douglass's Summary, 379, 380; Davies, 21, 22.

been admirably adapted to the work on which he entered, while his piety was beyond all question; and in the retrospect of so much accomplished in a short time, under God, by the labours of a single man, we are forcibly impressed with the thought that too much care cannot be manifested in the selection of the instruments by whom either the great truths of the Gospel or the peculiarities of a sect are to be planted and extended. One able and devoted missionary will accomplish more than ten men of a different stamp.

Mr. Davies, however, did not carry on his work without encountering opposition. The officers of the government, who of course adhered to the establishment, strenuously contended that his proceedings were illegal, inasmuch as the English "act of toleration" did not extend to Virginia. This position was denied by the dissenters, who claimed equal rights with their brethren at home, and the matter was brought before the courts of the colony. Peyton Randolph, afterward the first president of congress, was then attorney-general of Virginia, and the point was argued, on one occasion, by Mr. Randolph on the one side, and by Mr. Davies on the other: it is certainly no small compliment to the latter gentleman to say, that he was able to argue such a point at all against such an antagonist; it is therefore a higher tribute to his abilities to add, that he was frankly acknowledged to have sustained his cause with great learning and eloquence.

Upon the disputed point Mr. Davies was in the right; and when afterward, by appointment of Princeton College, he visited England to solicit benefactions, he obtained from the attorney-general, Sir Dudley Rider, a declaration that the English act of toleration was the law of Virginia. Fortified by this opinion, on his return, he resumed his labours in the colony, and continued them until 1759, when he was appointed president of Princeton College, in which situation he died.* Before leaving the character of Mr. Davies, it

* Allen's Biographical Dictionary, p. 330.

is due to him to remark, that though firm, he was yet in manner conciliatory: he experienced much kindness from the reverend Dr. Dawson, the commissary, notwithstanding the marked difference of opinion between them; and this kindness was repaid by sincere respect and affection.*

The successful establishment of the Presbyterians, however, was not the sole cause of annoyance to the members of the church; for about this time was exhibited a fresh instance of that aversion to popery which, it must be confessed, characterized Virginia during her colonial existence. The circumstance which called it forth, was the news of the landing in Scotland of the Pretender, under the auspices of France. This event produced a strong sensation among all classes; and the expressions of loyalty to the reigning family, and of attachment to the Church of England, were numerous and unequivocal. The reverend Dr. Dawson, who had succeeded Dr. Blair both as president of the college and commissary, convened the clergy, and an address from that body, transmitted to the king through the medium of the Bishop of London, breathed a most loyal and anti-papistical spirit; while the governor issued his proclamation against Romish priests, who, it was said, came as emissaries from Maryland, to seduce the people from their allegiance.

And to the successful enterprise of the Presbyterians, and the anticipated inroads of the Papists, it would seem that there was added the fear of other enemies of the church; for in 1746 we find the governor issuing his proclamation and forbidding, under the severest penalties, the meeting of "Moravians, New Lights, and Methodists."† How numerous these obnoxious dissentients may have been, or how far his excellency succeeded in suppressing them, we have not the means of ascertaining; the proba-

* For a sketch of the rise of Presbyterianism in Virginia, the reader may consult The Literary and Evangelical Magazine, vol. 2, and Miller's Life of Dr. Rogers, ch. 2. These differ in some slight particulars from the sketch here presented; I have followed Davies.

† 3 Burk, 124, 5, 6.

bility is, however, that after an entrance was once effected, and a lodgment secured within the colony by the opponents of the church, they increased in strength notwithstanding the resistance of those in authority: certain it is, that from this period onward through a succession of many years, the course of the church was not free from lets and hinderances; and we may here most properly, it is thought, fix the commencement of a struggle which was terminated by her almost entire overthrow.

It is a coincidence singular enough to attract attention, that the part of our narrative which records the efforts of a layman to introduce the Presbyterian system into the eastern part of the colony, should also bring into view that period of time which witnessed the zealous labours of another layman to establish Episcopal services in the western part of Virginia. It will be remembered that in the east dissenters were rare; while in the west, as we have seen, but few of the inhabitants belonged to the establishment: they were, for the most part, Presbyterian emigrants from Ireland originally, and last from Pennsylvania. The name of one layman is identified with the rise of Presbyterianism on one side of the mountains; the simultaneous commencement of the Episcopal church on the other side, is to be found in the biography of another.

Morgan Morgan was a native of Wales, whence he emigrated in early life to the province of Pennsylvania. In the year 1726 he removed to what is now the county of Berkeley in Virginia, and built the first cabin which was reared on the south side of the Potomac, between the Blue Ridge and the North Mountain. He was a man of exemplary piety, devoted to the church; and, in the year 1740, associated with Dr. John Briscoe and Mr. Hite, he erected the first Episcopal church in the valley of Virginia. This memorial of his zeal, it is believed, is still standing, and now forms that part of the parish of Winchester which is known as "Mill Creek Church." But he has left behind

him other and more valuable records of his quiet and useful life. "He went about doing good," and was most frequently to be found by the bedsides of the sick and the dying. With no mad zeal, assuming to itself infallibility and superior holiness, but with the soberness of a sound mind and the earnestness of a pious heart, he sought to impress upon others the value of the Gospel of Christ; in this good work he forgot not his own household, but laboured to train up his children "in the nurture and admonition of the Lord." The fruit of his labour was abundantly visible in the piety of a son who bore his own name; and who, in the destitution of Episcopal clergymen in western Virginia, officiated at the early age of sixteen as a lay reader in the church which his father had erected. The father lived on, a pattern of piety, enjoying at times, under the ministrations of an Episcopal clergyman, the solemn services and comfortable sacraments of that church which had his heart's best affections, until, at the advanced age of seventy-eight, he died under the roof of that son, whose piety and filial tenderness smoothed his passage to the grave.

But clergymen were not always to be had, and Morgan Morgan had been taught by his father that the public worship of God was not to be neglected on that account. He officiated himself, but never was known to assume the dignity nor exercise the duties which belong peculiarly to the ministry: he confined himself strictly to that which a layman might lawfully do. In the latter years of his life, the wants of the church were greatly increased from the distracted state of the country; and he, like Morris, was often called from home to perform in vacant churches those religious duties which were proper for a layman. Like Morris, too, he obeyed the call; and as his circumstances were easy, he determined, in the urgency of the case, to devote himself exclusively to the work of keeping alive and quickening piety in the church of his fathers; and thus did he exhibit "the singular spectacle of a lay-

man, in his appropriate station, and with due regard to all the peculiarities and regulations of the church, seeking to keep up her institutions under circumstances of peculiar discouragement." The history of his success is thus related by the writer to whom we are indebted for our sketch; and it certainly affords abundant encouragement to the zeal and efforts of the pious layman who may be engaged in building up the church. "While the church to which he belonged shall have existence in the valley of Virginia, his pious labours must, and will be remembered with gratitude. In a dark day, when desolation and death seemed brooding over her interests, he commenced a career of active exertion, which was hoping almost against hope; and by efforts of the most disinterested nature, revived the attachment of her friends, and kept her from descending to the dust. Though encumbered with the weight of years, and though but a layman, thus precluded from some of the most interesting exercises, yet his labours were abundantly blessed by God, and the spirit of piety was kept alive. Through the counties of Jefferson, Berkeley, and part of Frederick, Hampshire, and a small portion of Maryland, he exercised the duties of a lay reader. He was a welcome visitant everywhere, and was beloved by rich and poor; and, what does not always happen when the services of the church are kept up by a layman, he had large and attentive audiences. The character of the man was his passport to respect and attention, and his love for the church of his fathers stimulated the love of others. It is firmly believed that the fruits of his labours will be long traced in the valley of Virginia."*

His bones are now resting in the churchyard of "Mill Creek Church;" and though his name on earth was but little known out of the immediate sphere of his usefulness, yet, doubtless, "he shall be better known at the resurrection of the just."

* See Episcopal Recorder, vol. i. No. 5.

CHAPTER VII.

1748-1771.

Lawsuit, Legislation fixing Clergyman's right to Glebes—State of the Clergy—Substitution of Money for Tobacco in paying Clergy—Difficulties thence arising—Injustice to Clergy—Appearance of Baptists—Their bitter Enmity—Great Question of the legality of paying the Clergy in Money—Suit to settle it—Mr. Henry, his first Appearance—Question settled against the Clergy—Efforts in Virginia to obtain the Episcopate—Opposed by some of the Clergy—Their Conduct approved by the Legislature.

Allusion has already been made on a previous page of this narrative, to the uncertain tenure by which the clergy held their livings; and the year on which we are now entering afforded a striking practical illustration of the evils resulting from the existing system. It will be remembered that under the act of 1727, "*every minister, received into any parish by the vestry,*" was entitled to demand the salary fixed by law of sixteen thousand pounds of tobacco. After the passage of this law, the usual mode of proceeding to supply a vacant parish was, as has been stated, to receive some clergyman recommended by the governor and commissary, and under such reception the clergyman claimed the profits of the parish.

It seems that by direction of the vestry of Lunenburg parish in Richmond county, an individual entered upon the glebe lands contrary to the wishes of the incumbent, the reverend Mr. Kay. Mr. Kay brought an action of trespass against the intruder, and in 1748 the suit came before the general court for judgment, upon the single point whether the bare *reception* of a minister by the vestry, under

the act of 1727, there having been no formal *induction* in the case, would enable the minister to maintain an action of trespass against one who entered on the glebe lands by order of the vestry. Judgment was finally rendered for Mr. Kay on this point, but it was by a divided court; and as the matter created much unpleasant excitement throughout the colony, the assembly, then in session, to prevent a prejudice against religion by the recurrence of a similar difficulty, enacted, that "every minister *received* into a parish is entitled to all the spiritual and temporal benefits of it, and may maintain an action of trespass against any person or persons who shall disturb him in the possession and enjoyment thereof."*

This, it is believed, is the first act of legislation which secured the clergyman against the exercise of that caprice in a vestry which might, by petty annoyance, lead to a removal from his charge; but it certainly was not intended to prevent the removal of an unworthy incumbent, against whom a direct accusation of improper conduct could be preferred; nor should it have had in its operation the effect of giving impunity to the wicked and the worthless. It was therefore a wholesome enactment, and it is only to be lamented that it was not of earlier date; had it been, the church in Virginia would probably have enrolled in its ministry more men worthy of the sacred office; but as it was, it came too late to remedy an evil which for years had been operating to prevent the best men from seeking clerical employment in the colony. If the authority of a contemporary who laboured long and faithfully in Virginia may be relied on, much the larger part of the clergy were at this time deficient in the great duty of placing distinctly before the people the fundamental truths of the Gospel. Most of them might, indeed, have led lives externally decent, at any rate they are not charged with any flagrant

* Bland's Letter to the Clergy of Virginia.

violations of propriety in their outward deportment; but nothing was more common, as we gather from the writer to whom we are indebted for these facts, than to be confronted, when he enjoined a duty or condemned a sin, with the inquiry, "Why did not other ministers tell us so? were they not as wise as you?" Nay, from some of the clergy themselves he was compelled to endure opposition and reproach; and opprobrious epithets, calculated to alarm prejudice or provoke ridicule, were freely resorted to, to destroy or diminish the effects of his ministry.*

With such priests, it is easy to believe what is recorded of the people. "The Sabbath day was usually spent by them in *sporting*,"† and no question seems to have been made whether the practice was right or wrong. And with such a people, it is not probable that the errors and vices of their teachers formed the subject of very serious complaints, or that direct efforts were made often to displace an unworthy clergyman. The act, therefore, which has just been recited, it may well be supposed, under all the circumstances, served as much to impart confidence to wickedness, as to afford security to virtue. No wonder is it that the church languished, while dissenters acquired strength at her expense. She was not true to herself. The devout use of her formularies, the faithful preaching of her doctrines, the consistent piety of her clergy, would have presented more effectual checks to the growth of dissent than any exertion of civil authority; these, under God, are at all times her best bulwarks, for these remove all grounds of reasonable complaint; and the absence of these can never be supplied by the mere support of the arm of civil power.

In the year 1755, a petition was preferred to the legislature by the clergy themselves, which furnishes evidence

* The Life of the Rev. Devereux Jarrat, 28, 86.

† Ibid, 28.

that the picture here presented of that body is not exaggerated. The petition sets forth "that the salary appointed by law for the clergy is so scanty, that it is with difficulty they support themselves and families, and can by no means make any provision for their widows and children, who are generally left to the charity of their friends; that the small encouragement given to clergymen is a reason why so few come into this colony from the two universities; and that *so many who are a disgrace to the ministry find opportunities to fill the parishes;* and that the raising of the salary would prove of great service to the colony," and the petitioners prayed accordingly that their salaries might be increased. The petition was not granted by the House of Burgesses; but it is due to that body to state, that the country was then engaged in an expensive war with the French, which called for an unusual taxation of the people.* The representations here made of the character of many of the clergy are sustained by other statements concerning them which have come down to us. In a letter from Dr. Rundle, bishop of Derry, written in 1740, he speaks of three ministers whom he had discarded from his diocess, and to whom he had refused certificates, and yet, he adds, they "have obtained good livings in America."

The year 1757 was one of unparalleled distress in the colony: the war just alluded to had not terminated; and to increase the privations consequent upon a state of hostility, there was a failure in the great staple of the country. There was not a sufficiency of tobacco made in the whole colony to have afforded to every man who was tithable two hundred pounds, out of which to pay his taxes. So great was the scarcity, that the assembly was obliged to issue money from the public funds to save the population from starving. In this emergency, the legislature enacted, that inasmuch as payment in tobacco was impossible, the

* Bland's Letter to Virginia Clergy.

clergy should receive " a price for their salaries, equal to crop tobacco at eighteen shillings per hundred weight," which gave to them for that year one hundred and forty-four pounds, a salary larger than they had ever received before.* There, probably, was tobacco enough to have paid the clergy alone, and the scarcity in the commodity had of course so much enhanced its value at the time, that had payment been made in the article itself, its sale would have yielded to its owners very large returns. Whether this consideration operated on the minds of the clergy to produce discontent is unknown; certain it is, however, that the law occasioned much murmuring, and the clergy contended that it was a violation of their rights to compel them to yield to this plan of substitution. A portion of them was not content patiently to submit; accordingly they met in convention at the college, and instructed the Rev. Mr. Camm (who was then the commissary) to make a representation on the subject to the Bishop of London, or to the Lords of Trade. It is probable that their complaint was made to their diocesan, as there is extant a letter from that prelate to the Board of Trade, in which he inveighs against this law as being subversive of the rights of the clergy.†

On the contested point, it will probably, at this day, be conceded that the clergy were in the right; and as the matter in its consequences was one of much moment to the church, it demands attention. The act of 1757 was not the first law which had compelled the clergy to receive money in lieu of tobacco. In 1755, the crop having failed, the legislature passed " an act to enable the inhabitants of the colony to discharge their tobacco debts in money for the present year:" by this act, payments to be made in tobacco might be satisfied in money, at the rate of sixteen shillings and eight pence per hundred weight, *at the option*

* Bland's Letter to Virginia Clergy. † Ibid.

of the debtor. The act was to continue in force ten months, and no longer, and did not contain the usual clause of suspension, *until it should receive the royal assent*. The clear necessity for the act, and its being made to extend to all other tobacco creditors as well as ministers, probably satisfied the clergy; at any rate they made no objection, and bore the loss without a murmur. The rich planters, who had tobacco to sell, received for it fifty or sixty shillings per hundred weight, while they paid off their debts due in the commodity at sixteen shillings and eight pence, so that the law proved to them a source of great profit. Remembering the effect of this law upon their interests, in the year 1757,* upon a surmise that the crop would be deficient, the act of 1755 was re-enacted. The crop did fail, and tobacco was again worth fifty shillings. The clergy felt the hardship thus repeated, and were disposed to resist. The act was attacked by a publication on the part of Commissary Camm, and this led to a war of pamphlets between the commissary on the one side, and Colonels Bland and Carter on the other. The people, who at first merely laughed, soon became excited by a sense of interest, and so strongly did the popular current set against the clergy, that the printers of the colony shut their presses against them, and Mr. Camm at last resorted to Maryland for publication.†

This was an unfortunate contest for the church and the clergy. In every conflict of the kind, the merits of the question, originally involved in the dispute, are apt to be lost sight of; and in the ardour of controversy, it is not unusual for men to transfer their condemnation from opinions, to those who avow them; and such there is reason to believe was the course pursued in this instance. While among the clergy there were some who were above just suspicion or reproach, it must be owned that as a body

* Mr. Wirt fixes it in 1758. Life of Patrick Henry, 39.

† Wirt's Life of Patrick Henry, 39, 40.

they were anything but invulnerable; and the opportunity for censure afforded by their conduct was too inviting to be overlooked by their antagonists. The leading laymen looked around, and saw almost every parish supplied with an incumbent of some sort, while the state of religion was, in their view, far from flourishing; they did not hesitate to impute this condition of things to the clergy themselves, and the people at large were ready enough to lend a willing ear to the charge.* It was not that there was any partiality for the dissenters, for the general sentiment was against them;† but there was growing up in men's minds a gradual alienation from the church, because it was identified with those who were suspected of being more anxious to enrich themselves than to benefit the souls of others, and men began to admit the suspicion that the establishment was proving a burden instead of a blessing.

Doubtless, injustice was done, in this process, to many a worthy man, who was made to suffer by the indiscriminate censure which visited his order, while he probably would have been as prompt as any one in removing those who had subjected both the church and himself to undeserved reproach. This unfortunate dispute is recorded because it was one of the links in a chain of causes which was operating silently but surely for the prostration of the church: everything which provoked hostility and awakened prejudice, of course prepared men's minds for the final blow struck in the stormy times of that revolution, to which the country was even then approaching with unsuspected but certain step.

It was in the midst of this growing spirit of disaffection towards the church that a new and, as events proved, a most inveterate enemy appeared. About the year 1765, and while the Rev. Mr. Robinson was commissary, the Baptists first made their appearance in Amelia and some

* Life of Jarrat, 79, 83, 86, 102. † Jarrat's Life, 59.

of the adjacent counties, and by insisting on the peculiar tenets of their sect, they began to shake the faith of many who belonged to the church.* It must not, however, be supposed that, previous to this time, none of this sect had been seen in Virginia. The first who came were emigrants from England as early as the year 1714; others also came from Maryland in the year 1743:† but their increase was but small for a long time after their introduction. There was a bitterness in the hatred of this denomination towards the establishment, which far surpassed that of all other religious communities in the colony; and it was always prompt (as the future pages of our work will show) to avail itself of every prejudice which religious or political zeal could excite against the church. Their first preachers came from the North, and some few arose in the South: all met with opposition from those in power. "The ministers (says Leland) were imprisoned, and the disciples buffeted." This is but too true. No dissenters in Virginia experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned; and cruelty taxed its ingenuity to devise new modes of punishment and annoyance. The usual consequences followed; persecution made friends for its victims; and the men who were not permitted to speak in public, found willing auditors in the sympathizing crowds who gathered around the prisons to hear them preach from the grated windows.‡ It is not improbable that this very opposition imparted strength in another mode, inasmuch as it at least furnished the Baptists with a common ground on which to make resistance; and such common ground was in a great degree wanting in their creed; for not to speak of their great division into Regulars and Separates,§

* The Virginia Baptist Chronicle, by John Leland. (This work I saw in MS., among the papers of the late E. Hazzard, Esq., of Philadelphia.)

† Semple's History of Virginia Baptists, pp. 1, 344.

‡ Semple's History of Virginia Baptists, pages 15, 17, 22, 207, 427.

§ Semple's History, *passim*.

some "held to predestination, others to universal provision; some adhered to a confession of faith, others would have none but the Bible; some practised laying on of hands, others did not;"* and, in fact, the only particular in which there seems to have been unanimity, was in the favourite exclusive opinion of the sect, that none but adult believers are fit subjects of baptism, and that immersion is the only effectual or authorized mode of administering that sacrament.

It is obvious that no time could have been more inauspicious than this, for calling public attention to the controversy with the laity on the subject of substituted payments in money, in lieu of tobacco. And yet it was not possible for the clergy, without an entire surrender of their rights, to let the matter rest. It has been seen that through their commissary the subject was brought to the notice of the Bishop of London and the Lords of Trade, and finally it came before the king and council. The act of 1757 was denounced by his majesty as a usurpation, and he declared it utterly null and void. Sustained by this declaration, the clergy resolved not to yield, but to bring the question up for a judicial decision. Accordingly, suits were commenced, in several of the counties, by the clergy to recover their stipends in tobacco. As the decision in one cause would settle the principle in all, it was not necessary to bring all to trial; and to test the success of the experiment, it was resolved to try the action brought by the reverend Mr. Maury in the county of Hanover.

The case, as presented to the court, was briefly this: the plaintiff's declaration was founded on the law of 1748, which gave specifically sixteen thousand pounds of tobacco. To this, the defendant pleaded specially the act of 1757, which allowed payment to be made in money, at the rate of sixteen shillings and eight pence per hundred weight.

* Leland.

To this plea the plaintiff demurred on two grounds: first, that the act of 1758 had never received the royal assent, and was therefore not law; and secondly, that the king, in council, had declared that act to be null and void. In 1763 the case came on for argument upon the demurrer. The court sustained the demurrer; thereby deciding that the plea of the defendant was no good defence, and, of course, that the act of 1748, under which the clergy claimed the specific tobacco, was unrepealed. This was, in effect, a decision of the cause for the clergy; but, before a final judgment, certain other steps were necessary. It having been settled that the defence made was not a good one, if the defendant had none better to offer, it only remained to inquire by a jury the amount of damages which the plaintiff had sustained, and to render a final judgment on their finding. The defendants had not pleaded over after the judgment on the demurrer, and the case stood upon a writ of inquiry of damages; and nothing was more reasonable than the expectation of the clergy that the jury would at once render a verdict for their claim under the act of 1748. In fact, the counsel originally employed by the defendant looked upon this result as inevitable, candidly said so to his client, and retired from the cause. And such, probably, would have been the result, but for the celebrated Patrick Henry. He had been employed upon the withdrawal of the former counsel; and as the very loose practice of the county courts of that day permitted great latitude of remark in advocates, when he came before the jury, instead of entering upon a calm investigation of the amount of damages actually sustained, he skilfully played upon the passions of his hearers, aroused their prejudices, and poured forth torrents of eloquence upon the decision of the king in council, as indicating a wanton disregard of the true interests of a suffering people, and a heartless contempt of their necessi-

ties.* It is very certain that all this had nothing to do with the question before the jury; but they readily imbibed sentiments so much in accordance with their interests, and so agreeable to their prejudices against the clergy; and, carried away by an eloquence as extraordinary as it was unexpected, (for it was Mr. Henry's first cause in any court,) they yielded to their feelings, and returned a verdict of *one penny damages.* The court, influenced as much as the jury by the fascinating powers of the advocate, unanimously refused to grant a new trial; and this refusal was received with a shout of acclamation by the crowd both within and without the house. The people, in fact, looked upon it as their cause; the triumph of Mr. Henry was their triumph: and a striking picture of the spirit of the populace in this matter is afforded in the fact, that as soon as the decision was made, the people, in spite of all efforts made by the officers to preserve order in the court, seized Mr. Henry at the bar, bore him out of the courthouse, and raising him on their shoulders, carried him, in a sort of triumphal procession, about the courtyard. It was, indeed, a sponta-

* A picture of the scene here described, together with a sketch of this remarkable speech, has been preserved by one who witnessed its effect with the deepest interest, even by Mr. Maury himself. The report of Mr. Maury does not fully sustain the glowing description given by the biographer of Mr. Henry; but, with a degree of candour most honourable to Mr. Maury, it does show that the advocate possessed extraordinary powers of eloquence. It was in the course of this speech, says Mr. Maury, that, when Mr. Henry declared that a king who annulled and disallowed laws of a salutary nature, instead of being the father, degenerated into the tyrant of his people, that the opposing advocate cried out, "He has spoken treason." The bench, however, did not think so, and Mr. Henry proceeded without interruption in the delivery of as bold a philippic as ever subject uttered against his sovereign. Calling to mind the relation in which Virginia then stood to the crown of England, it must be confessed that the speech contained much more treason than logic: it was an appeal to men's passions, not to their understandings, and was managed with consummate address.—MS. letter from Mr. Maury to the reverend Mr. Camm, furnished to the author by James Maury, Esq.

neous though undignified tribute to the extraordinary powers of a very extraordinary man; but it was also the triumph of wrong over right.

The news of the defeat of the clergy, connected as it was with the unlooked-for display of Mr. Henry's eloquence, spread with rapidity through the colony; and so decided was public sentiment, that the clergy, hopeless of success, never brought any of the other cases to trial; they were all dismissed by the plaintiffs. In Mr. Maury's case no appeal was taken; and Mr. Camm assigns as the reason for this, that the legislature voted money to support the defendants in the appeal, and the clergy were too poor to contend against the wealth of the public treasury. It is not known with certainty that the assembly made provision to sustain the defendants in this particular case; though the journals show, in 1767, an engagement to defend all suits brought by the clergy for their salaries, payable on or before the last day of May, 1759.*

With all the prejudices which resulted from the transactions just related, operating against the church, no time could have been more inauspicious for agitating another question, to the history of which the course of events has now brought us. For many years, applications had been repeatedly made by members of the church in this country for a resident bishop. In the first instance, these applications issued alike from laity and clergy; a variety of circumstances, fully recorded in a future volume of this work, had conspired to defeat the success of the applications, and sometimes when they seemed to be on the eve of accomplishment.

Notwithstanding all disheartening events, they were, however, still continued, and principally by the *clergy* of some of the northern colonies. New-York and New-Jersey, with the occasional aid of Connecticut, were conspicu-

* See Wirt's Life of Patrick Henry, section 1.

ous in these solicitations. They spared no efforts to bring into their views their brethren of the other colonies, in the reasonable expectation that a unanimous appeal to the church of the mother country would not be disregarded. The clergy of New-York and New-Jersey entered into a voluntary union, known as "The United Convention of New-York and New-Jersey;" and from the manuscript records of that body kept by the late Bishop Seabury, who then resided in New-York, and was its secretary, the fact is ascertained that the reverend Dr. Cooper, then president of King's (now Columbia) College in New-York, and the reverend Mr. M'Kean, missionary at Amboy in New-Jersey, were specially deputed to visit the southern part of the continent, for the purpose of securing the co-operation of their brethren in that region in procuring an American episcopate.*

It must not, however, be supposed that the unanimity which had marked the earlier applications on this subject still continued. The *laity* were now nearly ripe for the revolution which soon commenced; and bishops were an object of suspicion to many who truly loved the church, because, in their minds, the civil and ecclesiastical constitutions of the mother country were identified; the political aspect of affairs, therefore, presented to the laity a new and serious obstacle to the measure;† and in their opinions there were not wanting many of the clergy who concurred.

It was while affairs were in this posture, that, in April, 1771, Mr. Camm, the commissary, by public advertisement, requested a general attendance of the clergy of the colony at the college, on the fourth of May. There were at that time more than one hundred churches in Virginia, and most of them were furnished with ministers. On the appointed

* Journals of the United Convention of 1767, pp. 32, 33, 34, 35; Seabury MSS.

† Bishop White's Memoirs, p. 51.

day a number of the clergy met, and a proposition was made to address the king in behalf of an American episcopate. The whole number of clergymen in attendance was, however, so small, that most of them desired the commissary to convene another meeting, and to inform those summoned of the proposition which would be considered at the meeting. This was accordingly done; and on the fourth of June, the day appointed for the meeting, twelve clergymen only appeared. This number was less than that which had attended the previous meeting, and a question very naturally arose, whether so small a portion of the clergy could with propriety be deemed a *convention* of the Virginia clergy. This having been settled in the affirmative, though not without opposition, it was then proposed to address his majesty on the subject of the episcopate, and the proposition was *rejected.* A third question was then presented for consideration, on the propriety of addressing the Bishop of London for his opinion and advice, and all concurred in the adoption of such a measure.

The business of the meeting, it would seem, should here have terminated; but before adjournment, a successful effort was made to reconsider the vote upon the subject of an address to the king, and such an address was finally resolved on. This proposition to reconsider was very warmly opposed by the Rev. Messrs. Henly and Gwatkin, two of the professors in the college; but it is due to both these gentlemen to add, that their opposition was entirely on grounds unconnected with the question of church government or ministerial imparity: they distinctly avowed their cordial and conscientious approval of the episcopal system, and resisted the present effort on considerations of expediency alone. The arguments by which they sustained their opposition were founded upon, 1. respect for the Bishop of London; 2. the disturbances occasioned by the stamp act; 3. a recent rebellion in North Carolina, but just suppressed; and 4. the general clamour at that time

against the introduction of bishops. The vote to address the king was adopted, notwithstanding the opposition; a committee was appointed to apply to such of the clergy as were not present for their signatures to the purposed application, and Mr. Henly and Mr. Gwatkin solemnly protested against the whole proceeding in the following terms:—

"First, because, as the number of the clergy in this colony is at least a hundred, we cannot conceive that twelve clergymen are a sufficient representation of so large a body.

"Secondly, because the said resolution contradicts a former resolution of the same convention, which puts a negative upon the question, '*whether the king should be addressed upon an American episcopate.*' And that an assembly met upon so an important an occasion, should rescind a resolution agreed to and entered down but a few minutes before, is in our apprehension contrary to all order and decorum.

"Thirdly, because the expression *American* episcopate includes a jurisdiction over the other colonies; and the clergy of Virginia cannot, with any propriety, petition for a measure which, for aught that appears to the contrary, will materially affect the natural rights and fundamental laws of the said colonies, without their consent and approbation.

"Fourthly, because the establishment of an American episcopate, *at this time*, would tend greatly to weaken the connection between the mother country and her colonies, to continue their present unhappy disputes, to infuse jealousies and fears into the minds of Protestant dissenters, and to give ill-disposed persons occasion to raise such disturbances as may endanger the very existence of the British empire in America.

"Fifthly, because we cannot help considering it as extremely indecent for the clergy to make such an applica-

tion without the concurrence of the president, council, and representatives of this province; a usurpation directly repugnant to the rights of mankind.

"Sixthly, because the Bishops of London have always hitherto exercised ecclesiastical jurisdiction over this colony; and we are perfectly satisfied with the mild, just, and equitable government of our excellent diocesan, the present Lord Bishop of London; and do think a petition to the crown to strip his lordship of any part of his jurisdiction, but an ill return for his past labours, and contrary to our oath of canonical obedience. We do further conceive, as it had been unanimously determined by this very convention that his lordship should be addressed for his opinion relative to this measure, the clergy ought to have waited for his lordship's paternal advice, before they had proceeded any further in an affair of such vast importance.

"Seventhly, because we have particular objections to that part of the resolution by which the committee are directed to *apply*, as it is termed, *for the hands of the majority of the clergy of this colony:* a method of proceeding, in our opinion, contrary to the universal practice of the Christian church, it having been customary for the clergy to sign all acts of an ecclesiastical nature in public convention; whereas, the manner of procuring their concurrence now proposed, is unworthy the decorum and dignity by which so venerable a body ought ever to be guided."

Whatever may be thought of the insufficiency of some of these grounds of protest, it will probably be conceded of the rest that they were not without weight; at least such seems to have been the opinion of others of the clergy besides Messrs. Henly and Gwatkin; for the Rev. Messrs. Hewitt and Bland subsequently joined in the foregoing protest; while the opinion of the laity on the subject, was very strongly indicated by a unanimous vote of the legislature, in the following words:—"Resolved, *nemine contra-*

dicente, that the thanks of this House be given to the Rev. Mr. Henly, the Rev. Mr. Gwatkin, the Rev. Mr. Hewitt, and the Rev. Mr. Bland, for the wise and well-timed opposition they have made to the pernicious project of a few mistaken clergymen, for introducing an American bishop; a measure, by which much disturbance, great anxiety, and apprehension would certainly take place among his majesty's faithful American subjects; and that Mr. Richard Henry Lee and Mr. Bland do acquaint them therewith."*

When it is remembered that the majority of the legislature belonged to the establishment, the conclusion will, probably, not be deemed erroneous, that the opposition rested almost entirely upon *political* considerations; and such a conclusion derives confirmation from the fact, that fifteen years afterward, Mr. Lee, who was appointed to convey the thanks of the House to the protesting clergy, as president of congress lent his aid to the efforts made to procure consecration for Bishops White and Prevost, and certified that they sought nothing in their application inconsistent with the civil institutions of the United States.†

The circumstances here related led to an unfortunate alienation between the clergy of the northern provinces, who desired a bishop, and such of the Virginia clergy as had opposed the recent measures in that colony. The history of this alienation is preserved in the pamphlets of the day, to which these Virginia proceedings gave birth. On the part of the northern ministers was published "An Address from the Clergy of New-York and New-Jersey to the Episcopalians in Virginia," which was replied to in a spirited pamphlet by Mr. Gwatkin. These publications, however, satisfactorily show that, save on *one* point, both parties entertained the same opinion; that point was the *expediency, at that time*, of making the proposed effort. In fact, Mr. Gwatkin declared explicitly that the authors of the

* 3 Burk, 364, 5. † Bishop White's Memoirs, 52

protest had "not any aversion to episcopacy in general, to that mode of it established in England, or even to an American episcopate introduced *at a proper time, by proper authority, and in a proper manner:*" the opposition to an "immediate establishment," he stated to be "a prudential regard to the *practicable*, a desire to preserve peace, heal divisions, and calm the angry passions of an inflamed people." And at this distance of time, it will probably be acknowledged that on the question of *expediency*, the Virginia clergy judged wisely. In the temper of the times, the application could not but have proved unsuccessful; to make it, therefore, could only serve to exasperate a very large portion of the colonists, without the prospect of obtaining the end desired.

CHAPTER VIII.

1772–1778.

Appearance of the Methodists—Their adherence to the Church—Conduct of the Episcopal Clergy in the Revolution—Many of them Whigs—Some become Officers in the Continental Army—Conduct of the Baptists at breaking out of the Revolution—Petitions of Presbyterians, Baptists, and others against the Church—Counter Petitions—Act of 1776 destroying Establishment—Distress of the Clergy—Their Treatment—Legislative Proceedings of 1777 and 1778—Ordinations by the Methodists, condemned by Mr. Asbury.

Our attention must now be directed to another religious denomination, which, upon its first appearance, claiming alliance with the church, received countenance from some of its clergy; but which ultimately proceeded to the length of an entire separation. It was about the period of time which we have now reached that the Methodists began to increase in Virginia. There were doubtless individuals, and, it may be, preachers of that society, to be found in the colony before 1772;* but they seem thus far not to have made any very strong impression, and certainly one not hostile to the church. In truth, they professed to belong to the church; and as a portion of their subsequent success is attributable to this circumstance, a brief review of facts connected with that society becomes necessary.

It is well known, that until the latter years of his life, the founder of "Methodism," (Mr. John Wesley,) who was a presbyter of the Church of England, professed a strong attachment to that church, and gave, to his followers in the

* Vide ante, p. 110, Gov. Gooch's Proclamation against the Methodists.

mother country, a list of "reasons for not separating from the church," the good sense of which was unfortunately forgotten by him at a subsequent period. In his "farther appeal to men of reason and religion,"* he thus addresses the members of the Church of England:—"We do not dispute concerning any of the externals or circumstantials of religion. There is no room; for we agree with you therein. We approve of, we adhere to them all; all that we learned together when we were children, in our catechism and common prayer book. We were born and bred in your own church, and desire to die therein." "We hold, and ever have done, the same opinions which you and we received from our forefathers." "We approve both the doctrines and discipline of our church, and inveigh only against ungodliness and unrighteousness." In accordance with these sentiments the first Methodists in America acted. Their preachers were all laymen; they never administered the sacraments, but received the Lord's Supper themselves at the hands of the clergy of the Church of England; and they claimed to be nothing more than members of a religious society formed within the bosom of the established church at home, and extended to America.† The language of the Methodist preachers was, that "all who left the church left the Methodists."‡ Nay, such was the avowed attachment of the society, that in public opinion it was so far identified with the church, as to share with it the odium which from political causes then rested upon the establishment in Virginia. The Methodists were suspected of being inimical to the liberties of America.§ This suspicion, in the minds of many, originated in nothing but the known adherence of the society to an ecclesiastical system which had the support of the civil power. It derived strength afterward from the fact, that Mr. Wesley, who, in the com-

* Page 134.
† Jarratt's Life, 108.
‡ Ibid. 110.
§ Ibid. 110, 112.

menecement of the dispute between England and the colonies had defended the latter, suddenly changed his opinions, and wrote and preached against the American cause with so much warmth as to provoke this memorable rebuke from the celebrated Junius:—"You have forgotten the precept of your Master, that God and mammon cannot be served together. You have one eye upon a pension, and the other upon heaven; one hand stretched out to the king, the other raised up to God. I pray that the first may reward you, and the last forgive you." The term *rebels*, was, from the influence of Mr. Wesley's opinions on his English followers, one of frequent application to the American Methodists by their English brethren; and thus were they subjected to the misfortune of a double suspicion, which on one side or the other must have been misplaced.

Their profession of regard, however, obtained for them, as has already been hinted, favour from some of the clergy of Virginia, and in one instance at least, if not in more, the pulpit of the parish church was surrendered for the use of the lay preacher.* The evil effects of this kindness were felt by the church, after the final separation of the Methodists from the establishment; for there were those who, having once been taught to regard them as brethren, and ignorant of the extent to which the separation had been carried, could not be made to understand that on the important subject of the Christian ministry differences of opinion existed which were irreconcilable.†

As the political aspect of affairs became more gloomy,

* Jarratt's Life, p. 108.

† The late Bishop Ravenscroft of North Carolina has been heard to say, that in the discharge of his duties as a parish priest in Virginia, he sometimes encountered aged churchmen, who could not understand that there were any subjects of disagreement between the church and the Methodists. Their language was, "Father Jarratt gave us all to the Methodists." It should be added that Father Jarratt lived long enough to see the error of his course in this particular. See Jarratt's Life, p. 120, et seq.

it may well be supposed that the absorbing topic was the approaching struggle which the wisest patriots of America now began to perceive was inevitable. The whole continent was ripe for resistance, and awaited but the first blow to fly to arms. In this mood of mind, it was, of course, to be expected that the hostility towards the church in Virginia, would become more confirmed in the breasts of all who took part with the colonies. The clergy were generally friends to the mother country:—attached to it by the circumstance of birth, and bound as they were individually by the oath of allegiance, it would be unjust hastily to condemn them for their preference. With many of them scruples of conscience really existed, as to the propriety or lawfulness of a resort to arms under all the circumstances. Admit the fact that the view which they entertained was erroneous, (as it certainly was,) still it might have been, and in many cases was, a very honest error. The question, as to the proper course to be pursued, was one on which honest and intelligent men might easily differ, without justifying an imputation, on the one hand, of a want of understanding and disregard of liberty; or, on the other, of a spirit of rebellion and the guilt of treason.

The subject is one of so much delicacy, that even now it is dangerous to discuss it, from fear of misapprehension. The period has hardly yet arrived for the exercise of a dispassionate judgment upon the events connected with the history of the American revolution. There is an association formed, from the cradle, between names and things, which the men of this generation have not yet outgrown: the watchwords of party in the stormy times of the revolution, have, in modern days, a power to awaken emotions akin to those which glowed in the bosoms of our ancestors. Before, therefore, we condemn all who, in the perilous struggle, took part with the mother country, we should place ourselves, in imagination, in their situation, and it may serve to temper the harshness of our judgment.

About to embark, and with seeming hopelessness, in a struggle with a power which from infancy had been an object of veneration, and fidelity to which had been inculcated as a virtue from the very cradle;—with that fidelity further guarantied by a solemn oath, from which, it was supposed, nothing could absolve the conscience of an honest man; and with a feeling of patriotism, which it is hard to eradicate from the bosom of an upright man, (for it must be remembered that England was the birthplace of many of the loyalists, and arose upon their memories surrounded with all the cherished endearments of *home*;)—under such circumstances, it must be confessed that there were many inducements which might lead the judgment to pause ere that decisive step was taken which, in the event of success, severed a man for ever from the spot of his birth; and, in the event of defeat, classed him among those who were traitors to its interests.

It is not intended, by these remarks, to express *approbation* of the opinions of such of the clergy as adhered to the cause of England; for the contest, on the part of these colonies, was a righteous resistance, into which they were forced; and it is therefore thought that the clergy erred; but it is also thought that there is some extenuation of that error, a notice of which is demanded by a sense of justice. But the error was not confined to the clergy, a portion of the laity adopted their opinions; it was, however, very small, for the great mass of the population in Virginia was opposed to England, and this rendered the situation of the clergy only the more disagreeable. Nor were *all* the clergy loyalists; they numbered in their ranks some sturdy republicans, though these formed a minority, including not quite one-third of the whole body.* Upon the loyal clergy,

* The enemies of the Episcopal church have but too often been ready to arouse prejudice by representing churchmen, generally, as opposed to the cause of the colonies in the struggle for independence. There certainly was no state more forward than Virginia in the War of the Revolution, and

more than upon any other class in the community, it may be said, there rested the weight of popular odium; and the burden, when shared with others, was shared with the Methodists.

In 1775, the storm which had so long been gathering, burst upon America, and the first blood was spilled at Lexington. Every colony was speedily on the alert, and a voluntary convention of the delegates to the Virginia legislature, meeting after its adjournment, succeeded the last royal assembly which was ever held in "the ancient dominion." The Baptists were not slow in discovering the advantageous position in which the political troubles of the country had placed them. Their numerical strength was such as to make it important to both sides to secure their influence; they knew this, and therefore determined to turn the circumstance to their profit as a sect. Persecution had taught them not to love the establishment, and they now saw before them a reasonable prospect of overturning it entirely. In their association, they had calmly discussed the matter, and resolved on their course: in this course they were consistent to the end; and the war which they waged against the church, was a war of exter-

yet a large majority of its inhabitants were Episcopalians. Of the clergy may be named Bishop Madison, Messrs. Bracken, Belmaine, Buchanan, Jarratt, Griffith, Davis, and others who were avowed and decided partisans of the colonies. Nay, in one instance, a clergyman of Virginia, the Rev. Mr. Muhlenberg, relinquishing his charge, accepted the commission of colonel in the American army, raised his regiment among his own parishioners, and served through the whole of the war, from which he retired, at its close, with the rank of brigadier-general. (Thatcher's Military Journal, 152.) The Rev. Mr. Thruston, of Frederick county, also bore arms as a colonel in the continental service. Of the laity, were General Washington, Patrick Henry, Richard Henry Lee, the mover of the Declaration of Independence, his brother, Francis Lightfoot Lee, one of the signers, George Mason, Edmund Pendleton, Peter Lyons, Paul Carrington, William Fleming, William Grayson, with the families of the Nelsons, and Meades, and Mercers, and Harrisons, and Randolphs, and hundreds of other names, deservedly dear to Virginia.

mination. They seem to have known no relentings, and their hostility never ceased for seven-and-twenty years.* They revenged themselves for their sufferings, by the almost total ruin of the church: and now commenced the assault, for, inspired by the ardours of a patriotism which accorded with their interests, or willing to avail themselves of a favourable opportunity to present, in their case, an advantageous contrast to a part of the church, they addressed the convention, and informed that body that their religious tenets presented no obstacle to their taking up arms and fighting for the country; and they tendered the services of their pastors in promoting the enlistment of the youth of their religious persuasion. They presented, also, to the convention a petition, in which they made, the certainly reasonable request, "that they might be allowed to worship God in their own way, without interruption; that they might be permitted to maintain their own ministers, separate from others; that they might be married, buried, and the like, without paying the clergy of other denominations."† A complimentary answer was returned to their address; and an order was made that the sectarian clergy should have the privilege of performing divine service to their respective adherents in the army, equally with the regular chaplains of the established church.‡ This, it is believed, was the first step made towards placing the clergy, of all denominations, upon an equal footing in Virginia.

This was, ere long, succeeded by another measure, which gave a decisive blow to the establishment. The "declaration of rights," which had been made in the early part of 1776, had proclaimed to all men the free exercise of religion; but the statutory provisions and common law doctrines concerning the church had not been formally re-

* Journals of Convention of August 16, 1775, p. 17. Richmond edition of 1816.

† Semple's History of Virginia Baptists, pp. 25, 26, 27, 62.

‡ 4 Burk, 59.

pealed or altered. The legislature, which was convened in October of 1776, was therefore addressed by numerous petitions, from various parts of the state, entreating for all religious sects "protection in the full exercise of their several modes of worship, and exemption from the payment of all taxes for the support of any church whatever, further than what might be agreeable to their own private choice or voluntary obligation."* Of these petitioners, some prayed that all "*church establishments*" might be put down; "all taxes on conscience" removed; that the right of "private judgment" might be unrestrained, and each individual left "to rest upon his own merit." Others simply asked to be freed from the payment of parochial charges, except for the support of their own clergy and poor. The presbytery of Hanover sought the entire demolition of all laws which made, or gave precedence to, an establishment; prayed that all religious sects might be protected in their modes of worship; and that the support of religion might be left entirely to voluntary contribution; they stated that there was "no argument in favour of establishing the Christian religion, but what may be pleaded in favour of the tenets of Mohammed, by those who believe the Alcoran."†

In these petitions, all classes in the community, with the exception of Churchmen and Methodists, joined; these sent in their respective petitions for the continuance of the establishment;‡ and if the testimony of the Baptist chronicler may be relied on, the alliance between their opponents will scarce be thought to deserve the epithet, holy; for we are informed by him, that "the Presbyterians, Baptists, Quakers, deists, and the covetous, all prayed for this;"§ thus presenting a strange and unnatural union of discordant materials, to be employed in the prostration of one form of

* Journal of the Virginia House of Delegates for 1776, pp. 7, 15, 21, 24, 26, 35, 48.

† Journals of Convention, p. 25. Richmond edition, 1828.

‡ Ibid. p. 47.

§ Leland's Chronicle.

religion, and the setting up of others. The Baptists, though not to be outdone in zeal, were surpassed in ability by the Presbyterians; and among many well written memorials from that denomination, the ablest will probably be thought to have come from the presbytery of Hanover, the scene of Mr. Davies' former labours, and the birthplace of Presbyterianism in Eastern Virginia.

It has been said that, at this time, the dissenters from the establishment constituted at least two-thirds of the people;* and the fact may be so; though there are circumstances which would seem to render it doubtful. Only fourteen years prior to this time, according to the evidence of an eyewitness, whose pursuits were likely to make him familiar with the various shades of religious opinion in Virginia, the *general* sentiment of the eastern part of the state was opposed to the dissenters.† There must, therefore, within a comparatively short space of time, have been a most extraordinary change of religious opinion, if the friends of the church had in fourteen years been reduced to a third, or less than a third, of the whole population. In addition to this, as will be seen presently, the friends of the church, in resisting these petitions, besought the legislature to submit the question of the overthrow of the establishment to the *great body of the people*;‡ thus indicating at least the belief that their numerical strength exceeded that of their opponents. The point is one, however, of little moment; for if the measure sought by the petitioners was one legally and morally *right*, it should have been adopted, even had no one solicited it; and if *wrong*, no numbers applying for it could make its adoption proper. It is thought that if the course adopted by Virginia requires any apology at all, it has better ground

* 4 Burk, 180. This volume is a continuation of Burk, by Jones and Girardin. 1 Jefferson's Works, 31.

† Jarratt's Life, 59.

‡ 4 Burk, 182.

to stand on than is furnished by the religious opinions of a majority of the inhabitants.

The grounds on which the petitioners in general rested their claim were, that they laboured under burdens and restrictions inconsistent with equal rights, in the compulsory payment of taxes for the support of a church to which they neither did, nor could conscientiously belong. This hardship, it was urged, was more particularly felt in the frontier counties, which possessed an abundant population, composed mostly of dissenters, upon whom had fallen the heavy burden of purchasing glebes and supporting the established clergy, where but few Episcopalians could be found to share the expense or reap the advantage. The temporal interests of the whole community, it was urged, would be promoted by allowing to every man the liberty of enjoying without restraint the rights of conscience: the nature of Christianity, it was said, was such that it might safely be intrusted to its own purity for its preservation, without calling in the aid of the civil power; that no being but the Creator himself could authoritatively prescribe the mode of rendering to him that homage which he demanded as his due: and the severity of some of the earlier laws, imposing penalties on the unfortunate Quakers, was complained of as unworthy of an enlightened people. The practical evils resulting from the last cause mentioned, were nothing; for, from the testimony of an historian far from friendly, we learn that the general liberality of opinion diffused throughout Virginia had greatly mitigated, and, it may be said, annulled in practice, most of these penal regulations. A mild and tolerating spirit, he says, animated even the Episcopal clergy; and dissenters of every denomination were regarded with Christian charity and benevolence.*

* 4 Burk, 180

The counter memorials, on the part of the church and Methodists, solicited the continuance of the establishment upon principles of justice, of wisdom, and of policy. First, of justice: it was said that when the clergy of the established church undertook the care of parishes in Virginia, they depended upon the public faith for receiving, during life, or good behaviour, a fair compensation for their services; this was promised by the laws of the land, and had become a vested right, held by a tenure not less sacred than that by which each citizen held his private property. As to such of the clergy as had no cures, it was argued, that having entered into holy orders, after spending their early years in making preparation, with expectations reasonably built upon existing laws, such expectations could not now be frustrated without imposing upon them an act of injustice. On the ground of wisdom, it was urged that all experience had shown that a religious establishment in a state was conducive to peace and happiness; the practice of men being regulated by their opinions, it was wise in a state to afford security for the permanent maintenance of opinions, which, derived from the doctrines of Christianity, would give stability to virtue, and confidence to truth. And on considerations of policy, the continuance of the establishment was urged, because, should all denominations be placed by law on a level, such equality could not long continue: attempts would be made by the most powerful to extort an acknowledgment of superiority, or, at any rate, to exercise the power which such superiority conferred; and the contests, thus engendered, could not but give birth to confusion, and perhaps civil commotion. And, finally, the memorialists prayed that, before a decision was made, the question might be submitted to the people at large, as they had the best reasons for believing that a majority of the citizens desired the continuance of the church establishment.*

* Journals of 1776, p. 47; 4 Burk, 180, et seq.; 1 Jefferson's Works, 32.

The subject involved in these memorials underwent a long and solemn debate. The great advocates for the church were Mr. Pendleton and Robert Carter Nicholas; and its great opponent, Mr. Jefferson, represents the struggle as having been the severest in which he was ever engaged.* "The petitions were referred to the committee of the whole House on the state of the country: and, after desperate contests in that committee, almost daily, from the eleventh of October to the fifth of December," the discussion was terminated by the passage of an act which repealed all laws of parliament rendering criminal the maintaining any opinion in matters of religion, forbearing to repair to church, or exercising any mode of worship whatever, or which prescribed punishments for the same. The dissenters were by the law exempted from all contributions for the support of the Episcopal church. Arrears of salaries due to the clergy were, however, secured, and they were permitted to receive them until the first day of the ensuing year. Glebes already purchased were reserved for the use of the Episcopal clergy; and the churches and chapels already built, with the books and church plate, were preserved for the use of the Episcopalians. And this was the second law enacted by the first republican legislature in Virginia.† The question was also agitated, but its determination was expressly reserved until a future period, whether there should be a *general assessment* on the inhabitants for the support of religion, or whether such support should be left dependent solely on *voluntary contributions.*

In recording these transactions, the remark, it is hoped, will not be deemed out of place, that however natural may have been the desire on the part of the clergy to perpetuate the establishment, as affording to them the means of subsistence, yet, on account of the existence of the church

* 1 Jefferson's Works, 32. † 9 Hening's Statutes, at large, p. 164.

itself, anxiety was needless. Among the reasons which an intelligent Episcopalian renders for his attachment to the church, he will not forget to mention the fact, that there seems to be in the system of episcopacy what has been well termed "a conservative principle," which secures the existence of the church under circumstances the most calamitous; so that of all religious den m inations, there is, perhaps, not one which requires the aid of a legal establishment less than does a church episcopally constituted. No American Christian, it is presumed, desires here a union of church and state; and, of all American Christians, the Episcopalian probably has least need desire it. The lessons of the past on this subject are strikingly impressive. The histories of the suffering churches of the Christians of St. Thomas in India, of the Waldenses, of the Scotch Episcopalians, together with that of the Protestant Episcopal church in America, all seem to attest the fact, that for the preservation of purity of doctrine and primitive discipline, in Episcopal churches, no union with the civil power is necessary. The first three were tried in the fiery furnace of persecution, and, unsustained by any human aid, after years of suffering, came forth the same in doctrine and in discipline that they were when first called to exercise the virtue of patient endurance; while the last, though for a time prost ated in the dust, and clinging to existence by almost a single tie, has risen from her depression without the aid of a legal establishment; and holding on the even tenour of her way, is now exhibiting in her youthful strength, the same faith, imbodied in the same form of sound words, and united to the same system of polity which formed her distinguishing features in the day of prosperity, before she was shrouded in the darkness of that cloud which for a time almost hid her from view. Surely, in the retrospect of facts like these, an Episcopalian may be pardoned, should he deem it something more than a fond fancy, that the church of his affections does possess

within herself a principle of preservation, and that "the foundations of episcopacy stand sure in the storm, not less than in the sunshine."*

The effect, upon the clergy, of the law which destroyed the establishment, was such as might have been anticipated by all, and was foreseen by some: for the feelings of attachment entertained by a portion of the people for the church, did not probably extend very far towards the clergy, individually; many of them were personally obnoxious, on account of the opinions which they entertained in the contest with England; and among their most decided opponents, on political questions, were to be numbered many Episcopalians, who distinguished between the church and her ministers. Deprived of their livings, some among the clergy must have found it difficult to procure a subsistence by continuing in the exercise of pastoral duty, among a people who disliked them, personally, for their politics; whose contributions, if made at all, were precarious, because entirely voluntary; and who, besides, were harassed in their occupations, and straitened in their means, by a war which demanded from every one a portion of his time and of his money. The business of instruction was resorted to by some, but with limited success; for the war of the revolution left the youth of the day but little opportunity for education. Many a stout lad shouldered his musket, and entering the army, at the age of fifteen or sixteen years, never relinquished his weapon, except in death upon the battle-field, until the struggle had terminated in the acknowledgment of his country's independence.

Some of the clergy, to whose churches glebes were attached, still continued, under the law, to occupy and enjoy them, and officiated in their pulpits. As, how-

* British Critic for January, 1831, article vii.; where this subject is forcibly illustrated, particularly with reference to the Scotch Episcopal church.

ever, they still adhered to the English ritual, and, of course, prayed for his majesty of England, they could not fail to give offence. Threats and admonitions had the effect of frightening some, who discontinued the practice, and closed their churches; while there were others, made of sterner stuff, who persisted in the performance of what they believed to be their duty; and, uncertain how far the excitement of the times might lead to the execution of some of the threats, in one instance, at least, the clergyman is known, after a farewell to his family, whom he would not permit to accompany him, to have ascended the pulpit *with his pistols concealed in his bosom*, to be used, if necessary, for the protection and preservation of his life.* Such firmness was not without its effect; the resolute minister was never interrupted; his house became the asylum of many of his persecuted brethren, as one of the surest places of safety; and continuing in Virginia through the whole of the revolutionary storm, he lived to become a good citizen of the infant republic, and to see the church of his affections rising from the dust. Tradition has preserved anecdotes and incidents of the day, which clearly prove the suffering condition to which some of the clergy were reduced. They encountered poverty, suspicion, insult, and violence: and an instance of the latter is related, which, as it furnishes the best illustration of the spirit of the times, is here recorded.

A clergyman of the establishment, who had made himself offensive by his attachment to England, was called from his bed at night, under the pretext of being required by a sick parishioner; and having, by this artifice, fallen into the hands of his enemies, he was taken to a retired spot in the woods, out of the reach of assistance, stripped naked, tied to a tree, severely whipped, and then left in

* MS. letter in the author's possession, concerning some of the old Virginia clergy.

that situation, until he was discovered on the next morning and relieved.*

During the years 1777 and 1778, the subject of religion continued to be brought to the attention of the legislature, by petitions and counter petitions. Some of these, admitting the question of establishments to be a debatable point, still prayed that the efforts made to injure what was left of the establishment might be checked. The presbytery of Hanover, as before, protested against any assessment for the support of religion; while, on the other hand, the county of Caroline, approving of the act which released dissenters from taxation for the benefit of the establishment, prayed that there might be an assessment for the support of the Gospel; that it might not be left to charity for its subsistence, as otherwise the parsimonious and indifferent, who derived benefit from its existence, would yield nothing for its support. Others complained of irregularities in the worhsip of "sectaries," who held night meetings, to the injury of religion; and asked that none but "licensed preachers" should be allowed to officiate in the public worship of God; and they charged their opponents with artfully procuring, at such meetings, "the votes of infants," to the injury of religion in general, and of the establishment particularly.† Before the adjournment of the legislature of May, 1779, "a bill for establishing religious freedom," putting upon an equality all denominations, and providing for a general assessment for the support of religion, was prepared; and after passing two readings in the House of Delegates, seems to have been sent abroad among the people, that the general opinion of the community might be obtained thereon, prior to the next meeting of the legislature.‡

* MS. letter in the author's possession, concerning some of the old Virginia clergy.

† See the Journals of the Legislature of 1777, 1778, pp. 17, 27, 37, 54, May; 14, 57, 75, 95, October.

‡ Journal, May, 1779, pp. 34, 46; Journal of October, 1779, p. 37.

It will hardly be imputed to the clergy as a crime, that, in the situation to which they found themselves reduced, many should be willing to abandon the country entirely. Many did abandon it; and parishes from time to time became vacant, so that, ere long, a large majority of the cures were left unsupplied. The sacraments were no longer administered in many of the parishes; and this condition of affairs led to an effort, on the part of the Methodists, to remedy the evil by an irregular ordination of ministers among themselves.* Some of the clergy of the church advised them against the measure, but in vain; and in 1778, a considerable number of the lay preachers earnestly importuned Mr. Asbury, a prominent preacher among the Methodists, "to take proper measures that the people might enjoy the privileges of all other churches, and no longer be deprived of the Christian sacraments."† Mr. Asbury, who seems, at that time, to have been suspiciously watched, and indeed confined in the state of Delaware, as one disaffected to the American cause, professed the strongest attachment to the Church of England, and violently opposed the proposed plan; nay, he went so far as to write to some of the clergy of the establishment, reproving them for not having checked, in its incipient stage, this approach to disorder.‡ Upon the refusal of Mr. Asbury to co-operate with them in their plan of ordination, a majority of the preachers withdrew from all connection with him and Mr. Wesley; and choosing from their number three senior members, these last proceeded to what they called an ordination of the rest, by the imposition of their hands; and the preachers thus set apart proceeded to baptize and administer the Lord's Supper, wherever they went, to those whom they deemed suitable recipients. Afterward, Mr. Asbury, having obtained his liberty, visited Virginia, and by all the address in his power, with inde-

* Jarratt's Life, 111.

† Coke and More's Life of Wesley, 350, 1; Jarratt's Life, 111, 112.

‡ Jarratt's Life, 113.

fatigable labour and attention, succeeded, at length, in bringing back the seceders one after another, and by a vote of one of the conferences, the ordination was declared invalid, and union was restored ;* while to prevent, as far as possible, a renewal of the complaint of the want of the sacraments, some, at least, of the Episcopal clergy travelled over large circuits for the purpose of baptizing the children of Methodists, and administering the Eucharist; and continued to do so until the final separation of the Methodists from the church, without desiring or receiving, for the service, the smallest compensation.†

* Coke and More's Life of Wesley, 351 ; Jarratt's Life, 114.

† Jarratt's Life, 114

CHAPTER IX.

1779–1784.

General Assessment for support of the Clergy negatived—Disastrous effects of the Revolution upon the Church—Enemies of the Church petition for a general Assessment—Legislative sanction to the principle that Christianity should be supported by the State, but not any particular Denomination—Mr. Henry's efforts—His Christian Character—Incorporation of the Church—History of the Secession of the Methodists—Mr. Wesley's Conduct—Consecration of Dr. Coke considered.

In reply to the application which we suppose to have been made to the people for their sentiments, various answers were sent in: some expressed the opinion, "that the Christian religion, free from the errors of popery, and a general contribution for the support thereof, ought to be established from a principle of public utility; and prayed that the reformed Protestant religion, including the different denominations thereof, with a general assessment for the support of the same, might be established." Others asked for the passage of the bill precisely as set forth; while another class asked for its rejection, and suggested such a religious establishment as they supposed would be beneficial.* Amid these conflicting opinions it was difficult to determine what was the popular will; and this legislative expedient, which could only serve, if successful, injudiciously to shift to the shoulders of some of the people a responsibility which should fearlessly have been met by their representatives, terminated in making more uncertain that which before was dubious enough.

* See Journals.

Some of the Episcopalians ventured also (as the circumstances presented a favourable opportunity) once more to solicit security in the enjoyment of the church property. Their application extended no further; for with the experience of the past still dwelling freshly in their remembrance, and with the opposition of their enemies increased rather than abated, they could scarcely have hoped for an entire restoration to all the privileges which they had lost.

Whatever may have been the extent of their application, nothing seems to have been gained by it; and indeed the only legislation of this year which affected the church, appears to have affected it injuriously.

It will be remembered that in the first assembly of 1776, the question whether support should be given to the clergy by general assessment, or by leaving them to voluntary contribution, was purposely left open and its decision deferred to some future occasion. There can be little doubt that the distinguished individual who was the leader in securing the adoption of the measures already detailed, entertained the belief that it would be no difficult task to complete, at a future session, the work which he had begun; and to negative the plan of a general assessment for the support of Christianity: nor would his expectations in this particular have been disappointed, but for a circumstance, recorded by himself as having interposed obstacles. In his chief object, that of giving a death blow to the legalized superiority of the establishment over all other denominations of Christians, he was very cordially supported by a large body of allies who belonged to the dissenting interest; but when that great end was once attained, and every religious society stood upon the same level, the question in dispute assumed to these allies a very different aspect, and they deserted the standard under which they had before achieved their victory. They had prostrated the church, they had proved themselves to be not at all reluctant to strip her clergy of that competent maintenance which was

secured to them by the possession of property; but they now manifested an aversion, more natural than consistent, to being left to find a precarious support for themselves in the tender mercies of a set of voluntary contributors: they were, therefore, the advocates of a general assessment;* and the manner, almost approaching to querulousness, in which this desertion is recorded, accompanied as it is by an insinuation as to the motives of the deserters, justifies the suspicion that the defection was felt to be ungenerous.† The impartial reader of a future day will probably conclude that it was a game, not unskilfully played on either side, in which the troops outwitted the general.

At any rate, it is our province to record the fact, that in each successive meeting of the legislature from 1776 to 1779, this *questio vexata* was brought up for discussion, and the friends of voluntary contribution, apprehensive probably of a final vote against them, laboured, and not without success, to suspend the decision from time to time, and leave the matter to be debated anew in the succeeding year. In 1779, all things being now ready for a final vote, the question was settled against the system of a general assessment, and the establishment was finally put down.‡

The Baptists were the principal promoters of this work, and in truth aided more than any other denomination in its accomplishment. Their historian boasts that they alone were uniform in their efforts to destroy the system of an assessment and introduce the plan of voluntary contribution; that in the other denominations there was much division of sentiment between ministers and people, and that remonstrance came at last from none but Baptists.§ Whether this be so or not, it is very certain that in the associations of that sect held from year to year, a prominent subject of discussion always was, as to the best mode of carrying on

* See the Journals.
† See 1 Jefferson's Works, 32.
‡ Ibid.; 4 Burk, 377.
§ Semple's History, 72, 73.

the war against the former establishment.* After their final success in this matter of voluntary contribution, their next efforts were to procure a sale of the church lands: this, however, it seems, was not undertaken without some misgivings of its propriety; for when the question was put in their "general committee," whether the glebes were public property, it was settled in the affirmative by a majority of but one vote. That one vote sealed the fate of the church lands; for the efforts of the Baptists never ceased, until, as we shall see hereafter, the glebes were sold.†

The history of the church for the next few years, presents a picture of but little variety; when we catch a new feature in it, it is but to remark, that it is in melancholy keeping with the rest, and differs only by the introduction of a deeper shade. With roofless and deserted churches, with broken altars, and a clergy, some of whom were reduced to the hard alternative of flight or starvation, it may readily be conceived what was its suffering condition. It existed, but more than that can hardly be said of it with truth. On the nineteenth of April, 1783, precisely eight years after the first effusion of blood at Lexington, *peace* was proclaimed to the American army by order of the commander-in-chief. Time was now afforded to men to direct their attention to the permanent establishment of such institutions, civil and religious, as might comport with their desires, or views of duty. Much was to be done: and rejoicing with thankfulness as now we may, in the present prosperity of the church in Virginia, it is well to look back on its condition as it emerged from the revolution, and by a contemplation of the difficulties which stood in the way of its resuscitation, be moved to the exercise of gratitude. When the colonists first resorted to arms, Virginia, in her sixty-one counties, contained ninety-five par-

* Semple, 64, 65, 70, 71, 73. † Ibid. 73, 74.

ishes, one hundred and sixty-four churches and chapels, and ninety-one clergymen.* When the contest was over, she came out of the war, with a large number of her churches destroyed or injured irreparably, with twenty-three of her ninety-five parishes extinct or forsaken, and of the remaining seventy-two, thirty-four were destitute of ministerial services; while of her ninety-one clergymen, twenty-eight only remained, who had lived through the storm, and these, with eight others who came into the state soon after the struggle terminated, supplied thirty-six of the parishes. Of these twenty-eight, fifteen only had been enabled to continue in the churches which they supplied prior to the commencement of hostilities; and thirteen had been driven from their cures by violence or want, to seek safety or comfort in some one of the many vacant parishes, where they might hope to find, for a time at least, exemption from the extremity of suffering.†

For the destruction of the sacred edifices, most of which were substantial buildings of brick, every fair allowance should be made because of the confusion and lawless state of affairs inseparable from war. The buildings were in some instances required by the necessities of the public, and appropriated to objects foreign from the purpose of their erection; it was not, therefore, to be wondered at, that, if used at all, they should sustain injury at the hands of a soldiery which, like all others, was not remarkable for a reverence of things sacred. But there was often a wantonness in the injury done, a deliberate desecration, which admits of no apology, and offers no better excuse than that it was the work of passionate ignorance, which identified the very "stones of the temple" with support to the crown of England. The evidences of this work of needless ruin

* MS. list of parishes and incumbents in Virginia in 1775; MSS. of General Convention; list of the parishes and clergy of Virginia, from the Virginia Almanac for 1776.

† This statement is derived from a comparison of the lists of 1775 and 1776, with that reported to the First Convention in 1785.

are still visible but too often in Eastern Virginia. It is scarcely possible for the Churchman, even now, to look without tears upon the venerable remains of mouldering churches which meet his eye in the "ancient dominion." As he gazes upon the roofless walls, or leans upon the little remnant of railing which once surrounded a now deserted chancel, as he looks out through the openings of a broken wall upon the hillocks under which the dead of former years are sleeping, with no sound to disturb his melancholy musings save the whispers of the wind through the leaves of the forest around him, he may be pardoned should he drop a tear over the desolated house of God; and if he be a pious Churchman, the wreck around him may awaken thoughts of submission and humiliation, which will send him from the spot a sadder and a better man.

In the midst of such ruin as has been described, the little remnant of the clergy looked around them in vain for those who were to repair the waste places over which they could do nothing but weep. Funds were required to rebuild ruined edifices, but they knew not whence these funds were to be derived. Sorely smitten by poverty, they had not even the ordinary alleviations of hope to cheer them, for there was a prejudice against them and the church, harder to encounter than poverty. They were not certain that they possessed even the right to repair, for it was not settled that the ownership of the property should continue in the church. They had, it is true, some friends, warm and able friends, who, occupying stations which they honoured by talent, were not backward to assert their claims in the halls of legislation: but they had also enemies possessed of talent and influence; and these last, if they did not lead, were sustained by popular opinion though there is reason to think that that which sustained them was in part at least created by them.

These, then, were the difficulties which the Churchmen of Virginia had to encounter, and, for the present, they

seem to have thought that they could do but little more than patiently wait until, in the progress of events, Providence should make their way plain before them. It was not long before they were enabled to make their first step forward. It will be remembered that the party opposed to a general assessment for the support of the clergy, had finally succeeded, in 1779, in the establishment of the opposite system of voluntary contribution. Whether the experiment had resulted unfavourably to the growth of religion among the people, or had materially impaired the means of their teachers, is not known; but from some cause, the discovery seems to have been made, that if the clergy were retained at all, it was best to make such provision for their necessities as would be permanent and certain. Accordingly, in the assemblies of 1784, (for there were two,) a number of petitions, from different counties of the state, in which Churchmen and some of the members of other religious societies united, was presented to the legislature, praying that "as all persons enjoyed the benefit of religion, all might be required to contribute to the expense of supporting some form of worship or other."*

The substance of these petitions forms a part of the history of the times: that from the Protestant Episcopal church set forth that "their church laboured under many inconveniences and restraints, by the operation of sundry laws in force, which direct modes of worship, and enjoin the observance of certain days, and otherwise produce embarrassment and difficulty; and praying that all acts which direct modes of faith and worship, and enjoin the observance of certain days, may be repealed; that the present vestry laws may be repealed or amended; that the churches, glebe lands, donations, and all other property heretofore belonging to the established church, may be for ever secured to them by law; that an act may pass to in-

* Wirt's Life of Henry, 261; Journals of 1784.

corporate the Protestant Episcopal Church in Virginia, to enable them to regulate all the spiritual concerns of that church, alter its form of worship, and constitute such canons, by-laws, and rules for the government and good order thereof, as are suited to their religious principles; and in general, that the legislature will aid and patronise the Christian religion."

From another portion of the inhabitants came a statement to this effect: "that they are of opinion, a reasonable and moderate contribution of the people for the support of ministers of the Gospel, and the Christian religion in the public worship of God, is essential to the good order and prosperity of the commonwealth, and praying that an act may pass to that effect."

The memorial of "the united clergy of the Presbyterian church" is worthy of notice. It protests against incorporating religious societies; and while they disapprove of legislative interference, in "the spiritual concerns of religion," yet, abandoning their former ground, they add, "a general assessment for its support ought to be extended to those who profess the public worship of the Deity, and are comprised within the Bill of Rights."

From the inhabitants of Mecklenburg, Lunenburg, and Amelia counties, the petition stated, "that they conceive the stability of our government, and the preservation of peace and happiness among the individuals of it, depend, in a great measure, on the influence of religion, without which, no government, however wisely formed, can long exist; that they consider its rapid declension, within a few years, as proceeding from the inattention of the legislature, which has an undoubted right to compel every individual who partakes of those blessings, which are originally derived from it, to contribute to the support of it, and praying that an act may pass for a general assessment for that purpose, and for securing to the Protestant Episcopal church the property vested in it."

There were petitions of an opposite character, which prayed "that no step might be taken in aid of religion, but that it might be left to its own superior and successful influence."*

The committee, to whom these petitions were referred, reported a bill, the preamble to which, it will be seen, recognises as true two important principles connected with a subject of peculiar delicacy in the United States. These two principles are these: first, that the state ought to give the sanction of its support to the general diffusion of Christian knowledge; and, secondly, that it ought not to give its countenance to any distinctions of pre-eminence among different societies professing to be Christian. There may be those who will deem these two propositions incompatible; such, however, was not the judgment of some of the wisest and the best of Virginia's early statesmen. The bill is entitled, "A bill, *establishing* a provision for teachers of the Christian religion," and the preamble is as follows:— "Whereas, the general diffusion of Christian knowledge hath a natural tendency to correct the morals of men, restrain their vices, and preserve the peace of society; which cannot be effected without a competent provision for learned teachers, who may be thereby enabled to devote their time and attention to the duty of instructing such citizens, as from their circumstances and want of education cannot otherwise attain such knowledge; and it is judged such provision may be made by the legislature, without counteracting the liberal principle heretofore adopted, and intended to be preserved, by abolishing all distinctions of pre-eminence among the different societies or communities of Christians, be it enacted," &c. The bill required of all persons, subject to taxes, to declare, at the time of giving in a list of their tithables, to what religious society their assessments should be appropriated; and in the event of their

* Journals of 1784.

failing to do so, the sums assessed were to be paid to the treasurer, and applied by the legislature to the support of seminaries of learning in the counties from which the assessments might be paid. This bill received the warm support of Patrick Henry, whose powers had been exercised so unfortunately for the church on a previous occasion. And according to the journal of the House of Delegates, it appears to have passed to a second reading in that body, after which, it was engrossed and sent abroad through the state, to collect the opinions of the people upon the propriety of its passage at the succeeding session of the legislature ;* at that session it was rejected ; and its failure may be in part owing to the fact that Mr. Henry had ceased to be a member of the House.† The church shared in common with all other religious denominations, whatever evils may have resulted from the rejection of this bill ; but there was another measure adopted at this session of the legislature, from which she derived a benefit, destined, however, to be of but short continuance.

A resolution was reported by the chairman of a committee of the whole House on the state of the commonwealth, that in the opinion of the committee, "acts ought to pass for the incorporation of all societies of the Christian religion, which may apply for the same ;" and the resolution was adopted by a majority of nearly one-third of the House. Here again Mr. Henry gave to the measure his powerful support ; and we learn, from his accomplished biographer, that his votes on these two measures formed the foundation of a charge against Mr. Henry of advocating the re-establishment of the Protestant Episcopal church.

Against this accusation, he has already been defended with a success which is complete ; and if there be anything to regret in the language which has been used by his amiable and gifted biographer, in setting forth that defence,

* Journals of 1784. † Wirt's Life of Henry, 263.

it is to be found in the statement which represents Mr. Henry as a believer in Christianity, without having a preference for any of the forms in which it is presented.* Christianity, to be worth anything, must assume some distinct form of profession: it is a *practical* principle, and worship constitutes one of its essential features. He therefore who acts upon its principles, cannot be indifferent to the peculiarities which mark his system of doctrine, or express his feelings of devotion. To each individual, his religion must be something, not general but particular, and all experience has shown that the avowal merely of Christianity in general, as to all practical effects, is ordinarily equivalent to an avowal of no Christianity at all. The biographer of Mr. Henry has recently gone down to the grave, amid the regrets of his countrymen, honoured for his talents, and what is better still, respected for his piety. The latter years of his life afford a striking illustration of that change in his sentiments, upon the point in discussion, which was produced by Christianity. He died in the Presbyterian communion, for which he had, by becoming a member, expressed his honest preference. He had learned more of Christianity than he knew when he wrote the life of his distinguished countryman. Intentionally, he was incapable of misrepresentation, his hand would not have deliberately penned what he did not believe; and yet his statement as to Mr. Henry is inaccurate, for he was very far from having no preferences in his religion. He was, from his heart, an Episcopalian; and it is gratifying to be able to record of the man, whose splendid talents alone placed him among the first of his countrymen, that there was a consistency and humility in his Christian character which formed his highest honour. It has been said that he was an unbeliever at one period of his life. On the authority of his own family, the assertion is denied.† "He ever had a great abhorrence of

* Wirt's Life of Patrick Henry, 262.

† MS. letter in the author's possession, containing information of Mr. Henry, derived from his widow and descendants.

infidelity, and actually wrote an answer to Paine's 'Age of Reason,' but destroyed it before his death; he received the communion as often as an opportunity was offered; and on such occasions, always fasted until after he had received the sacrament, and spent the day in the greatest retirement. This he did, both while he was governor and afterward."

A touching anecdote, illustrative of his humility, is recorded by his biographer, for the introduction of which here no apology can be necessary. In the spring of 1799, when Mr. Henry was verging towards his threescore and ten years, the political aspect of affairs induced him to forego the comforts of his retirement, and to be presented as a candidate for the House of Delegates. "On the day of the election, as soon as he appeared on the ground, he was surrounded by the admiring and adoring crowd, and whithersoever he moved the concourse followed him. A preacher of the Baptist church, whose piety was wounded by this homage paid to a mortal, asked the people aloud, 'Why they thus followed Mr. Henry? Mr. Henry,' said he, 'is not a god!' 'No,' said Mr. Henry, deeply affected both by the scene and the remark, 'no, indeed, my friend, I am but a poor worm of the dust; as fleeting and unsubstantial as the shadow of the cloud that flies over your fields, and is remembered no more.' The tone with which this was uttered, and the look which accompanied it, affected every heart and silenced every voice. Envy and opposition were disarmed by his humility; the recollection of his past services rushed upon every memory, and he 'read his history' in their swimming eyes."*

We know not how, more appropriately, to terminate this passing notice of a great and a good man, than by presenting his dying testimony in favour of that Christianity which he so consistently professed. "I have now," says he, in his last will, "disposed of all my property to my family.

* Wirt's Life of Henry, 408.

There is one thing more I wish I could give them, and that is the *Christian religion.* If they have that, and I had not given them one shilling, they would be rich; and if they have not that, and I had given them all this world, they would be poor."

The church may be grateful that she could number such a man as Mr. Henry among her members. The state which gave birth both to him and his biographer, should rejoice in the thought, that the lustre of splendid talents in two of her most gifted sons, was brightened by the lustre of humble piety; and this digression will not be useless, should the examples it presents impress upon the reader the thought, that Christianity crowns, with new honours, exalted station on earth, and qualifies for the enjoyment of a more exalted station still in heaven.

Upon the adoption of the resolution touching the incorporation of such religious societies as might apply for it, an opportunity was afforded to the church of acquiring and holding property by applying for an act of incorporation; and on the same day which witnessed the adoption of the resolution, leave was given to introduce a bill for the incorporation of the clergy of the Protestant Episcopal church. Mr. Henry was one of the committee appointed to bring in the bill, the enactments of which were substantially as follows:—

The minister and vestry of each parish already in being, or thereafter to be established, were made a body corporate, and as such, each parish was authorized to have, hold, use, and enjoy all glebe lands already purchased, all churches and chapels already built, with the burying-grounds belonging to them, and all such as were contracted for and begun before the first of January, 1777; to be held for the use of the respective parishes, together with all books, plate, and ornaments, and every other thing, the property of the late established church. And it was also enacted, that in all proceedings of ministers and vestries a majority of votes should decide, nor should the minister in

any case be permitted to interpose his veto on the proceedings of the corporation.

The ministers and vestries thus incorporated were allowed to acquire, use, and enjoy property, provided the income thence arising did not exceed eight hundred pounds per annum.

The minister, or, in case of his absence, the churchwardens, were to call meetings of the corporators when necessary, and seven were competent to transact any business, except to demise, alien, or lease the church property; in which cases a majority of the whole was necessary. They had power to make their own regulations for the management of their temporal concerns, and to the vestry solely belonged the disposition and ordering of all payments of the moneys of the church, by officers of their own appointment.

In cases where parishes were vacant, and there were no ministers or vestrymen, power was given to any two reputable inhabitants, members of the Episcopal church, to call together all Episcopalians resident within that parish, and they were authorized, by a majority of votes, to elect twelve able and discreet men, members of the church, who should, when elected, be a vestry to all intents and purposes.

Elections of vestrymen were to be held on the Monday of Easter week in every third year thereafter, for ever: they were to be held at the parish church, or some other convenient place in the parish; their number was to be twelve, and no person in the parish was entitled to a vote, who did not profess himself to be a member of the Protestant Episcopal church, and contribute to its support. The vestrymen elected, before entering upon their duties, were required to subscribe a declaration to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal church. They were then to appoint, from their own body, two churchwardens, and had power to fill any

vacancies among themselves until the succeeding triennial election.

Each vestry was required, once in three years, to exhibit upon oath to the court of the county in which the parish was situated, an account and inventory of all the property of their church, real and personal, together with a statement of the annual revenue thence arising; and in case of failure to perform this duty within twelve months after the appointed time, the vestry were to pay one hundred pounds for the use of the state, and on a second failure, to forfeit their privileges as a corporation. Wherever the annual income was reported to exceed eight hundred pounds, it was the duty of the court to report the same to the governor, to be laid by him before the next General Assembly.

All former laws made for the government of the church or clergy, during the colonial existence of the state, were repealed, and the church was thenceforth authorized, in conventions held as often as she might deem necessary, to regulate all her religious concerns, settle all matters touching doctrine, discipline, and worship, and make such rules as she saw fit for orderly and good government. The convention was to be composed of all ministers of the church, ex officio, and of two laymen from each parish, to be chosen by their respective vestries. Forty persons were necessary to constitute a convention, and it was expressly provided that no law should be made whereby a clergyman might be received into, or removed from, a cure contrary to the consent of a majority of the vestry. The ministers and laymen, assembled in general convention, had the power, however, upon good cause shown, to remove from any parish a minister who was accused of unworthy behaviour, or neglected the duties of his office.*

It cannot escape observation, that this law manifests, on the part of the laity, a suspicious jealousy of the clergy; it

* 11 Hening's Statutes, at large, 532.

had been engendered by a sad experience of the past, and therefore the laity kept the purse-strings in their own hands. But, with perhaps one or two trifling exceptions, the law is equitable; it was designed to provide permanently for the support of faithful ministers, but it meant also to preserve a salutary check upon laziness and wickedness. A pastor, conscientiously disposed to discharge his duty, might live happily and comfortably under such a law; and we hear of no complaints made by the clergy of that day against its provisions. Its passage was hailed with thankfulness, and a day of brightness seemed about to dawn upon the temporal interests of the church.

But contemporaneously with the circumstances just related, an incident occurred which was afterward to aid in dissipating the short-lived joy which the incorporation of the church had occasioned. Up to this time, the Methodists had continued in alliance with the church, and professed to consider themselves as a part of it; but the time had now come for their final separation from it. The incipient steps in this business are thus related by two of the historians of Methodism.* "When peace was established between Great Britain and the States, the intercourse was opened between the societies in both countries. Mr. Wesley then received from Mr. Asbury a full account of the progress of the work during the war; and especially of the division which had taken place, and the difficulties he met with before it was healed.† He also informed Mr. Wesley of the extreme uneasiness of the people's minds for want of the sacraments: that thousands of their children were unbaptized; and the members of the society in general had not partaken of the Lord's Supper for many years. Mr. Wesley then considered the subject, and informed Dr. Coke of his design of drawing up a plan of

* Life of Wesley by Coke and More, p. 351.

† Vide ante, pp. 148, 149.

church government, and of establishing an ordination for his American societies. But, cautious of entering on so new a plan, he afterward suspended the execution of his purposes, and weighed the whole for upward of a year. At the conference held in Leeds, 1784, he declared his intention of sending Dr. Coke and some other preachers to America. Mr. Richard Whatcoat and Mr. Thomas Vasey offered themselves as missionaries for that purpose, and were accepted. Before they sailed Mr. Wesley abridged the common prayer book, and wrote to Dr. Coke, then in London, desiring him to meet him in Bristol to receive *fuller powers*, and to bring the reverend Mr. Creighton with him. The doctor and Mr. Creighton accordingly met him in Bristol, when, with their assistance, he ordained Mr. Richard Whatcoat and Mr. Thomas Vasey *presbyters* for America, and did afterward ordain Dr. Coke *superintendent*, giving him letters of ordination under his hand and seal, and, at the same time, a letter to be printed and circulated in America." To this statement it should here be added, that Dr. Coke also wrote to Mr. Wesley urging him to ordain him bishop.* On the third of November, 1784, Dr. Coke arrived in New-York, and on the fourteenth, met Mr. Asbury for the first time, who, upon hearing of the new plan, expressed strong doubts about it,† which by some means or other were soon removed, as subsequent events proved. On Christmas eve a general conference of the Methodists assembled by appointment at Baltimore, by which a circular letter from Mr. Wesley, of which Dr. Coke was the bearer, dated September 10th, 1784, was published, from which the following extracts are presented. The letter is addressed to Dr. Coke, Mr. Asbury, and our brethren in America.

"By a very uncommon train of providences, many of

* See Whitehead's Life of Wesley, in which the letter is published.

† Coke's Journal.

the provinces of North America are totally disjoined from their mother country, and erected into independent states. The English government has no authority over them, either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the congress, partly by the provincial assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these states desire my advice; and in compliance with their desire I have drawn up a little sketch.

"For many years I have been importuned, from time to time, to exercise the right of ordaining part of our travelling preachers. But I have still refused: not only for peace' sake, but because I was determined, as little as possible, to violate the established order of the national church to which I belonged.

"But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, neither any parish ministers; so that for some hundred miles together, there is none either to baptize, or to administer the Lord's Supper. Here, therefore, *my scruples are at an end;* and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing, and sending labourers into the harvest.

"I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among them, by baptizing and administering the Lord's Supper. And I also advise the elders to administer the Supper of the Lord on every Lord's day.

"If any one will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilder-

ness, I will gladly embrace it. At present I cannot see any better method than that I have taken."*

The appointment merely of Mr. Asbury does not seem to have been deemed sufficient to confer upon him any new powers, and accordingly we find him receiving such ordination to the offices of deacon and priest as Dr. Coke could bestow, and afterward obtaining from the same hands what was deemed a consecration to the episcopate. The use of the phrase, superintendent, was ere long discontinued, and that of bishop (which has ever since been retained) was substituted for it. The separation between the church and Methodists was made entire by the circumstances just related, and it is not here necessary to pursue further the history of the latter; there are, however, certain facts connected with the transaction which form a part of its true history, and which, therefore, it would be wrong to withhold.

The plan of ordination and church government which Mr. Wesley so appropriately termed *new*, does not appear, from the account of Dr. Coke, to have been communicated by Mr. Wesley to the conference prior to its execution; he declared his intention simply of sending Dr. Coke and other ministers to America. In fact, we are elsewhere told that information of its actual execution was never given to the conference until 1786,† before which time, probably, intelligence of the act had reached them from America. It was therefore the act of Mr. Wesley alone.

It was an act, upon the propriety of which he took no counsel with his most intimate friends. His brother, Mr. Charles Wesley, in a letter to Dr. Chandler, written in 1785, thus expresses himself:—

"I can scarcely yet believe, that in his eighty-second

* Coke and More's Life of Wesley, 352.

† Myle's Chronological History of the Methodists, 162.

year, my brother, my old intimate friend and companion, should have assumed the episcopal character, ordained elders, consecrated a bishop, and sent him to ordain the lay preachers in America. I was then in Bristol, at his elbow; yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He certainly persuaded himself that it was right."

The reasons assigned for the act, by Mr. Wesley, were not at all times the same. In his letter, as published by the conference, he stated that his scruples were at an end, and he considered himself at full liberty, because America was destitute of bishops, and belonged not to the jurisdiction of any English prelate. On another occasion, when, at the request of Jones of Nayland, inquiry was made of him whether it was true that he had invested persons with the episcopal character, and sent them to America; after some hesitation, he admitted the fact, and assigned as a reason for his conduct, that after the revolution each denomination was making efforts to swell its numbers, and the Baptists particularly were greatly increasing, to the injury of the church.* He had, therefore, taken the step with the hope of preventing further disorders.

If the object of Mr. Wesley was to secure to America the episcopate, the course pursued was rendered unnecessary by existing circumstances. Dr. Seabury of Connecticut had been nearly two years in England soliciting episcopal consecration, and in consequence of difficulties, arising entirely from the English law, was on the point of going to Scotland to be consecrated there, at the very moment when Mr. Wesley laid his hands on Dr. Coke: and it cannot be supposed that Mr. Wesley was ignorant of these facts. particularly as we find them to have been well known to his brother Charles.

The latter gentleman, in the letter to Dr. Chandler,

* Life of Bishop Horne, by Jones of Nayland, pp. 143, 4, 5.

already referred to, speaking of the American Methodists, uses this language:—"How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the Methodists here? Had they had patience a little longer, they would have seen a real primitive bishop in America, duly consecrated by three Scotch bishops, who had their consecration from the English bishops, and are acknowledged by them as the same with themselves. There is, therefore, not the least difference between the members of Bishop Seabury's church and the members of the Church of England. I had the happiness to converse with that truly apostolic man, who is esteemed by all that know him, as much as by you and me. He told me that he looked upon the Methodists in America as sound members of the church, and was ready to ordain any of their preachers whom he should find duly qualified." In point of fact, Bishop Seabury had received consecration on the fourteenth of November, when the conference assembled at Baltimore, on the twenty-fourth of the succeeding month.

Without intending, by these remarks, to disparage John Wesley, (a man whose zeal, whose talents, and whose efforts exerted perseveringly in the cause of religion, should cover many faults,) we feel ourselves constrained to adopt an opinion which seems to have assumed, at least, the shape of a suspicion in the mind of his brother. With an intellect enfeebled by the weight of four score and two years, he was seduced, by those who would use his vast influence for purposes of their own, into the adoption of a plan which the better judgment of his more vigorous understanding had more than once rejected. It is believed to have been the contrivance of a few individuals, who took advantage of the infirmities of age, to procure from the dying ruler a decree which should transmit the sceptre to themselves. There are others more deserving of censure, in this transaction, than John Wesley; and such seems to have been the

opinion of his brother, and two at least of his biographers.* Ambition was gratified at the price of a separation between those who should never have been severed, and of whom, it is at least pleasant to indulge the hope that the day may yet come, when they shall again be one.

* See Dr. Whitehead's and Mr. Hampson's Lives of Wesley. The former gentleman, speaking of the consecration of Dr. Coke, remarks, "that the person who advised the measure, would be proved to have been a felon to Methodism, and to have stuck an assassin's knife into the vitals of its body."

CHAPTER X.

1784–1789.

Enmity of Presbyterians and Baptists to the Church—Act for establishing religious Freedom—Mr. Jefferson—Mr. Madison's Memorial - First Convention of the Church in 1785—Address of the Convention to Churchmen—Means proposed for support of the Clergy—Canons of the Church—Discipline—Church in Virginia declines receiving Holy Orders from Denmark—First General Convention; Virginia represented there—Conduct of Virginia Church on the proposed Articles of Union—Instruction to Virginia Delegates to General Convention of 1785—Baptists and Presbyterians ask for the Property of the Church—"The proposed Book"—Articles of Religion—Decision of Virginia on "The proposed Book" and Articles—Dr. Griffith elected first Bishop of the Church in Virginia—Mistake concerning his Election rectified—Instructions of Virginia Convention to Delegates to General Convention of 1786—Repeal of the Act of Incorporation—General Conventions of 1786—Proceedings of Virginia thereon—Remedies adopted to supply the want of Act of Incorporation—Address of the Convention of 1787 to the Church—Dr. Griffith not consecrated—Causes thereof—Early efforts of Virginia in behalf of Clerical Education—Case of Discipline.

Scarcely had the church begun to reap the benefits resulting from its incorporation by the legislature, before it was again assailed. The presbytery of Hanover, in the same year in which the act of incorporation was passed, presented a memorial to the legislature complaining of the peculiar privileges which the church was said thereby to obtain. It was stated that she could "receive and possess property without trouble or risk in securing it; while other Christian communities were obliged to trust to the precarious fidelity of trustees chosen for the purpose." It was in vain to answer that there was no difficulty in obtaining incorporation for the Presbyterian church; that the legis-

lature was ready and willing to confer on it every privilege which it had conferred on any other religious society. And when, at the next succeeding session of the legislature, a bill was introduced for the incorporation of other denominations of Christians, the presbytery of Hanover petitioned that it might not pass, objected to it as contrary to their views of propriety, and actually declined taking any benefit of incorporation under it, should it become a law.* It will scarcely be thought strange that this manifestation of a willingness to forego what they themselves owned to be a benefit, because obliged to share it with Episcopalians, should have been construed, as it was, into a settled determination, if possible, to destroy the Episcopal church entirely.

How far the decided opposition of the Presbyterians and Baptists to any act which might benefit the Episcopal church, may have influenced the legislature, it is impossible to say. There was, however, in that body, an individual of great influence, of whom (if his own writings may be considered sufficient testimony) it is not injustice to say, that he would have thought it no honour to be suspected of a belief in Christianity; and in eradicating what he thought a pestilent error, he probably was not unwilling to avail himself of all the aid which these petitions against the church could possibly afford. There is reason in his case, therefore, to believe that under cover of an attack upon a religious establishment, a blow was aimed at Christianity itself. Be this as it may, it is certain that an act was passed by the legislature of 1785, which was viewed by many as utterly subversive, in its declarations, of the Christian religion, and called forth at the time the severe animadversions of some who still reverenced the faith of the apostles.† This was the "Act for establishing Religious

* See the Journals of 1784.

† Considerations on an act of the legislature of Virginia, entitled An act for the establishment of religious freedom. By a citizen of Philadelphia. 1786.

Freedom," drawn by Mr. Jefferson,* and preceded by a memorial from the pen of Mr. Madison, which is supposed to have led to the passage of the law. It is, however, due to the last named gentleman to state that *his* production is not an attack upon Christianity; but very forcibly presents objections to religious establishments in general; in the opposition to which it is believed that a large majority of his countrymen, if not all of them, would be found to concur. It is no part of our province, however, to enter upon a full discussion of the principles avowed in either of these documents; our duty now is simply to present such facts as will enable the reader to form his own opinion.

The memorial was presented to the legislature of 1785, as has been stated, and offered substantially the following views:—that religion must be left to the conviction and conscience of every man, and that his right to determine the question of his religion is inalienable; that it is the duty of every man to render to his Creator such homage as he thinks will be acceptable to him; that every man on entering society reserves his allegiance to the Universal Sovereign; and, consequently, that in matters of religion no man's rights can be abridged by the institutions of civil society: hence it is argued that if religion be exempt from the interference or authority of society at large, *a fortiori* it must be from that of the legislative body. The memorial further stated, that it was proper vigilantly to guard against the first experiment upon our liberties; and that if Christianity might be established, the power by which it was done was competent also to establish one sect in preference to another; and that such preference violates that equality which ought to be the basis of every law, for all men enter society upon equal conditions. It was urged also that the civil magistrate is not a competent judge of religious truth, nor has he a right to employ religion as an

* 1 Jefferson's Works, p. 36.

engine of civil policy. It is an unhallowed perversion of the means of salvation. Again, Christianity does not require an establishment to support it. It has no dependance upon the power of this world; and the effect of establishments is to corrupt religion. Neither does civil government require the aid of an establishment. A law making an establishment is but the signal for persecution; its tendency is to banish a portion of the citizens, and destroy moderation and harmony; it is therefore adverse to the diffusion of Christianity; and unless such a law is clearly demanded by a majority of the citizens, its tendency is to enervate the laws and thus weaken the bands of society.

The act for the establishment of religious freedom was passed the twenty-sixth of December, 1785, and is in these words:—

"Whereas Almighty God hath created the mind free: that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion; who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do: that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavouring to impose them on others, hath established or maintained false religions over the greatest part of the world, and through all time: that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical: that even the forcing him to support this or that preacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose pow-

ers he feels most persuasive to righteousness, and is withdrawing from the ministry those temporal rewards, which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labours for the instruction of mankind: that our civil rights have no dependance on our religious opinions, any more than our opinions in physic and geometry: that therefore the proscribing any citizen as unworthy of the public confidence, by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right: that it tends only to corrupt the principles of that religion it is meant to encourage, by bribing with a monopoly of worldly honours and emoluments those who will externally profess or conform to it: that though indeed those are criminal who do not withstand such temptation, yet neither are those innocent who lay the bait in their way; that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on suspicion of their ill tendency is a dangerous fallacy, which at once destroys all religious liberty; because, he being, of course, judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own: that it is time enough for the rightful purposes of civil government for its officers to interfere, when principles break out into overt acts against peace and good order; and, finally, that truth is great and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them:

"Be it therefore enacted by the General Assembly, that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and that the same shall in nowise diminish, enlarge, or affect their civil capacities.

"And though we well know that this assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding assemblies, constituted with powers equal to our own, and that therefore to declare this act irrevocable would be of no effect in law, yet we are free to declare and do declare that the rights hereby asserted are of the natural right of mankind, and that if any act shall be hereafter passed to repeal the present, or narrow its operation, such act will be an infringement of natural right."*

The inconsistency of this latter clause, with some of the principles avowed in the very argumentative preamble to this law, will not escape the attention of the observant reader. A solemn protest against any change in a law which, certainly *in effect*, establishes a certain set of opinions as the only orthodox standard of religious sentiment, comes with peculiar ill grace from those who descant upon "the impious presumption of legislators and rulers, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavouring to impose them upon others through all time."

There is an air of self-satisfaction with which the author of this law records the fact of his having prepared it, which

* Revised Code of Virginia, vol. i. p. 41.

leaves no doubt that in the review of his political career, his mind dwelt with peculiar complacency upon this incident of his life: he informs us that the law was "drawn in all the latitude of reason and right;" that it met with some opposition, but finally passed; and in the spirit of exultation, which he cannot conceal, at the success of his effort to degrade Christianity to a level with the creed of Mecca, he proceeds to relate with approbation a circumstance clearly indicative of his design to heap dishonour upon the faith of Christians. We are informed by him that an amendment was proposed to the preamble by the insertion of the name of our Saviour before the words "The holy Author of our religion;" this could at most have had no other effect upon the enacting clause, but that of granting the utmost freedom to all denominations *professing to own and worship Christ*, without affording undue preference to any; and against this, it would be unreasonable to object: certain it is, that more than this had never been asked by any religious denomination in Virginia, in any petition presented against the church: the public, therefore, would have been satisfied with such an amendment; the proposed alteration, however, was rejected, and it is made the subject of triumph that the law was left, in the words of its author, "to comprehend within the mantle of its protection, the Jew and the gentile, the Christian and Mohammedan, the Hindoo, and infidel of every denomination."* That these various classes should have been protected, both in person and property, is obviously the dictate of justice, of humanity, and of enlightened policy, but it surely was not necessary in securing to them such protection, to degrade, not the establishment, *but Christianity itself* to a level with the voluptuousness of Mohammed, or the worship of Juggernaut: and if it be true that there is danger in an established alliance between Christianity and the civil power,

* Jefferson's Works, vol. i. pp. 36, 37.

let it be remembered that there is another alliance not less fatal to the happiness, and subversive of the intellectual freedom of man—it is an alliance between the civil authority and infidelity: which, whether formally recognised or not, if permitted to exert its influence, direct or indirect, will be found to be equally ruinous in its results. On this subject, revolutionary France has once read to the world an impressive lesson, which it is to be hoped will not speedily be forgotten.

The course of our narrative has now brought us to the first convention of the Protestant Episcopal church in Virginia, which was held after the war of the revolution. It assembled in the city of Richmond, on the 18th of May, 1785, and was attended by thirty-six clergymen and seventy-one laymen: the body was organized by the unanimous appointment of the Rev. Dr. Madison, president of William and Mary College, as the presiding officer, and the Rev. Robert Andrews as secretary; and several topics of interest awaited the consideration of the convention. Among these the depressed state of the church occupied a prominent place, and it was felt that immediate measures were demanded to arouse the zeal and stimulate the efforts of every Churchman in Virginia. Accordingly, the first resolution adopted by the house, after resolving itself into a committee of the whole upon the state of the church, was, "that an address be prepared to the members of the Protestant Episcopal church in Virginia, representing the condition of the church, and exhorting them to unite in its support."

In this document, after an allusion to the eternal interests involved in the belief of Christianity, the convention proceeded to dwell upon the benefits which the Christian faith conferred upon society, and appealing to the feelings of those who professed "to be conscious of the scriptural authority of the church," thus urged her claims: "Of what is the church now possessed? Nothing but the glebes and

your affections. Since the year 1776, she hath been even without regular government; and her ministers have received but little compensation for their services. Their numbers are diminished by death and other causes, and we have as yet no resource within ourselves for a succession of ministers. Churches stand in need of repair, and there is no fund equal to the smallest want." After informing them of the organization of the church, it is asked, "But whither must our labours tend without your assistance? To contempt, they cannot; for we have the consciousness of aiming at our common welfare alone. To almost everything under the sun belongs a crisis, which, if embraced, stamps our endeavours with success; if lost, with ruin. In this situation does our church now stand." "We therefore entreat you in the most solemn manner, we conjure you by all the ties of religion, to co-operate fervently in the cause of our church. Should these our earnest efforts be abortive, we shall always with truth call the Searcher of hearts to witness that the downfall of the Protestant Episcopal church is not to be named among our offences, and to this admonition shall we ever appeal."*

To remedy the evils which resulted from the want of an income for the support of the clergy, it was next recommended that the several vestries throughout the state should take immediate measures to procure, by voluntary subscriptions, a competent support for the incumbents of their respective parishes: but the evil to which the convention seemed to be most sensibly alive, was the want of some one clothed with authority over the clergy, and competent to administer discipline when necessary. Accordingly, in this their first convention, after appointing a standing committee, composed of clergy and laity, they instructed them to consider of the proper steps to obtain consecration for a bishop, and of providing means for his support,

* Journals of the Convention of 1785.

and to make report on these subjects at the next convention. And in the interval, care was taken by certain rules adopted for the order, government, and discipline of the church, to provide for the faithful performance of their duty, on the part of the clergy, and to punish its non-performance. Thus, it was directed that the country should be divided into districts; that one of the clergy of each district should be appointed by the convention with the title of *visiter*, who should preside in the meetings which the clergy of each district were required to hold annually; and that the visiter should annually visit each parish in his district, should attend to and inspect the morals and conduct of the clergy, should see that the rules of the church were observed, admonish and reprove, privately, those clergymen who were negligent, or acted improperly, and should make to each convention a report of all offenders among the clergy, and of the state of each parish in his district.

No person thereafter was to be permitted to enter upon the pastoral care of any parish, who could not produce satisfactory evidence of his moral and religious character to a committee appointed by the convention for that purpose.

Provision was also made for the speedy trial of an offending clergyman, and even the bishop (should they succeed in obtaining one) was made amenable to the convention, which was constituted a court for his trial; and from the decision made by that tribunal, no appeal was to be allowed. Pluralities and non-residence were strictly prohibited; the use of the surplice and gown, preaching once, at least, on every Lord's day, catechising the children, administering the Eucharist at stated periods, and visiting the sick, were positively enjoined.

And for the purpose of conducting divine service decently, it was also resolved that, for the present, the liturgy of the Church of England should be used, with such altera-

tions only as had been rendered necessary by the American revolution.

The attention of the convention was called also to another subject. It seems that soon after the recognition of American independence, application was made, by some young American gentlemen, to the Bishop of London for orders. Difficulties arose from the operation of certain English statutes, requiring of those ordained such engagements as Americans could not take consistently with the allegiance which they owed to their own country. Mr. Adams, who was then the American minister at the court of St. James, mentioned the case of these young Americans to the Danish minister, and he stated the matter to his own court. The subject was referred to the theological faculty of Denmark, and the result was the expression of a willingness on the part of the church, in that country, to confer orders on candidates from this. This was communicated to Mr. Adams from the Count de Rosencrone, privy counsellor and secretary of state to the King of Denmark; and was by him communicated to the president of the American congress.* A copy of the Count de Rosencrone's letter was sent, by order of congress, to the executive authority in each of the states; and at this convention, it was laid before the house, in a communication sent to it from the Governor of Virginia. The convention, however, while it entertained and expressed a proper sense of gratitude to the court and church of Denmark, was not inclined to take any steps, founded on the communication received from that quarter. To the adoption of this course, they were probably led by the wish, in a matter of much moment to the future harmony of the several independent Episcopal churches which had been or might be organized in the different states of the confederacy, to act with prudent caution, and after consultation with Episcopalians in other

* Bishop White's Memoirs, 9, 10.

parts of the union: and it is believed also that Virginia partook of the feeling which was general among Episcopalians throughout this country, that the consecration of American bishops, and obtaining of holy orders, were not to be sought out of England, until all prospect of obtaining them there should seem hopeless.*

The incipient steps had already been taken for a general organization of the church; and this fact was known to the convention of Virginia, for it formed the basis of a part of her proceedings in this convention, which we are now to relate.

On the 13th of May, 1784, a few clergymen from the states of New-York, New-Jersey, and Pennsylvania assembled, by appointment, in Brunswick, New-Jersey, to consult upon measures for the renewal of a society, (existing before the revolution, under charters of incorporation from the governors of the states above named,) the object of which was to raise a fund for the support of the widows and orphans of deceased clergymen. This was the principal object of the meeting, at which were present nine clergymen. These gentlemen invited certain laymen of influence, who were attached to the church, and who happened to be in the town, to attend their meetings, and the principles of an ecclesiastical union among the churches of the different states were discussed; nothing, however, was done towards the accomplishment of such a union beyond an agreement entered into among the gentlemen present, to procure as general an attendance as they could of clergy and laity from the different states, at a meeting to be held on the sixth of the succeeding October. In that month, the contemplated meeting was held in New-York, when gentlemen appeared from Massachusetts, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, and Vir-

* Address of the General Convention of 1786, to the English prelates. —Journal of General Convention, 1786.

ginia. From the last-named state the Rev. Dr. Griffith attended. This assemblage was purely voluntary; and those who were present did not profess to have authority from the churches in their respective states; indeed, most of the clergy present received their appointments from their respective congregations, and the utmost extent of power possessed by any member of the body was to deliberate and propose.*

The result of the deliberations of this body was the proposal of certain principles of ecclesiastical union, to be submitted to the churches in the several states, as follows:—

1. That there shall be a general convention of the Episcopal church in the United States of America.

2. That the Episcopal church in each state send deputies to the convention, consisting of clergy and laity

3. That associated congregations, in two or more states, may send deputies jointly.

4. That the said church shall maintain the doctrines of the Gospel, as now held by the Church of England; and shall adhere to the liturgy of the said church, as far as shall be consistent with the American revolution, and the constitutions of the respective states.

5. That in every state, where there shall be a bishop duly consecrated and settled, he shall be considered as a member of the convention, *ex-officio*.

6. That the clergy and laity, assembled in convention, shall deliberate in one body, but shall vote separately: and the concurrence of both shall be necessary to give validity to every measure.

7. That the first meeting of the convention shall be at Philadelphia, the Tuesday before the feast of St. Michael next.†

On the first day of the meeting of the convention of Vir-

* Bishop White's Memoirs, 65. † Ib., 65, 66.

ginia, these proposals were submitted, and after undergoing much discussion, in a committee of the whole house, it was determined that deputies should be sent from the Virginia church to the proposed convention in Philadelphia; and that they should be furnished with such instructions for their conduct as would leave the convention of Virginia at liberty to approve or disapprove of the proceedings of the general convention.*

As to the proposed principles of union, the convention, after the expression of a willingness to unite in a general ecclesiastical constitution with the members of the Protestant Episcopal church in the other states of America, acceded to the first, second, third, and fifth of the articles proposed as the basis of union. As to the fourth article, the convention declined binding themselves upon the subject embraced in it, until it should have been revised in the approaching general convention, and reported to the next Virginia convention; and as to the sixth article, the convention refused to accede to it, but assented to the use of the mode of voting therein prescribed at the proposed general convention, reserving, however, a right to approve or disapprove of the proceedings of that body. Thus jealous was the church in Virginia under her new organization to preserve the rights which belonged to her as a distinct and independent portion of the church of Christ.†

The letter of instructions furnished to the reverend Dr. Griffith, the reverend Mr. M'Croskey, John Page and William Lee, esquires, who were elected deputies to the general convention, was as follows:—

"During your representation of the Protestant Episcopal church in the general convention, we recommend to your observance the following sentiments concerning doc-

* Journal of the Convention of Virginia, 1785. † Ibid.

trine and worship. We refer you, at the same time, for these and other objects of your mission, to our resolutions on the proceedings of the late convention at New-York.

"Uniformity in doctrine and worship will unquestionably contribute to the prosperity of the Protestant Episcopal church; but we earnestly wish that this may be pursued with liberality and moderation. The obstacles which stand in the way of union among Christian societies, are too often founded on matters of mere form. They are surmountable, therefore, by those who, breathing the spirit of Christianity, earnestly labour in this pious work.

"From the Holy Scriptures themselves, rather than the comments of men, must we learn the terms of salvation. Creeds, therefore, ought to be simple; and we are not anxious to retain any other than that which is commonly called the Apostles' Creed.

"Should a change in the liturgy be proposed, let it be made with caution; and in that case, let the alterations be few, and the style of prayer continue as agreeable as may be to the essential characteristics of our persuasion.

"We will not now decide what ceremonies ought to be retained. We wish, however, that those which exist may be estimated according to their utility; and that such as may appear fit to be laid aside, may no longer be appendages of our church.

"We need only add, that we shall expect a report of your proceedings to be made to those whom we shall vest with authority to call a convention."*

The deputies were also instructed to communicate to the general convention the contents of the Count de Rosencrone's letter, and a standing committee was appointed, to which, among other powers, was confided that of calling a convention.

* Journals of the Convention of 1785.

Having thus endeavoured to give an impulse to the church under its new organization, the convention adjourned. The hopes entertained of its future prosperous progress were, however, but of short continuance, for its enemies were not disposed to permit it to pursue its course in peace. The Presbyterians and Baptists began to prepare and circulate for signatures memorials to the legislature, which prayed, not merely for a repeal of the law incorporating the church, but, going beyond any former petition, asked also *that the property of the church might be disposed of for the benefit of the public.**

While these measures were in progress, the month of September arrived, and the proposed general convention assembled at Christ Church in the city of Philadelphia: Virginia was represented by the Rev. Dr. Griffith and John Page, esquire.

The most important subjects which came before this body were the preparation of a general ecclesiastical constitution, and the adaptation of the liturgy of the Church of England to the changes in the American church, occasioned by the revolution. The constitution adopted by the convention, and submitted by it to the church in the several states for ratification, consisted of eleven articles, and formed the basis of the present constitution of the Protestant Episcopal church in the United States. By the very terms of the instrument, however, it was not to become obligatory as the fundamental charter of the church at large, until it had received the approbation of the church in the several states.†

The labours of the convention in the work of altering the liturgy, gave birth to the publication of what has ever since been known, in the American Episcopal church, by the name of "The Proposed Book." It was the English Book of

* See Memorials on the Legislative Journals of 1786.

† Journal of General Convention of 1785.

Common Prayer, altered, in the first place, to suit the change in our civil relations; but the alterations were not confined to this particular. The convention availed itself of the favourable opportunity presented to revise the whole Book of Common Prayer as used in the Church of England, and in the review, saw fit to retain the Apostles' Creed only, and reduced the number of articles to twenty. The proposed book, however, was not set forth authoritatively by the body which prepared it, but was submitted to the church in the several states for approval. The particular history of this book belongs properly to a future volume of our work, and it is only necessary here, for the illustration of the progress of the Virginia church, to allude to the twenty articles of religion as proposed to her for adoption.

The first of these asserted the doctrine of the Holy Trinity, imbodying into one article the substance of the first five in the articles of the Church of England.

The second was, "of the sufficiency of the Holy Scriptures for salvation," and was a transcript of the sixth article of the English church.

The third, concerning "the Old and New Testament," was substantially the same as the seventh of the English church.

The fourth article asserted the truth of the Apostles' Creed.

The fifth was concerning original sin, and expressed in other words the doctrine of the ninth article of the Anglican church.

The sixth, "of free will," agreed with the English article on the same subject.

The seventh, on the important doctrine of justification, was a copy of the eleventh article of the parent church.

The eighth, "of good works," agreed with the English article.

The thirteenth and fourteenth of the Church of England were omitted; and the ninth, "of Christ alone without sin,"

did not differ materially from the article of the Church of England bearing the same title.

The tenth, "of sin after baptism," set forth the doctrine on this subject held by the parent church.

The eleventh, "on predestination," though not agreeing *verbatim* with the seventeenth article of the Church of England, yet cannot be construed to teach any other doctrine than that therein set forth.

The twelfth set forth the words of the eighteenth article of the English church, "of obtaining eternal salvation only by the name of Christ."

The nineteenth, twentieth, and twenty-first articles of the Church of England, concerning the church and its authority, together with the authority of general councils, were imbodied in the thirteenth article of the proposed book.

Omitting entirely the article concerning purgatory, the fourteenth was, "of ministering in the congregation," and differed not from the English article.

The fifteenth, concerning "the sacraments," was a copy of the first two clauses of the English article on that subject.

The sixteenth, "of baptism," and the seventeenth, "of the Lord's Supper," agreed with the English articles on those points.

The eighteenth was a reprint of the first sentence only of the thirty-first article of the English church, on "the one oblation of Christ finished upon the cross."

The nineteenth, "of consecration and ordination," adopted the English ordinal, with the exception of such oaths as were inconsistent with the change wrought by the American revolution.

The twentieth and last article repeated in substance the doctrine of the parent church on the subject "of a Christian man's oath."*

* Proposed Book.

It was also recommended by the convention to the several state conventions to elect suitable persons to be recommended to the prelates of England for consecration to the episcopate; and a committee was appointed to address the archbishops and bishops of England, requesting them to confer the episcopal character on such persons as might be elected.*

The next convention of the church in Virginia was held in Richmond, on the 24th of May, 1786, when the report of their representatives in the general convention, with a journal of the proceedings of that body, was laid before it. The first subject of consideration was the proposed constitution, which met, for the most part, with a ready adoption. The only articles on which doubts were entertained were those which related to the proposed book, and made its use obligatory upon the church in those states which should adopt the constitution; these, however, after the liturgy and articles were received, were finally adopted; and thus the Virginia church, which up to this time acknowledged no authority but that of her own convention, by her voluntary act, as an organized independent church, expressed her willingness to surrender a portion of her rights, and come into union with the Protestant Episcopal church in the United States.

The subject of the proposed book led to more discussion than did the constitution; and it was found, as might have been expected, that there was more conflict of opinion to be reconciled. The articles were referred to a special committee, while the other parts of the book were subjected to revision in a committee of the whole house. After discussions, which lasted for six days, the house came to a determination upon the articles, as follows:—

The first, "of faith in the Holy Trinity," was adopted.

The second, "of the sufficiency of the Holy Scriptures

* Journal of General Convention, 1785.

for salvation," was amended, verbally, without material alteration of the sense, by saying of the books of Scripture, "of whose authority *there is no* doubt in the church," instead of "was never any doubt," &c. And so much of the article as related to the apocryphal books was stricken out.

The third, "of the Old and New Testament," was adopted.

The fourth, "of the creed," was altered by an addition. It had been proposed by the general convention, as follows:—"The creed, commonly called the Apostles' Creed," &c.: the additional words inserted were after the word creed—"the creed, *as contained in the Book of Common Prayer recommended by the late general convention.*" The cause of this insertion will be found in the fact that the creed, as set forth by the convention, differed from that in the English liturgy in the omission of the words, "he descended into hell."

The fifth and sixth articles, "of original sin" and "of free will," were adopted.

The seventh, "of justification by faith," was slightly altered: instead of the expression, "we are justified by faith only," it was changed to, "*we are thus justified by faith.*"

The eighth, ninth, and tenth, "of good works," "of Christ alone without sin," and "of sin after baptism," were adopted.

The eleventh article, "of predestination," was stricken out.

The twelfth, "of obtaining eternal salvation only by the name of Christ,"

The thirteenth, "of the church and its authority," and

The fourteenth, "of ministering in the congregation," were adopted.

The fifteenth, "of the sacraments," was altered by the entire omission of the first clause, descriptive of the nature of a sacrament.

The sixteenth, "of baptism," declared that it was "a sign of regeneration, or new birth, whereby, as by an instrument, they who receive," &c.: the words, "as by an instrument," were stricken out.

In the seventeenth, "of the Lord's Supper," the second clause, relative to transubstantiation, was stricken out.

The remaining articles, "of the one oblation of Christ upon the cross," "of consecration and ordination," and "of a Christian man's oath," were adopted.

As to the residue of the book, the convention resolved that it should be approved, ratified, and used, with the single exception of the rubric before the communion service, which excluded from the sacrament evil livers. The vote on the adoption was taken by yeas and nays, when thirty-two were found to be in favour of the adoption of the book, and twenty against it; among the latter were four of the clergy.*

Pursuant to the recommendation of the general convention, it was also determined to elect a suitable person to be recommended to the English prelates for consecration to the episcopate in the church of Virginia; and the choice of the convention fell on the Rev. Dr. Griffith, by a vote of thirty-two out of forty-nine.†

This particularity of statement is called for by a sense of justice to the memory of Dr. Griffith. At a subsequent period, this early instance of an election to the episcopate was referred to by a portion of the church in another diocess,‡ as furnishing an important precedent. Dr. Griffith was never consecrated, from causes which will hereafter be stated, but of which, it is now only necessary to say that they touched not the purity of his Christian character, or the regularity of his election. In the diocess just referred to, however, a mistaken opinion was entertained by some that he never

* Journal of Virginia Convention, 1786.

† Ibid.

‡ Maryland, on occasion of the election of Dr. Kemp.

obtained consecration, because he had been elected "in haste, and without due notice."* The records of the convention conclusively prove that these opinions were entirely without foundation in fact; and those who knew Dr. Griffith, would have found an answer to the charge, had all other evidence been wanting, in the probity of a character too high-minded and honest to have sought or accepted an elevation obtained by disingenuous or dishonourable means.†

At the same convention, two deputies were appointed to the next general convention, of whom Dr. Griffith was one, and they were furnished with the following letter of instructions:—

"You are instructed to move for such alterations in the Book of Common Prayer and articles of religion, as shall be agreed to by this convention, as fit to be proposed to the general convention.

"We consider the Protestant Episcopal church in America as an incorporate society, and therefore unity in doctrine and worship, its characteristic; conformably to this, you will not carp at expression, nor carry your objections to unessential points; guarding against schisms by all possible means, and giving our church every benefit and strength it can acquire from union.

"It is superfluous to observe to you, that the sooner our church can have the benefit of episcopal superintendence, the nearer it will approach to perfection, and to recommend to your attention the aid of this necessary character."

The state was divided into twenty-four districts, and a visiter was appointed for each, and the powers of the standing committee were specifically defined; they were to correspond with the bishops in Europe, and with any

* Bishop White's Memoirs, 171, 307. † *Ex relatione*, Bishop White.

society of the church in the United States; to call meetings of the convention when necessary; to receive complaints against the clergy, and appoint courts of inquiry; to grant testimonials to all clergymen, not citizens of the state, who might apply for parishes, and, during the recess of conventions, to take care generally of the interests of the church.

The efforts of the Presbyterians and Baptists to procure memorials to be presented to the legislature for a repeal of the act incorporating the church, and for a distribution of its property for the public benefit, have already been recorded. The convention was not insensible to the danger to be apprehended from the deep-seated hostility of these two denominations, and therefore prepared a petition to the legislature to counteract the effect of their memorials, and recommended to the several parishes to prepare and present petitions of a similar character. But it was all in vain; in the next session of the General Assembly of Virginia, which succeeded the convention, these memorials and petitions were brought up for consideration; and on the fifth of December, 1786, the House of Delegates, among other resolutions, adopted the following:—

"That an act ought to be passed to empower all societies formed for religious purposes to hold such property as they are now possessed of, to acquire property of any kind, or to dispose thereof in any manner that may be agreeable to said society.

"That the act for incorporating the Episcopal church ought to be repealed."*

On the ninth of January, 1787, the bill to carry into effect these resolutions was passed by the Senate, and thus became the law of Virginia.†

* Journal of House of Delegates, p. 87.

† Journal of Senate, p. 91.

It will be seen that the whole object of the enemies of the church had not been attained by this law; they had not succeeded in procuring a distribution of its property; they had but left it to commence its work anew in a condition similar to that in which it stood at the close of the revolution, with this difference in its favour, that it had assumed an organized form and better knew its friends and its enemies.

Before, however, we proceed to record the steps taken by the church of Virginia to remedy the evils resulting from the repeal of the act of incorporation, it becomes necessary to the correct understanding of our future narrative, to withdraw, for a time, our attention from Virginia, and fix it upon the meetings of the general convention which were held in the year 1786.

By the constitution prepared and submitted by the general convention of the previous year, it was provided that the first assemblage of that body under it should take place in Philadelphia on the third Tuesday of June, 1786, and afterward triennially, at such place as might be appointed by the convention. Accordingly, on the twentieth of June, 1786, delegates appeared in Philadelphia from the churches in several of the states. Virginia was represented by Dr. Griffith and the honourable Cyrus Griffin, the first named of whom was made president of the convention.

It was recommended by this body "to the church in such of the states as were represented, not to receive to the pastoral charge within their respective limits, clergymen professing canonical subjection to any bishop, other than those bishops who may be duly settled in the states represented in the convention;" and inasmuch as a correspondence had been commenced with the English prelates on the subject of obtaining at their hands consecration of bishops for America, it was deemed respectful to the English bench, also to recommend to the church in the several

states not to admit any minister to a cure who might receive ordination from a bishop residing in America, during the pendency of the application then before the bishops of England.

The constitution which had previously been submitted to the church in the several states again came under review, and it was found, as might reasonably have been anticipated, that very different instructions had been given by the several state conventions to their respective delegates, both with respect to the constitution and "the proposed book." The wisdom of the excellent man who has so long and so worthily presided over the councils of the American Episcopal church, suggested the expedient of referring all the memorials and communications from the conventions of the several states to the first general convention which should assemble with sufficient powers to determine on the same; and by a subsequent resolution it was recommended to the several state conventions to empower their deputies to the first general convention which might be held, after a bishop or bishops had been consecrated, to confirm and ratify a general constitution respecting both the doctrine and discipline of the church in the United States.

Still, however, the proposed constitution was revised and amended. This seems to have been in some degree rendered necessary by intimations in the letters which had been received from the English bishops, objecting, though with great kindness, to some of its provisions; and it was of course desirable, as far as it could be done with propriety, to remove every obstacle to the accomplishment of the great object of obtaining the episcopate.

The convention adjourned after a session of six days, to meet at Wilmington in the state of Delaware when it should be necessary. Letters having been received from the Archbishops of Canterbury and York, enclosing an act of parliament authorizing the consecration of bishops for the Episcopal church in the United States, the general con-

vention was called together, and assembled at Wilmington on the tenth of October, 1786. At this convention Virginia was not represented. The communications from England formed of course the subject of consideration, and in accordance with the wishes therein expressed, an act was adopted by the convention, by which, among other things, it was determined to restore to the Apostles' Creed the words, "He descended into hell," and to insert in the liturgy the Nicene Creed; and a copy of the proceedings was directed to be transmitted to Virginia, accompanied with the expression of a hope that the church in that state would approve and adopt the same. The convention then proceeded to sign the testimonials of those who had been elected for consecration; and though Virginia was unrepresented, yet as there was evidence of Dr. Griffith's election, his testimonials were prepared and signed also.

We are now ready to resume our narrative of the progress of the church in Virginia. In the month of May, 1787, the third convention of that church assembled, but not as before, under an act of incorporation. According to the view then entertained of the effect of the repeal of the act, the powers of government and discipline in the church had returned to the members at large; and for the legitimate and proper exercise of those powers, the members of the church in the several parishes had been invited to elect two deputies from each parish, with full powers to form and establish such regulations for government, discipline, and worship, as they might deem best, and to provide means for the care and proper use of such property as yet remained to the church. The deputies thus elected formed the convention of 1787; and the diminished number of those who thus came together will justify the conjecture, that, disheartened by the persevering hostility and success of their opponents of other religious denominations, a large portion of the church had yielded to despondency, and looked upon further contest as hopeless. To supply the

want of an act of incorporation, the convention passed an ordinance, as they termed it, by which they constituted the vestrymen, who had been elected under the law of incorporation, trustees to hold the glebes and other property, and made provision for the triennial election of vestrymen thereafter; they secured to such of the clergy as had glebes, the right of unmolested possession and enjoyment against the vestry, and gave to the convention full powers in all matters of doctrine, discipline, and worship. They re-enacted also, in substance, the body of canons which had been adopted in 1785; and for the purpose of providing a uniform mode of supporting the clergy, it was recommended to the churchwardens or trustees in the several parishes to convene the members of the church, and call upon them to determine the amount of compensation which they were willing to afford their clergyman, to make such amount permanent, and by their voluntary consent to empower the vestry to receive annually the sum agreed upon from the several members of the church, in proportion to the tithables which each one might possess.

Having thus performed its duty, the convention next appealed to the members of the church, and asked for the performance of theirs in the following affectionate terms:—

"The address of the convention to the members of the Protestant Episcopal church in Virginia.

"We, your pastors and lay deputies in convention assembled, have, by the favour of Divine Providence, and according to the privilege secured by the laws of our country, to every society of Christians of managing its own temporal concerns, and of regulating its discipline and worship, instituted certain fundamental canons, made necessary by the repeal of the incorporating act, and have framed rules for the order, discipline, and worship of our church. We think, however, that to discharge fully the duty we owe on this occasion to God and to you, it is incumbent on

us briefly to put you in mind of some things which remain for you to do, and to which, if you do not attend, all our labours here must be ineffectual. To render our church truly respectable, and our institutions of service to the cause of Christianity, a general and regular attendance on public worship, and the constant practice of piety and morality, in all times and in all places, are indispensable. This is so obvious, that we trust we need only mention it to you. A moderate but adequate provision for your pastor, is another thing which must claim your attention and exertions. Both Scripture and common sense point out this to be your duty; and the omission of it involves consequences which no real Christian can think of without horror. The want of proper teachers must be the effect of this omission; and ignorance and error, with all their train of evils, will follow. The very idea of being the authors of so great an injury to the temporal and eternal concerns of mankind must rouse and alarm you; and we trust will excite your most seriou· endeavours to provide for the preservation of the pure doctrines of religion. The general affairs of the church also require from you a small contribution. We have been careful to frame our institutions of a nature as simple and unexpensive as possible, but we could not constitute a church which would call for no support from its members. Recommending these things to your attention, and you to the Almighty guidance and protection, we are your affectionate brethren in Christ."

It will doubtless be remembered that in the convention of the preceding year, Dr. Griffith had been selected as the individual to be consecrated to the episcopate for Virginia. It had been originally contemplated that he should cross the Atlantic with the gentlemen who had been selected by the churches of New-York and Pennsylvania. These gentlemen had visited England, accomplished the object of their mission, and returned to this country invested with

episcopal authority; but Dr. Griffith did not accompany them; poverty presented an obstacle which he was not able to surmount; he was not supplied with money for the purpose, and the deranged state of his private concerns prevented him from undertaking the voyage.* The confidence of the church in Virginia was however still continued to him; and the convention, at its session in 1787, directed the standing committee to solicit his consecration at the hands of Bishops Provost and White,† by whom the request would have been granted, but for the obligation to the English bishops, to which they conceived themselves in honour pledged, not to admit any one to consecration until *three* bishops had been obtained from England.‡

Another measure, adopted by the convention of 1787, serves to indicate the deep sense entertained by the church of the necessity of making some provision for a supply of clergymen from among the native sons of the country. The former source of supply was now closed, they could henceforth look for but few clergymen from England, and an experience of which they were now reaping a portion of the bitter fruits, had probably induced them to think that Virginians would make the best ministers for Virginia. Poor therefore as they were, they notwithstanding resolved to recommend it to the parishes to provide funds for the education of two youths, from their early years, that they might be trained for the Christian ministry: the clergy were requested to preach annually a charity sermon in aid of the object; and the selected youths were to be under the direction of the bishop and standing committee. The fact is recorded to the honour of the Virginia church, for it is believed, that after the revolution, this was the first step made by any portion of the church in this country in the important work of education for the ministry. The spirit

* Bp. White's Memoirs, 171, note.

† Journal of Virginia Convention, 1787.

‡ Bishop White's Memoirs, 172, note.

which prompted it is not dead in Virginia, and the future pages of ournarrative will furnish an agreeable manifestation of it in the history of the flourishing school of theology at Alexandria.

The convention having thus provided for the affairs of the church at home, it only remains to relate their proceedings with reference to the church at large, as founded upon the transactions of the two general conventions of 1786, which have already been brought to our notice. The Virginia church acquiesced in the propriety of the measure recommended by the general convention, that the church in the several states should not receive to a pastoral charge within their respective limits clergymen who professed canonical subjection to any bishop in any state or country, other than those bishops who might be duly settled in the states represented in the general convention; but they declined a compliance with the recommendation not to admit a clergyman who might receive ordination from any bishop residing in America, during the pendency of the application for the episcopate to the English bishops. Bishop Seabury had now been consecrated, and some young gentlemen from the South had received ordination at his hands, others might also apply to him for orders, and among them might be Virginians; and as the church of Virginia does not appear to have ever entertained a doubt of the validity of Bishop Seabury's consecration, she was probably unwilling, in the dearth of clergymen, to preclude herself from the possibility of a partial supply from this source. This, however, is hazarded as a conjecture in the absence of certainty.

The opposition, which before had been manifested, to the introduction of the phrase, "he descended into hell," in the Apostle's Creed, still continued; and the deputies appointed to the next general convention were instructed to move that the phrase should be expunged, and also to oppose the restoration to the liturgy of the Nicene Creed.

As to the amended constitution of the church at large, Virginia assented to it substantially, declaring only that certain articles were for present emergencies, and therefore should be considered by her as of a temporary character merely; and she fully acquiesced in the propriety of conferring on the deputies to the first general convention which should meet, after a bishop or bishops had been consecrated, full power and authority to confirm and ratify a general constitution for the church in the United States.

Discipline had been long and shamefully neglected in Virginia, and the want of it had contributed more than any other cause to prostrate the church: it is gratifying therefore to meet with evidence which shows that under her new organization, and when permitted, and in fact obliged, to act for herself, the church was not disposed to tolerate offending clergymen. Such evidence is furnished in the fact that the records of this convention show the return of proceedings of an examining court, constituted under the canon, to examine into the alleged delinquencies of an offending presbyter. We are thus furnished with one more attestation to a fact written in letters of light upon the page of ecclesiastical history—that in the church, persecution from without is the parent of purification within; and wrong as it undeniably is, yet, (in the exercise of that high prerogative, by which God brings good out of evil,) even persecution is made in his providence to minister to holy and blessed uses.

CHAPTER XI.

1789–1794.

Resignation of Dr. Griffith—Poverty of the Church—Death and Character of Dr. Griffith—Election of Dr. Madison to the Episcopate—Struggles concerning the Church Property—Condition of the Church at the time of Dr. Madison's Consecration—Bishop Madison's first Address—Clerical Education—Canon compelling the Bishop to hold a Parish—Prevalence of Infidelity and Fanaticism—Disastrous consequences to Religion after the War—Bishop Madison's Proposal of a Union among different Christian Denominations—His Plan of distributing Tracts—Revision of the Canons—Virginia refuses to give the House of Bishops an absolute Veto.

Under its new organization, the church proceeded, with but little to interrupt the uniformity of its toilsome progress; and the first incident, worthy of record, with which we meet, is the resignation of the Rev. Dr. Griffith to the convention of 1789. Three years had now elapsed since his election: the convention had from year to year recommended to the several parishes, contributions by which a fund might be raised to defray the expenses consequent on obtaining the episcopate; but whether it is to be attributed to indifference or poverty, or to both, so it was that funds had hitherto been wanting; and this circumstance, in connection with the private affairs of the bishop elect, led him to communicate to the convention of 1789 his relinquishment of the appointment. The convention was not prepared to appoint another in his place, and directed their deputies to the general convention to inform that body of the relinquishment of Dr. Griffith.

There can be no doubt that the necessity which forced Dr. Griffith to the measure which he adopted, produced in its results a strong effect upon the convention. It was plainly seen that unless some remedy was applied to existing evils, the church in Virginia was likely to languish for a long period of time under the want of episcopal supervision. The following appeal therefore, more urgent than any which had preceded it, was sent abroad by the standing committee, under the direction of the convention, the language of which exhibits no common degree of anxiety.

"BRETHREN,

"Convinced that the God whom we worship has furnished us, if we be not wanting to ourselves, with ample means for the preservation of that church of which we profess to be members; satisfied also that it claims a foundation the most truly apostolic, and that the proper support of it involves our dearest interests, both temporal and eternal; it is with the sincerest regret that we contemplate the situation to which it is now reduced. We trust that, you have also viewed, with sorrow, a situation so humiliating to a Christian society; and we ardently hope, that not unmindful of the blessings which the bountiful hand of Providence hath so liberally bestowed on us in common with other Christian societies, you now feel yourselves conscientiously bound to improve, with gratitude and industry, those means which may tend to promote the prosperity of our church, and thus render the most pure and rational mode of worship and instruction as extensively beneficial as possible. Under these impressions, brethren, we once more call your attention to the duty of completing the organization of our church. The superintendence and government of the episcopal office are indispensably necessary. Without them, our religious concerns, important as they are in the eyes of every serious member, we may add, of every worthy citizen, must rapidly decline. But the at-

tainment of those benefits which result from the episcopal office, requires exertions, of a pecuniary nature, beyond the abilities of a few individuals. It is not just, or consistent with the principles of our religion, that the generous alone should feel those burdens which belong to the whole of the society, and which, if properly distributed, may be borne with ease. We therefore earnestly recommend to all the friends of the Protestant Episcopal church, that they do cheerfully assist in raising the sum necessary for defraying the expenses attendant on the consecration of a bishop. Arguments the most pressing might be urged, were they deemed necessary, to induce a ready compliance with this recommendation. But we hope, that as you regard the interests of religion, and of that church in particular of which you are members; as you estimate the advantages which civil society must receive from a mode of worship conducted on principles the most rational; as you venerate those instructions which so nearly concern your temporal and eternal happiness; and as you would, with a parental tenderness, cherish the best means of improving the morals of the rising generation, no one will on this occasion refrain from casting his mite into the common treasury. Let it, we exhort you, brethren, be no longer said, that we, of all Christian societies, are alone inattentive to our religious concerns. It is time to awake from an inattention, which, if continued, must prove fatal to the Protestant Episcopal church. That the divine wisdom may influence and direct your exertions, at this important crisis of our church, is the fervent prayer of your affectionate brethen in Christ."

That this appeal was not uncalled for is evident from the fact that the whole sum which the treasurer had received for the specific purpose of defraying the expenses consequent upon the consecration of a bishop, was but little more than twenty-eight pounds.* That the appeal was not made en-

* Journal of 1789.

tirely in vain, appears from the circumstance that the treasurer's report, at a subsequent period, exhibited contributions to an amount nearly though not quite equal to the expenses of Bishop Madison's consecration; and here let it be recorded with gratitude, (for it was a dark day for the church,) that God put it into the hearts of some, who were strangers and foreigners, to aid in establishing the episcopate in Virginia.*

But, to resume our narrative. It was but a short time after the relinquishment of his appointment, that Dr. Griffith found in the grave a release from the sorrows and the cares of life. He had been appointed by the Virginia convention of this year a representative to the general convention which met in Philadelphia, in July, 1789, and reached that city, but was never able to take his seat in the convention. He died at the house of the bishop of Pennsylvania, on the third of August, 1789, and the journals of the general convention attest the respect which was entertained for his character. The senior clergyman of the deputation from each state attended his funeral as a pall-bearer, the residue of the convention attended as mourners, while his friend Bishop White, and Mr. Andrews, the lay deputy from Virginia, were chief mourners. Few are now living who knew Dr. Griffith, but of those few there is one whose attestation to his worth will, in the judgment of the church in America, supply the want of many witnesses. In the opinion of the venerable presiding bishop, the confidence which was reposed by the church of Virginia in Dr. Griffith was not misplaced: she had not, in his day, any clergyman within her limits who was more respected, and certainly there was none who had manifested more enlightened or persevering zeal in the important work of reviving and organizing the prostrate

* Mr. Graham Franks, a London merchant, gave five guineas "as a mark of his zeal for the Protestant Episcopal church in Virginia."—Journal of 1791.

church. In his feelings and conduct he was thoroughly American; he thought the colonies wronged by the mother country, and throughout the struggle for independence, he advocated their cause. He had deliberately cast in his lot with the great majority of his countrymen; and in the alternations of storm and of sunshine, through which they passed in the achievement of their liberties, he was ever found true to his principles. It doubtless cost him, as it did many other good men, the forfeiture of old friendships and the severance of strong ties, but he felt that he was right, and had the firmness to persevere. There may have been many men more brilliant than Dr. Griffith, but he was practical and active, and when he died, the church lost a useful and a worthy man.

Many subjects of importance came before the next convention, which assembled at Richmond in 1790. Of these, the first was the election of an individual to fill the episcopate: the choice of the convention fell upon the Rev. James Madison, the president of William and Mary College. This gentleman was a native of Virginia, having been born in Rockingham county in the year 1749. He was educated at the seminary, over which he afterward presided, and was distinguished for his attainments as a classical scholar, and his eloquence as a preacher. He was also well read in the science of law, having made it his study under one of Virginia's most able jurists; and, in fact, he was admitted to the bar, but never became a practitioner. At all periods of his life, he was much devoted to scientific studies, and furnished several valuable papers to literary and philosophical publications. The habits of Bishop Madison were those of a student; mild and benevolent in disposition, with simple yet courteous manners, he was much esteemed by the circle of his immediate friends.* His constitution was delicate; and this circumstance prob-

* Allen's Biographical Dictionary.

ably made him less able to discharge the active duties of his station: this was the more unfortunate, as the times called for uncommon activity in the episcopal office. A glance at the map will show, that from the present extent of our diocesses, the situation of a bishop in the American Episcopal church is not a sinecure; to perform his duties, he must traverse yearly hundreds, and, in some cases, thousands of miles.

Obliged by canon to visit each church in his diocess at least once in three years, there is not one of the American bishops, not enfeebled by age or disease, who does not aim to do more than this. Many of them pay an annual visit to each parish; and this course is felt by them to be essential to the growth and prosperity of the church. If in these times such diligence be necessary, it is obvious that less would not suffice when the church was seeking to recover from a blow which had wellnigh destroyed her.

The situation of the property which had belonged to the church before the revolution, still continued to excite attention. The efforts of other denominations to divest the church of the glebes, had never been discontinued; each successive legislature had been beset with petitions, in which the ground taken was, that, as the property had originally been purchased with funds which were furnished by the people, therefore it now belonged to the people, and should be applied in some mode for the public benefit. From the year 1777 up to 1799, the Baptists never failed annually to memorialize the legislature; and long after mutual jealousies among themselves had prevented cordial and united action on any other subject, they still continued unanimously to ask for a sale of the glebes: in fact, that was the only matter which the Baptist "general committee" ever carried on to a completion, after the year 1792.* The members of the church were not idle spectators of these cease-

* Semple's History, p. 85.

less efforts. Dr. Madison particularly directed his attention to the subject, and read to the convention an essay, (for which he received the thanks of that body,) asserting, on principles of law, the right of the church to the property in question.* It was probably this production of the bishop elect which led to the adoption, by the convention, of the following resolutions :—

"Resolved, that it is the opinion of this convention, that the Protestant Episcopal church is the exclusive owner of the glebes, churches, and other property held by the Church of England in Virginia, at the commencement of the revolution.

"Resolved, that the principles upon which the said property is held, are those only by which the rights of property are regulated.

"Resolved, that the interference of the legislature in the sale of that property, or in the disposal of it to any other purpose than that for which it is now held, would be a violation of the constitution."†

The standing committee were also directed to take such measures as might be deemed expedient to sustain the rights asserted in these resolutions; and that accurate information of the condition of the property of the church might be obtained, the several vestries or parish trustees were desired to prepare a statement of the real and personal property of their respective churches, and transmit the same to the next convention.‡

We have already alluded to the fact that the earliest legislation of the church, after the separation from England, had reference to the long neglected subject of discipline. The same anxiety which prompted this early action still continued. The plan of dividing the country into districts, and of appointing some respectable presbyter as visiter in each of these districts, had probably been found to

* Journals of Convention, 1790. † Ibid. ‡ Ibid.

answer the purposes contemplated in its adoption; for these officers were still retained, and the canons which regulated the trial of offending clergymen were amended and made more explicit in the convention of 1790.

Soon after the adjournment of the convention, Dr. Madison proceeded to England; and on the nineteenth of September, 1790, he was consecrated in the chapel of the archiepiscopal palace at Lambeth, by the Archbishop of Canterbury and the Bishops of London and Rochester; and thus was the Protestant Episcopal church in this country furnished with three bishops of English consecration; and upon the return of Dr. Madison, the Episcopal church of Virginia, after an existence of one hundred and eighty-four years, saw, for the first time, a bishop within her borders.

But, favoured as it was in this particular, the prospects before it were still disheartening enough. As to the clergy, greatly reduced in numbers, most of them were bowed down with want, and felt all the misery of a poverty which was wellnigh hopeless. Dependant upon the voluntary aid which the people might see fit to afford, they were in truth pensioners upon their bounty; that bounty, too, was in many cases necessarily limited; for in many of the parishes the people were poor themselves, and had but little to bestow. Some, too, who might have been willing enough in former times to adhere to the establishment, were ready now to shrink from an avowal of attachment, when they found that the church was an object of dislike to a large and increasing body of their fellow-citizens, and that its support would subject its acknowledged members to some expense. Those of the clergy who were best paid were but poorly paid; and the condition of all of them was humiliating enough. Again, when they looked around for those who were to supply their places, after death had removed them from the scene, they looked in vain. The inducements were small, indeed, which invited even the

most pious young men to direct their attention to the ministry; for they could not afford to starve, and no law, divine or human, required the sacrifice at their hands: but even had the number been large of those who were disposed to enter upon the sacred office, the means of affording them a competent clerical education were not to be had; and we are proud to say, that in the American Episcopal church, even in the darkest period of her history, an unlearned ministry could find few or no advocates.

The clergy, too, were constrained from another cause to look forward to the event of their own removal with most melancholy anticipations. Many of them had families; and they knew not whence their widows and their orphans were to derive even the necessaries of life: for even supposing them to be in possession of a glebe, (which was the best condition of the most favoured,) it could do no more than yield a supply to present necessities, and afforded no surplus which might be reserved for the wants of hereafter.

All these considerations and many more seem to have been present to the mind of Bishop Madison, when he met his clergy in convention for the first time after his consecration. In the charge which he addressed to them, entering upon an examination of the causes which had contributed to the depression of the church, he does not hesitate, with great boldness, to ascribe its unhappy condition to the clergy themselves. "I do not think," says he, "that I should discharge my duty in the manner which my conscience and my inclination dictate, were I not to speak upon this occasion with all that plainness and freedom which the importance of the subject demands. I know that our church is blessed with many truly pious and zealous pastors,—pastors from whose example the greatest advantage may be derived by all of us; but at the same time I fear there is too much reason to apprehend that the great dereliction sustained by our church hath arisen, in no small

degree, from the want of that *fervent, Christian zeal*, which such examples ought more generally to have inspired. Hath the sacred fire committed to our trust been everywhere and at all times cherished by us, with that watchful and zealous attention which so holy a deposit required? Had it been thus cherished, might not that ancient flame which once animated and enlightened the members of our church, still have diffused its warmth? instead of indifference to our church, might we not now have beheld many of those members who have forsaken her, still ardent and zealous in her support? Let us then be renewed, I entreat you, in the spirit of our vocation, in that holy, fervent zeal, which should be the distinguishing characteristic of every minister of the Gospel. But how is that zeal to be displayed? I answer, *by our conversation and our example. Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* We are *to watch for the souls of others, as they that are to give an account.* If such be the nature, such the functions of our sacred embassy, what minister, what priest, what bishop is there who will not with pious awe reflect most seriously upon the momentous charge committed to him; and while he profoundly meditates upon the extent of his duties, ardently supplicate at the throne of grace the renewal of that fervent zeal, without which the great ends of his ministry can never be accomplished?"*

This is but a small part of the earnest exhortation addressed by the bishop to his clergy. To the laity also he appealed, and asked their co-operation in reviving the church. After placing before them the value, and, indeed, indispensable necessity of a well-informed, pious, standing ministry to the promotion of the peace of society, to the religious instruction of the rising generation, to the administration of the means of grace in the sacraments of the

* Journal of Convention, 1791.

church, and to the continuance of the divinely instituted medium of good in the preaching of the Gospel; he recommended that each member of the church should consider it his duty "to contribute in the proportion which the law formerly prescribed."*

The convention was not unmindful of the suggestions of the bishop. A resolution was adopted, by which it was declared to be "the duty of every member of the Protestant Episcopal church to contribute towards a decent and comfortable support of their bishop and other pastors, and to defray the necessary expenses of their church."

In the absence of a bishop, it was impossible to correct the want of discipline which had been so long and sorely felt; but now that difficulty no longer remained; accordingly, the subject was brought before the convention in the episcopal charge. The bishop, approving most cordially of the visitatorial system, which had now been for some years in operation, enjoined it as an indispensable duty upon the several visiters faithfully to fulfil the purposes of their appointment; as, without godly discipline and the excision of unworthy members, it would be impossible to resuscitate the church.

A portion of the clergy, assembled at a visitatorial meeting in one of the districts, had been so much impressed with the unfavourable prospect of a future supply of clergymen, that the subject had formed among them a topic of anxious discussion. At the meeting of the convention, they presented the result of their deliberations to that body; and this gave rise to certain resolutions, and a canon, whereby it was provided, that as there were no divinity schools at present in the church, the instruction of candidates might very properly be made part of the business of each presbytery within its own bounds; and the members of the several presbyteries were required, instead of meeting

* Journal of Convention, 1791.

annually on a certain day, to assemble as often as any student of divinity should make application, to examine the applicant, and, if his literary qualifications satisfied the requisitions of the canon, to assign him a theme or text on which to prepare a discourse to be delivered before them on some future day.

To remove the solicitude, to which we have alluded, on the subject of a support for the widows and orphans of deceased clergymen, it was resolved by the convention that a society, having for its object their relief, was highly expedient.

There is to be found among the canons of the convention of 1791, one which very strongly indicates that a suspicious apprehension of bishops still lingered in the minds of many Episcopalians: it was doubtless a remnant of old political prejudices, and so far as it begat a watchful jealousy against the abuse of power in the prelacy, it was wholesome in its effects. The convention declared the peculiar powers which belonged to a bishop, according to apostolic institution, to consist simply in the powers of ordination and confirmation, supervision of the conduct of the clergy, and precedence in ecclesiastical assemblies; and they accordingly enacted that the episcopal office should be understood to imply no other rights than those just expressed; and that every bishop, after his consecration, should hold a parish, and perform the duties of a parish minister, when not occupied in the discharge of episcopal duties.* This last provision, it may be remarked, was needless; for that strong master, *necessity*, has always obliged, and must long continue to oblige, most of the American bishops to be laborious parish priests; the church needs clergymen too much to dispense with the services of any who are able to perform the duties which belong to a parish minister. Congregations are multiplied

* Canon xi.—Convention Journal, 1791.

faster than clergymen are; these must be supplied with the ministrations of the Gospel; and there has never yet been a bishop among us who felt at liberty to withhold himself from the duties of a parish, because of his official station and cares. It is true that, in our extensive diocesses, there is enough, and sometimes more than enough, to occupy the time of the individual who has "the care of all the churches;" and as a measure of policy, it would be well were all our bishops free from parish duties; but the time must be far distant in which such an event is possible; for in many of our diocesses, the bishop's sole income is his salary as rector of a parish. Virginia has long since felt the evil of that very connection with a congregation which is enjoined in this canon as obligatory on her bishop; but Virginia has never been able to remedy it; both her bishops are now, and always have been, in charge of parishes.

The year 1792 presents but little change in the circumstances of the church, and is remarkable for little more than the fact, that it witnessed the first episcopal visitation ever made in Virginia. Upon his visit, the bishop found the aspect of affairs better than he seems to have anticipated. The clergy, though still wanting a decent maintenance, were, for the most part, exemplary and diligent in the discharge of their sacred functions. The ecclesiastical legislation of this year, however, justifies the inference that cause of complaint existed against some of the clergy. The canon, making provision for the trial of an offending minister, underwent revision, and a necessity for its use probably led to that revision. The zeal and piety of the laity had not become entirely extinct. The bishop found on his visitation that the congregations were in general numerous, and attentive to the forms of worship prescribed by the church.

It is also probable that about this time some difficulties had arisen from the interference of one clergyman with the proper pastoral duties of another. In the unsettled con-

dition of the church, and with the pressure of absolute want to prompt some of the clergy, they were at times induced to intrude into some church within the parish of a brother clergyman. This was of course a fruitful source of contention, and it was remedied by a canon which prohibited the clergy from officiating within a parish having a rector, without his permission. The right of presentation, it will be remembered, had always heretofore belonged to the vestries; certainly by statute, and, as they contended, by the common law also.* In 1792, this right was expressly recognised, and continued to the vestries by the canon just alluded to; which also gave to the vestry the exclusive right of electing the minister.†

We have already stated that the bishop in his late visitation had found the condition of the church better than he anticipated; he had also seen distinctly the great difficulties which impeded its progress; and it is necessary to dwell upon these with some particularity. The two great obstacles which retarded the growth of the church now, were infidelity and fanaticism; and those acquainted with human nature will not be surprised at the remark, that the last was very often the parent of the first.

As to infidelity, there never was, perhaps, a period in the history of Virginia when it was more prevalent than at this time. How far it had been made fashionable, as an evidence of manly spirit and intellectual independence, by the example of some who filled the highest offices in the state, it is impossible to say; but there is no doubt that many of those who value names more than things, and follow men rather than principles, very quietly dispensed with the labour of thought, and submitted to take their infidel opinions upon trust, at the dictation of those who were elevated in society. It is an entire mistake to suppose that

* Vide ante, p. 54. † Journals of the Convention, 1792.

the overthrow of the former state of things had led to the immediate introduction of more serious and heartfelt religion among the people. On this subject there is evidence derived from more than a single source. One who lived both under the old and new condition of religious affairs in Virginia, has left behind him a striking attestation on this subject. "It must be apparent to every man," says he, "that religion was more respected and revered, and had a greater influence on the manners of men in general, while the church had the countenance of the state, than it has now."* And with no partial attempt to conceal the want of religious feeling in the members of the communion to which he belonged; but depicting in mournful terms the sad depression of the Episcopal church, he thus proceeds:— "Nor do I find the aspect of religious affairs much more encouraging in other societies or denominations. There is an awful falling off on every hand: true, they have larger congregations on Sunday than our ministers have; and in their public assemblies, they may frequently return thanks to Heaven for their religious liberty, equality, and privileges, &c. But I fear they are so far from making good use of these blessings, and duly availing themselves of their privileges, that many will have an accumulated account to render for misimprovements. By a letter from a pious Presbyterian minister, I learn that religion is at a low ebb among them. The Baptists, I suppose, are equally declining. I seldom hear anything about them. The Methodists are splitting and falling to pieces."†

Lest, however, this should be suspected as the testimony of a prejudiced witness, let it find confirmation in the honest confession of others. The historian of the Baptists informs us that "the war, though very propitious to the liberty of the Baptists, had an opposite effect upon the life of religion among them. From whatever cause, certain it

* Life of Rev. Devereux Jarratt, 155. † Ibid. 180.

is that they suffered a very wintry season. With some few exceptions, the declension was general throughout the state. The love of many waxed cold. Some of the watchmen fell; others stumbled; and many slumbered at their posts. Iniquity greatly abounded."*

It is true that all denominations afterward improved; but during the continuance of such a state of things as these extracts describe, it is not wonderful that deism reaped an abundant harvest. It is not our purpose to assign causes for the general declension of religion; it may, however, be remarked that fanaticism was not the least efficient. Ignorance undertook the work of instruction: enthusiasts of warm imaginations, strong passions, and no judgment stood up to teach: they would dream dreams and see visions; but, unfortunately, when they had a dream, they did not "tell it as a dream;" their fancied visions were inspiration:† the silly were deceived; the more thoughtful disgusted; and Christianity suffered.

Ignorance, which supposes itself to be inspired, must be conceited and dogmatical, and is always ready to "compass sea and land to make one proselyte:" the industrious zeal, therefore, which was employed in disseminating errors, rendered the extirpation of those errors the more difficult. In a survey of the circumstances to which we have alluded, it seems to have been impressed upon the mind of Bishop Madison, that no very effectual check could be offered to the combined evils of infidelity and fanaticism, without more of unity among those who, while they differed on some points, were yet of the same opinion on most of the great truths of the Christian faith. He had very much at heart a plan which has since occupied the thoughts, and called forth the prayers of many good men; and which they are reluctant to believe is too visionary for accom-

* Semple's History of Virginia Baptists, pp. 35, 36.

† Bishop Madison's Address.—Convention of 1793.

plishment. Bishop Madison desired to make an effort to unite all sincere Christians into one church. He was perfectly aware that it required an enlarged Christian spirit to effect such an object. "There is no one," says he, "but must cordially wish for such a union, provided it did not require a sacrifice of those points which are deemed essentials by our church; from them we have not the power to retreat; but in such matters as are subject to human alteration, if by a candid discussion they could be found capable of being so modified, as to remove the objections of any sect of Christians, who may be actuated by the same catholic spirit, and thereby effect a union; in that case we should surely have reason to rejoice, not only in the event, but also in being the first to set an example to Christians, which it is the duty of all to follow; and in convincing them that there is infinitely more religion in not contending, than in those things about which they contend."*

Christians in his day were not prepared to make an effort to bring about such a union, and, yielding to the judgments of those whom he respected, the bishop submitted no proposition on the subject to the convention. It is probable, that on the first statement of such a proposition, a majority of Christians at this day would pronounce such a union to be impossible. Perhaps, however, we call impossible that, which, upon trial, would prove to be very difficult merely. Great and almost incredible results have followed Christian effort, carried out in other directions; and it must be confessed that the consequences of such effort have far surpassed the most sanguine anticipations. No man can certainly say that the effort for union is absolutely hopeless, because it has never yet been fairly tried; but it may with certainty be said that if it ever is tried, Christian men must come to the work with perfect singleness of heart, and it must be prosecuted in the faith and fear of God alone.

* Bishop Madison's Address to Convention of 1793.

The subjects which invited the attention of the convention of 1793, were deemed of so much importance by the bishop, that he addressed a circular letter to the several visiters, urging, through them, a general attendance of the clergy. The most important business of the session was an entire revision of the canons; but, before proceeding to consider them, it is due to Bishop Madison here to record his recommendation of the distribution of religious tracts as a means of doing good, at a time when, it is believed, there was no tract society known in this country.

The bishop, in his address, proposed that the clergy then assembled, should specify such pamphlets as appeared most useful for doctrinal information, that a sufficient number of copies should be obtained for the congregations generally, and that through the clergy the people should be supplied. But he wished also that something more should be done than to furnish tracts explanatory of the institutions of the church merely. "Devotional tracts," says he, "such as would inspire and keep alive the spirit of a warm but rational piety, are greatly wanted. Let, then, such of this nature also be dispersed, as the ministry may approve and recommend to their congregations. They would not only be thus called to active piety, but secured against the impressions which the appearance of greater devotion and zeal in other sects must always make upon the minds of the religious. Many, educated in the bosom of our church, desert it, not solely from a conviction of errors in doctrine, but because the great bulk of its members seem indifferent to religious exercises. Another society is sought for, in which the pious are countenanced and stimulated by reciprocal example. Why can we not introduce an equal attention to religious duties among the members of our own church? a conduct equally guarded and pious? It must be done, or we shall have only the semblance of religion among us. We have approached too nearly to that verge already."

He urged it also upon the clergy as an indispensable duty to be diligent in visiting the families in their respective cures, to labour for the general introduction of the custom of family prayers, and to catechise the children.

The most important provisions of the canons were as follows:—

The minister, churchwardens, and vestrymen of each parish, were made trustees to hold the church property for the benefit of the Protestant Episcopal church; and the right of appointing a minister and of presentation was continued in the vestries.

The *convention* had conferred upon it the sole power of regulating "all the religious concerns" of the church, "its doctrines, discipline, and worship;" but not so as to affect "any powers *exclusively vested* in the general convention."

The clergy were divided into presbyteries of not less than three nor more than ten members, with a visiter at their head; these presbyteries were required to meet annually in April, and at any other time when it might be necessary. The convention appointed the visiters, who were required once a year to visit each parish in their respective districts, and particularly to inspect the morals and conduct of the clergy, privately to admonish or reprove offenders among them, observe violations of the canons, and to report annually to the bishop. The presbyteries were required also to take the oversight of all candidates for orders in their districts, to direct their studies, and to examine them.

The canon compelling the bishop to take the care of a parish was repealed, and it was now declared merely that he might do so if he wished. All accusations of the bishop were to be made by three respectable persons on oath.

Catechising, and the use of the surplice, were enjoined; and ministers were permitted to "encourage people to as-

semble together in small societies at convenient times, for their edification;" and might "visit, superintend, and instruct such societies at their meetings," provided it was not done to the encouragement of idleness, or the injury of private families.

No person could be a minister who had not episcopal ordination, and did not take an oath of allegiance to the commonwealth of Virginia, and promise conformity to the doctrines, discipline, and worship of the Protestant Episcopal church in the United States, a obedience to the orders and canons of the church in Virginia. He was bound also to declare in writing, that he held his appointment subject to removal according to the canons of Virginia.

Pluralities were forbidden; and no minister could leave his charge to be absent more than a month, without permission of the vestry. When necessary, the vestry might allow of non-residence in the minister.

District courts, composed of the clergy of the district, with one vestryman from each parish appointed by their respective vestries, were established for examining into and deciding upon complaints exhibited against ministers; and, if necessary, making arrangements for a trial according to certain prescribed rules.

There was but one other subject acted upon by this convention which calls for notice at our hands. The general convention, at its meeting in September, 1792, directed that the several diocesan conventions should be informed that, at the next meeting of the general convention, the propriety of giving to the House of Bishops a full negative on the proceedings of the House of Clerical and Lay Delegates, would be considered and determined.* The convention of Virginia, by a unanimous vote, directed their representatives to express on their parts the "highest

* Journals of General Convention of 1792.

disapprobation" of investing the House of Bishops with any such negative. They also instructed them to obtain, if possible, a repeal of a canon just passed by the general convention, by which no clergyman was permitted to officiate in the parochial cure of another clergyman, without express permission for that purpose obtained from the incumbent, or, in his absence, from the churchwardens and vestrymen.* The provisions of this law so closely resemble those of a canon of Virginia, passed on this subject only the year before,† but not incorporated in the revision made at this session, of which we have already spoken, that the only reasonable mode of accounting for this opposition to what certainly was a wholesome and necessary provision, seems to be, that the law had been found in Virginia (where a parish sometimes contained several church edifices, all of which could not, from a want of clergymen, be supplied,) to operate injuriously; and hence its omission in the revised canons, and the opposition of Virginia to its incorporation in the general canons.

* Journals of Virginia Convention, 1793. † Vide ante, p. 212.

CHAPTER XII.

1794–1804.

Injurious Effects upon Religion, arising from Disputes about the Church Property—Arguments used for and against a sale of the Glebes—Canon against the Clergy's taking Offices in the Militia—Appeal to Law—Churchmen driven to despair—Law of 1802 for sale of Glebes—Effect of sale of Glebes in benefiting the Public—Desecration of the Sacred Vessels by Debauchees—The Manchester Case—Consequence to the Church of the Death of the President of Court of Appeals—Constitutionality of Law for the sale of Glebes yet undetermined.

The history of the church, for several years to come, presents a picture but little different from that which the reader has seen exhibited in the previous pages. The bishop, upon his slender pittance of one hundred pounds, still continued to visit the parishes and make his annual reports, which became more and more disheartening; the number of clergy was gradually diminishing by death; few or none came in to supply their places; the church languished; while her opponents, increasing in numbers and influence, never ceased to carry on the warfare against her, and to exert themselves to deprive her of her property in the glebes. The Baptists, as heretofore, were most active in this business; and here we may properly pause in our narrative, to contemplate the injurious effects of their opposition upon the cause of Christianity, and to review the grounds on which they urged, and Episcopalians resisted, the sale of the glebes.

We have already seen that the condition of religion was greatly depressed in Virginia; truth compels us to say

that the depression must in some degree be attributed to Christians themselves; it was in part owing to the controversies respecting the property of the church. There is always to be found in society a class ready to avail itself of any excuse for its want of personal holiness. In the temper and feelings which were exhibited in the contest in Virginia, between churchmen and their opponents, the enemies of religion readily found the excuse which they desired. It is not meant to insinuate, that the disputants in Virginia were more violent, or worse than others would have been elsewhere, under similar circumstances. But good men (and it is hoped there were such on both sides in this dispute) may, and do often betray those infirmities of human nature which they are, afterward, themselves the first most deeply to lament. Their subsequent repentance meets perhaps no eye but that of God; while the evils which flow from their exhibition of angry passions and unchristian feelings remain to furnish multitudes with an argument wherewith to appease a reproving conscience, and fortify themselves in their wickedness. It would be uncandid to conceal the fact, that the dispute concerning the church property in Virginia was one which called forth, on both sides, much bitterness of feeling and intemperance of language. It is best that such language should be forgotten; it is more pleasant to quote the words of an aged minister of the church who sought to allay strife. "This dispute is too nearly connected with religion, not to partake of much of that animosity and rancour which are the unhappy effects of religious controversy. How different is this from the mild spirit of that religion which breathes unanimity, forgiveness, meekness, and peace! When we ourselves make it appear by our conduct, that Christianity has so little power over our hearts, can it be supposed that ever we will recommend it to the esteem of others? The infidel will never believe us; and the libertine will get confirmed in his vi-

cious practices. Alas! we pull down with our own hands that church of Christ which we ought to build up and defend. We fill the minds of the community, moreover, with 'wrath, hatred, emulations, envyings, and strife.' How long shall it be before the doctrines of the Son of God have full influence on the minds of men! How long shall this land be filled with contention! When shall we fully prize the blessings which we enjoy! We might now sit, every man at peace 'under his own vine,' and under that fair tree of liberty which we planted. But, alas! the canker worm of jealousy feeds on its foliage; the whirlwinds of discord threaten to root it out for ever."*

The increase of irreligion was thus one of the great evils which resulted from this contest.

Another evil was of a political nature. The question, as to the sale of the glebes, was one of *right* simply; circumstances unavoidably made it in some degree a question of party. It was desirable that the individuals who were to pass upon the question, the members of the legislature, should know no man or body of men in the transaction: the constitution and the law were the proper arbiters: the integrity of that constitution and law was endangered by every temptation to gratify any body of men in their interpretation: now, when the members of the legislature found themselves beset annually by petitions, asking that the church might be deprived of the property which she held; when these petitions were numerously signed; and when those who signed them were the electors by whom the legislators were placed in the seat of judgment, it must be confessed that there was some temptation to yield to the wishes of the petitioners. But, unless the petitioners were unquestionably right on the points of law involved, to yield was wrong, no matter by what numbers the application

* Manuscript argument on the sale of the glebes, by one of the old Virginia clergy, in the possession of the author.

was made; there was no pretence that the multitude who petitioned were the best judges of a disputed matter in the science of jurisprudence; and as they might be mistaken, the justice of the case was in danger of being sacrificed to the demands of the multitude. It was not an instance of the expression of popular opinion on a point of *expediency*, (to which the legislature might perhaps have listened with propriety,) but it was on a subject of *right* which rested on fixed and unalterable rules. It must therefore be obvious, that after having once expressed a wish to have the question fairly *examined*, a perpetual succession of petitions, dictating in effect the decision to be made, could only serve to increase the risk of having that decision finally wrong.

As to the arguments by which a sale of the glebes was urged upon the legislature, the principal were as follows:—

1. That most of the glebe lands were originally purchased with money levied upon the people at large, and that, consequently, whenever a majority of the people desired a sale of the lands, they should be sold, and the money applied to such other use as might seem best to them.

2. That if the church was permitted to retain the property, a certain pre-eminence and superiority was thereby conferred, which was odious in a republic, and inconsistent with its institutions.

3. That the fourth article of the declaration of rights of Virginia asserted, "that no man or set of men are entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public services;" but the enjoyment of the glebes did confer upon the church "exclusive emoluments from the community," and was consequently unconstitutional.

To the first of these arguments, it was answered that some of the glebes were a private donation; that those which were purchased, were bought many years before,—

some of them more than a century; and that the "people," with whose money the purchase was made, were not dissenters, for there were few or none in the colony at that day; but were members of the establishment, and perfectly content that their money should be thus applied; that having been thus applied, the "people" had voluntarily divested themselves of it, and their descendants could not now take it back, any more than they could other moneys of which their ancestors had seen fit willingly to deprive themselves: it was also answered, that upon this principle, of a restoration to the "people" of money which the "people" once gave, there should obviously be returned no more than such a part as would be proportionate to the original number of dissenters among the people who purchased; for if those who now asked for a sale of the glebes had, from conscientious motives, dissented from the faith of their fathers, they should thence learn that their fathers also had consciences; and with no justice or propriety could they seek to undo what their ancestors had done with a good conscience. But as to dissenters among the original purchasers, there were either none at all, or at best the number was very limited, and it was certain that there were no Baptists among them.

It was also asserted to be very questionable, whether, considering the great emigrations to the western country and to other states, there was one-third of the inhabitants remaining, whose ancestors had contributed to purchase a glebe; that if they were sold for the benefit of that third, it would be impossible to ascertain to whom the proceeds should be paid. If it should be urged that "the country" first purchased, and that now they should be given back to "the country," then it was to be remembered that that country by a solemn act had declared that "in all time coming" they should not be taken from the church; and that if it would be unrighteous in an individual to take back

by mere force that which he had once bestowed upon another, it required no small skill in casuistry to prove that similar conduct was righteous in a state.

As to the second argument, it was said in reply, that the question of permitting the church to retain the property was one of *right*, founded on law, which republics were emphatically bound to respect. That by the very law which released dissenters from all taxes to support the Episcopal church, the assembly of Virginia had pledged its legislative faith, the most solemn pledge and firmest sanction which a free state could give, that the property in dispute should "in all time coming" be saved and reserved to the use of the Episcopal church.* That to order a sale of property thus solemnly reserved, would tend to sap the foundation of those rights by which property in general is held, introduce into the acts of the legislature instability and uncertainty, exhibit a fluctuation in law unprecedented in Virginia, and overturn that confidence and security which the citizens of a republic should always feel in the stability of purpose avowed by their selected representatives. It was also said, that if pre-eminence and superiority in the church were evils justly dreaded, a declared preference for any other religious denomination was no less to be deprecated; and that if the glebes were sold to gratify any sect or party, a distinction would be so far manifested in its favour; and would tend to furnish it, in this patronage of the state, with the means of establishing its own creed upon the ruins of every other.

To the argument of unconstitutionality, as deduced from the declaration of rights, the answer was, that "the community" under the government established after the revolution, certainly had granted to the church no "exclusive emoluments," for it had granted nothing; it had only con-

* See Laws of October, 1776, ch. ii.; 9 Hening, 164.

firmed to the church that which she had, and owned, and enjoyed for more than a century before. But, in truth, the fourth article of the declaration of rights had no bearing upon the question, as was evident when the whole of it was viewed together. The article declared "that no man, or set of men, are entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public services; which, not being descendible, neither ought the offices of magistrate, legislator, or judge, to be hereditary;" thus showing simply an intention to prevent *hereditary* honours, offices, or emoluments, in the civil government.*

These are the principal arguments and answers which from time to time were presented to the legislature upon the question of a sale of the glebes generally; there are to be found also among the memorials and remonstrances, some which concern the sale of a glebe in some particular parish only, and these afford additional considerations for and against the measure, founded upon the peculiar circumstances of each case, and possessing no general interest.

In the midst of this warm contest concerning the glebes, the convention of 1794 assembled, and repeating the former instructions to the Virginia delegates to oppose in the general convention the absolute negative which it was contemplated to give to the House of Bishops, and to seek the repeal of the canon which forbade a clergyman to officiate without permission in the cure of another, it separated, without any other action on the subject of the glebes than to direct the standing committee to address the members of the church on the subject of its critical situation.

The state of depression to which the church was now reduced, is attested by the fact that, in 1795, no convention

* These arguments and answers are compiled from MSS., copies of memorials, &c., in the possession of the author.

was held; and it is probable that such would have continued for many years to be the case, but for the necessity imposed by a sense of duty upon the little remnant of the clergy, to spare no effort on their parts to save to the church the property which it had in the glebes. In this course they persisted, notwithstanding the obloquy which attached to them; and accordingly, in 1796, it was unanimously resolved by the convention, "that by various acts of the legislature of Virginia, the property of the church, formerly established by law, has been confirmed to the Protestant Episcopal church in this state; and that therefore any legislative interference, without the consent of the said church, by which its right to the said property would be affected, would be a violation of the rights of private property, and of one of the fundamental principles of the present civil government." A memorial to the legislature in the name of the convention was also prepared; but so hopeless did the prospect begin to be, that it was left to the bishop to present it or not, according to his views of expediency.

It has already been intimated that all this strife concerning property helped no man's growth in grace; and so completely secular in their practices had some of the clergy now become, that it actually became necessary to pass a canon prohibiting them from holding military commissions. It would, however, be most unjust to extend the censure implied in this canon to the clergy generally. The number of those for whom such a law could have been necessary was very small.

Bishop Madison, in the exercise of the discretion confided to him by the convention of 1796, submitted to the legislature of that year the memorial touching the sale of the property of the church. It was not acted upon by the Assembly; but the subject, according to some former precedents in matters concerning the church, already recorded,

was submitted to the consideration of the people. Episcopalians began now to think that their only mode of saving the glebes was, if possible, with the concurrence of the legislature, to draw the determination of the question from before that tribunal, and submit its decision to the courts of law. With the concurrence of the standing committee, the bishop, therefore, resolved to obtain professional advice; and an opinion was sought at the hands of some of the ablest jurists of Virginia. Bushrod Washington, Edmund Randolph, and John Wickham were consulted, and, as the result of their deliberations, stated:—

1. That the Protestant Episcopal church was the exclusive owner of the glebes.

2. That so far was the title of the church from being impaired by the Bill of Rights, that on no sound construction did they clash, but that the title of the church stood upon precisely the same grounds with the rights of private property, which had been recognised and secured by the principles of the revolution and by the constitution.

3. That any question concerning the right of property in the glebes could constitutionally be decided by the judiciary alone.

Having obtained this opinion, the bishop called together the convention in December, 1797, and in his address, directing their attention to the church property, laid before them the opinion just recited.

The convention appointed a committee to attend the discussion of their memorial before the legislature, and instructed them to propose to that body that the controversy should be submitted to the decision of a proper tribunal of justice.

The task becomes truly painful, of following through the ecclesiastical records of this period the gradual but sure descent of the church from level to level, each a little lower than the former; and of witnessing effort after effort made

in vain by her few remaining friends to stay her downward course. The picture presented by the bishop in one of his addresses about this time, offers to our contemplation a suffering clergy, temples in every stage of dilapidation and decay, and an increasing indifference to the interests of the church, which told too plainly that the protracted struggle was fast driving Churchmen into the hopelessness of despair.*

The last conventional effort of which we have any record was made in 1799. By a resolution of that year, the bishop was directed to employ counsel to defend the rights of the church before the judiciary, whenever it should be deemed most proper to bring the question before it; and it is to be presumed that the church now sat down in patience to await the blow, which probably was seen by all to be inevitable. The crisis came at last; and on the twelfth of January, 1802, the legislature passed the law, by virtue of which the glebes of Virginia were ordered to be sold for the benefit of the public. The warfare begun by the Baptists seven-and-twenty years before, was now finished; the church was in ruins, and the triumph of her enemies was complete.

Whether the argument of the friends of the church, founded upon the constitution, the bill of rights, and former enactments of the legislature, was deemed so plausible as to require the interference of the Assembly to deprive it of its force, it is not possible to say; but so it was, that in January, 1799, an act was passed "to declare the construction of the bill of rights and constitution, concerning religion," whereby every act which had been passed since the revolution, touching the church or its property, was repealed, as being "inconsistent with the principles of the constitution and of religious freedom," and as tending "manifestly to the re-establishment of a

* Bishop Madison's Address, May, 1799.

national church;" and it was further declared that Mr. Jefferson's celebrated law "for establishing religious freedom," was a true exposition of the principles of the bill of rights and constitution.*

The preamble to the law directing the sale of the glebes, recited, that "the General Assembly, on the twenty-fourth day of January, 1799, by their act of that date repealed all the laws relative to the late Protestant Episcopal church, and declared a true exposition of the principles of the bill of rights and constitution respecting the same to be contained in the act entitled 'An act for establishing religious freedom;' thereby recognising the principle that all property formerly belonging to the said church, of every description, devolved on the good people of this commonwealth on the dissolution of the British government here, in the same degree in which the right and interest of the said church was therein derived from them;" and that although the General Assembly possessed the right of authorizing a sale of all such property indiscriminately, yet being desirous to reconcile all the good people of this commonwealth, it was deemed inexpedient at that time to disturb the possession of the present incumbents. It then proceeded to enact, that in any county where any glebe was or should become vacant, the overseers of the poor should have full power to sell the same. The proceeds of the sale were directed to be appropriated to the poor of the parish, or to any other object which a majority of freeholders and housekeepers in the parish might by writing direct, provided that nothing should authorize an appropriation of it "to any *religious* purpose whatever." The church edifices, with the property contained in them, and churchyards, were not to be sold under the law, neither were any private donations made before the year 1777, if there was any person in being entitled to hold property

* Laws of Virginia, edition of 1803, p. 388

under the original donor. Gifts and subscriptions made after the year 1777 were left untouched.

If there should be those who are disposed to view this law as an illegal encroachment upon the vested rights of the church, it is proper to remind them of the reasons which satisfied those who enacted it that they were doing right. They supposed that from the beginning the *property* of the glebes was in the *people*,* not in the *clergy*, and that, as the number of Episcopalians in the parishes which remained was not a majority of the people, therefore no injustice was done by the act in question. Many who voted for the law felt compelled to do so by the force of popular opinion.

The very natural inquiry will here be proposed, "What was the effect of this law, and how far were the people benefited by the sale of the glebes?" We answer this inquiry in the words of one of our contemporaries, who has always lived in Virginia:—"Under this act not only glebes, but churches, and even the communion plate, have been sold."† "The purchasers of the glebes have, in every instance where a sale has been made, paid, as it were, almost nothing for them."‡ "After all that has been done, how has the public been benefited, either in a moral or pecuniary way? If it has been benefited, let those who can, show it. It is denied that the public has in any way derived the least benefit from the sale of any of the glebes which have been sold. It is well known that in some counties the money has got into the hands of *some* of the overseers of the poor, and there it has remained."§

Nay, at this moment, should we ask where are the vessels which were once consecrated to the service of Almighty God, to be used in that holy sacrament which the Redeemer

* Vide ante, p. 55.

† Lee's Review of the Chancellor's opinion in the case of Selden et al. *vs.* the overseers of the poor of Loudoun county et al. p. 15.

‡ Ibid. p. 26.

§ Ibid. p. 16.

instituted "for a perpetual memory of his death and sacrifice, until his coming again," what must be the answer? The sacred vessels of the temple have been scattered, they have passed in some instances into impious hands. Within our own times has the fact occurred that a reckless sensualist has administered the morning dram to his guests from the silver cup which has often contained the consecrated symbol of his Saviour's blood!* In another instance, the entire set of communion plate of one of the old churches is in the hands of one who belongs to the society of Baptists.† It has fallen to the lot of the Bishop of Virginia, in the course of his visitations, to witness the conversion of a marble baptismal font into a watering-trough for horses. These facts last recorded did not take place by virtue of the law of 1802; for that authorized no sale of the *furniture* of the church: but still they are a consequence of that law; they prove that when once the decree has gone forth which touches what a church claims as its lawful rights—when once the public are taught that their legislators feel obliged, on such a subject, to yield to their demands—the barrier is broken down; might makes right; and no man can foretell how far the zeal of the people will outstrip the intentions of their legislators. It is a fact worthy of notice that the records of history present few or no instances in which the spoliation of property devoted to literary or ecclesiastical purposes, has not failed, first, to accomplish the benefit which was avowed as the cause of the interference with it; and, secondly, to be stayed within the limits contemplated by those who advised it.

In view of the facts just related, we are constrained to say, that if in her former prosperous condition the church in Virginia had sinned more deeply than she is accused of having done, even by her enemies, verily, in the ruin which

* MS. letter in the author's possession, from one of the Virginia clergy.

† Ibid.

we have now seen overtake her, she has made an ample, and, to her, costly atonement.

It was not long after the passage of the act of 1802, before the church found it necessary to bring the constitutionality of that law before the proper tribunal for consideration. This was done in the year 1804, in the celebrated case of Turpin et al. *vs.* Locket et al., commonly known as the Manchester case. The defendants, as overseers of the poor, had undertaken to sell the glebe lands of the parish of Manchester, under the act of 1802; and the plaintiffs, who were the churchwardens and vestrymen, filed a bill in chancery, to prevent the sale by an injunction.*

The cause finally, by an appeal from the decree of Chancellor Wythe, came before the court of appeals, the highest tribunal in Virginia; which, at that time, was composed of Judge Pendleton, the president, with Judges Carrington, Lyons, Roane, and Fleming. The last named gentleman, however, did not sit in the cause, because he considered himself interested in the decision.†

As the principles involved in the case were of great importance, and the property of the glebes was of much value, it may readily be supposed that the cause excited a deep interest; and, after an elaborate argument, the court declined then giving an opinion, and held it under advisement. In the vacation which succeeded, Judge Pendleton prepared his opinion in writing; it was, that the act of 1802 was unconstitutional, and that the glebes belonged to the Protestant Episcopal church. But, on the night before the opinion was to have been pronounced, *Judge Pendleton died;*‡ and as Judges Carrington and Lyons were both known to be of a similar opinion, the judgment of the court, but for the death of its president, would have been rendered on the next day for the church.

* 6 Call's Reports, 113.

† Lee's Review of the Chancellor's opinion in Selden et al. *vs.* overseers of the poor of Loudoun, p. 17.

‡ 6 Call's Reports, 187.

After the death of Judge Pendleton, Judge Tucker was appointed to succeed him, and the cause was again argued. The grounds taken were briefly these: on the part of the defendants it was argued, 1. That if the church had power to hold the glebes *before* the American revolution, that event destroyed such power; and upon a dissolution of the former political system, the glebes devolved upon the commonwealth.

To this it was answered, that by various legislative acts adopted after the change in government, the very framers of the constitution, who adopted these acts, conclusively showed that they did not suppose the revolution had destroyed the church: thus, on the very day after the declaration of independence, the convention of Virginia altered the Book of Common Prayer, to accommodate it to the change in affairs; and it should here be added, that Judges Carrington and Lyons, both of whom were members of the convention of Virginia, declared, in their opinion, that the destruction of the church was not supposed, at the time, to have resulted from the change of government. It was also answered, that revolutions are intended to preserve rights, not to take them away; and that alterations in the form of a government do not affect the rights of private property.

2. It was urged that a distinction obtains between a natural person and an artificial body, such as a corporation: that even admitting the rights of the first to be unmolested by a revolution, yet the rights of the latter are thereby lost.

In reply, it was said, that as all property was matter of civil institution, and the right to it was not natural, but in all cases created by law, the ground on which private property was held sacred applied as forcibly to a society as it did to an individual.

3. It was argued that the church, as a society, lost its corporate existence by the revolution: first, because the

king, one of its integral parts, was gone; secondly, because incorporated religious societies were contrary to the sixteenth article of the bill of rights; and, thirdly, because the profits of the glebes were *emoluments*, which were forbidden by the fourth article.

It was answered, that neither of these positions was true.

First, the king never was an integral part of the established church, even in England; but, if he were, then a society is not destroyed by the removal of one of its parts, provided enough be left to carry on its operations.

Secondly, the sixteenth article of the bill of rights relates simply to the rights of conscience, and the mutual charities due from man to man.*

Thirdly, the fourth article does not relate to *property* at all, but to emoluments and privileges subsequently to be created in favour of the great officers of government; and refers to magistrates, legislators, and judges only.

Upon the second argument, Judges Carrington and Lyons still retained their former opinion, Judge Tucker concurred in opinion with Judge Roane that the act of 1802 was constitutional, and that the glebes might be sold; while Judge Fleming, who was known to agree with Judges Carrington and Lyons, still declined, for the reason before given, to sit in the case. Thus the court was equally divided; and, of course, the decree below, from which an appeal had been taken, was affirmed; though it has never yet been determined by a majority of the court of appeals in Virginia, that the law of 1802 is constitutional.

* The article is in these words:—"That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practise Christian forbearance, love, and charity towards each other."

CHAPTER XIII.

1805–1816.

Convention of 1805—An assistant Bishop proposed—Itinerating Clergy recommended—Suspension of Conventions—Death of Bishop Madison—Election of Dr. Bracken to the Episcopate—He declines—Utter Prostration of a part of the Church—First dawn of Improvement in her Prospects—Election of Bishop Moore to the Episcopate—Clergy not more numerous than they were about Two Hundred Years before—Revival of the Church—Zeal and Labours of the Bishop and Clergy—Bequest to the Church—Discipline of the Laity—A number of new Churches built—Old ones repaired—Difficulties arising from the Bishop's being a Parish Minister—Theological Education.

The convention of 1805 opened with an attendance of fifteen clergymen and sixteen laymen; and when it is remembered that the posture of affairs was now such as put in peril everything to which the church had a claim, and therefore made a loud call upon Episcopalians to come to her aid with their counsels, we are constrained to consider the limited number of attendants upon the convention as evidence, that in the minds of Churchmen generally the further prosecution of their cause was deemed useless.

Such, however, was not the sentiment of the few who did assemble. Though feeble in numbers, they were yet resolute in purpose; and considering the great question of the title to the glebes as yet undecided, they did not fail to put upon their records a solemn protest against the law of 1802 as being unconstitutional, and unanimously resolved that the bishop and standing committee should be authorized and requested "to pursue to the end" the defence of the rights and property of the church. They called also upon every parish to send its contribution towards a fund for the pur-

pose of defraying any and all expenses which might be incurred in carrying into effect their resolution; and that the precise condition of every portion of the property in dispute might be well understood, they required of the visiters to report without delay to the bishop and standing committee the name of every parish, and of every incumbent of a parish within their respective districts, what glebes had been sold under the law of 1802, and what were then in litigation.

Having thus disposed of the most important matter before them, they next directed their attention to the more effectual government of the church; both clergy and laity were laid under more restraints than were common in practice, and to a disciplined layman was allowed the right of appeal to the convention from the sentence of his minister and vestrymen.

Bishop Madison began now to feel the weight of years and incessant occupation. He was verging towards threescore, and in addition to the anxieties created by the condition of the church, as exhibited in our previous pages, he was also burdened with the cares of William and Mary College, of which he still continued to be the head. Urging therefore upon the convention the feebleness of a failing body, he asked that an assistant bishop might be appointed to aid him in the discharge of his duties. The convention resolved that it was expedient to appoint such an officer, but postponed the nomination of him until the next convention. This, it is believed, is the first instance in the history of the American Episcopal church in which mention is made of assistant bishops.

There was one other measure brought before the convention of 1805, which, according to the disposition of different minds, may be deemed an exhibition of commendable zeal, or a stroke of calculating policy. Many of the parishes were without pastors; it was therefore determined that they should be supplied by itinerating minis-

ters, to be selected by the bishop and standing committee, and to be paid out of a fund to be raised by general subscription in the churches. It is not improbable, that in a newly settled country, where the population is scattered, and society can scarcely be said to be organized, the system of itinerancy may be advantageously resorted to for a time at least; and even in older countries, when the destitution of clergymen has become great, it may be highly expedient to introduce the same system; it is in fact but a primitive species of missionary labour, and we know it to have been often blessed in its results. There was doubtless in Virginia a necessity for more ministerial labours than could be had, and the measure adopted by the convention may therefore have been prompted by zeal alone; but inasmuch as many of the parishes possessed glebes, which, under the law of 1802, were liable to be sold in all cases where there was no incumbent, the expedient of itinerating ministers, who periodically should visit destitute parishes, may by some be uncharitably supposed to have been a scheme intended merely to furnish the parishes with ministers, so far at least as might be necessary to prevent the sale of their property. A more probable and kind conjecture is, that there were exhibited such beneficial results in the adoption of an itinerating ministry by the Methodists, that Churchmen were taught wisdom by their example.

The subject of an assistant bishop did not again come under consideration; indeed, the depressed condition of the church was such, that there was no conventional meeting before which it could be brought; for it is believed that from the period now under consideration up to the year 1812, no convention assembled in Virginia. It was the dark day of the church: Bishop Madison was gradually sinking under the combined weight of college cares and episcopal anxieties, and seems to have yielded, in some degree at least, to that despair which had already settled on the minds of so many Churchmen. The rest of the

clergy, greatly diminished however in numbers, still continued to officiate, and occasionally some one among them, in whose case some peculiarity of circumstance was supposed to exist, which exempted it from the ordinary application of the law for the sale of the glebes, ventured to assert his right by an appeal to the tribunals of the country; and sometimes such an appeal was not without success. With the exception of such occasional claims on the part of the clergy, the evidence is nearly uniform, that all hope of raising the church from the dust had been well nigh abandoned by Episcopalians.

The death of Bishop Madison, which occurred on the sixth of March, 1812, was the first circumstance which interrupted this state of stagnation, and compelled the church once more to assemble in convention. Thirteen clergymen and twelve laymen accordingly met in Richmond, about two months after the death of the bishop; and among the names of the clergy is to be found that of one, who, descended from one of the best families of Virginia, and then a very young man, but just ordained, had presented the example, rare enough at that day, of relinquishing the prospects which wealth and family influence might have opened before him, and of devoting himself to the ministry in the church of his fathers. That gentleman is now the assistant bishop of Virginia, and is thus mentioned because he was one of those who were most active in the resuscitation of the church in his native state.

One of the most important measures of this convention was the election of a successor to Bishop Madison. The choice of the convention fell upon the Rev. Doctor Bracken, by an almost unanimous vote. If additional evidence were needed of the almost entire ruin of the church, it might be gathered from another act of the convention. The number of members required by canon to form a quorum was fifteen; and the number necessary to adopt any canon was twenty-five. Under this law of the church, it may well be

questioned whether the body which assembled was legally a convention; and it is not improbable that a compliance with the canon, as to the number of clergy, was at that time very difficult, if not actually impossible. The convention, therefore, from necessity altered the canon, and made nine members competent to transact business, and fifteen necessary to pass a canon in the conventions of a state, which could once number its hundred ministers.

The effort to provide a successor in the episcopate proved abortive, for in May, 1813, Dr. Bracken declined the appointment, and the convention of that year, which barely had a quorum, did not proceed to another election. Such had now become the poverty of some of the churches which once supported their clergymen without difficulty, that the convention felt the necessity of making some effort to save them from entire destruction. This feeling gave birth to the following resolutions:—

"Whereas, from the destitute state of the churches in this state, many piously disposed persons who are attached to the doctrine, worship, and discipline of the Protestant Episcopal church are deprived of the means of worshipping God according to her venerable forms, to the great unhappiness of themselves, as well as to the great detriment of the church at large;

"Resolved, therefore, that it is expedient to raise a fund for the purpose of aiding in the support of such clergymen of piety and talents as may be obtained to perform divine service in such districts in the state as may be assigned to them by the convention.

"Resolved, that the clergy and vestry, or any influential members of the church in the several parishes in the state be, and are hereby requested to use their best endeavours, either by subscriptions or otherwise, to promote this object.

"Resolved, that the members of this church generally, are hereby most earnestly entreated to consider the neces-

sity of adopting zealous measures for the restoration of religion among us; that they endeavour to manifest their gratitude to Almighty God, and their sense of the awful importance of his blessed revelation; that they consider the unspeakable rewards they will receive from that gracious master to whom they belong, whose goodness demands the warmest returns of love, duty, and obedience; and that they will contribute to the utmost in their power to render *this* most acceptable service to his cause."

The standing committee was directed to prepare and distribute an address upon the condition of the church; and an idea of its character may be gathered from the tenor of the resolutions just recorded. Disheartening however as is their language, it is proper to mention that the journals of this year do exhibit some symptoms, faint indeed, but still cheering, of reviving zeal for the church of Christ. The period through which, for some years, our narrative has been taking us, is one for the most part of such gloomy darkness, that the smallest ray of light is felt to be a blessing. The record is therefore made with gratitude, that, at this convention, contributions in aid of the church were sent in from twelve parishes: let us not despise them because they amounted in the aggregate to but fifty-five pounds. We must not forget that there was a time when *nothing* was contributed.

Thankful should we be also that we are about to emerge from the darkness which has so long shrouded the church. The fact recorded in the last paragraph was the dawning light of a brighter day; the church in Virginia was now about entering upon a course which has steadily continued to the present day to be upward. The event which most prominently marked its commencement was the election to the episcopate of its present venerated diocesan, the Right Rev. Richard Channing Moore. This event took place in May, 1814, and the journals of the convention, by which the election was made, show the presence of but

seven clergymen and *seventeen* laymen. We look back upon the past, and are struck with the contrast. Seven clergymen were all that could be convened to transact the most important measure which our conventions are ever called on to perform; and this in a territory where, once, more than ten times seven regularly served at the altar. We look back farther still, and find the church, after the lapse of two hundred years, numbering about as many ministers as she possessed at the close of the first eight years of her existence.

The choice made by this little handful of clergy and laity was well and wisely made. If the Bishop of Virginia were gathered to the rest of that blessed inheritance which awaits him, it would be alike an act of duty and of pleasure to permit ourselves freely to render that affectionate and well-earned tribute of respect which, in doing justice to him, would therein also do honour to ourselves; but we must not forget what is due to the sensitive modesty of *living* worth.

The individual who truly deserves the esteem of his fellows, is apt to possess a delicacy of feeling which prefers that men should love him rather than praise him. In our notice of the diocesan of Virginia, we would not shock that delicacy.

The Right Reverend Richard Channing Moore, bishop of the diocess of Virginia, was born in the city of New-York, on the twenty-first day of August, 1762. His father was Thomas Moore, son of the Honourable John Moore, Esq., one of his majesty's council, for what, at that time, was the province of New-York.

At the age of eight years, the subject of this sketch was placed under the care of Mr. Alexander Leslie, professor of languages in King's (now Columbia) College; and, under his instruction, he continued until the commencement of the war of the revolution, at which period he had completed his classical studies.

At the early age of sixteen he entered upon the study of medicine, under the direction of Doctor Richard Bayley, a celebrated physician and surgeon of that day; and after completing his professional studies, he entered on the practice of medicine, in which he continued until the year 1787.

The religious impressions of Doctor Moore commenced at a very early period, as he remembers their existence even in his boyhood: during his practice of medicine, however, they returned upon him with increased force; and the result was a determination to devote himself to the Christian ministry. The profession of an Episcopal clergyman was one which then held out no worldly temptation to him who sought it; for it offered in most parts of the country no recompense at all for his labours, because in most parts the church had been prostrated by the war; and its remuneration was but scanty, even in those places where the church had survived the storm. But Doctor Moore had no worldly ends to answer, and therefore did not hesitate to devote himself to a cause, not the less dear or honoured in his eyes for being humble in the eyes of the world. His purpose being fixed, he immediately entered on a course of preparatory study, and under the superintendence of his old preceptor, Mr. Leslie, he revised his classical reading.

In the month of July, 1787, he was admitted to deacon's orders by the Right Reverend Samuel Provoost, the first bishop of the diocess of New-York. There were several circumstances connected with his ordination which imparted to it more than usual interest in his eyes. He was the first individual who received orders at the hands of the new bishop, and probably the first who ever received episcopal ordination in his native city: at the time of his admission into the ministry, he constituted the sixth or seventh clergyman in the large diocess of New-York, which now contains more than two hundred Episcopal

clergymen; and the ordination took place in St. George's Chapel, where he had been baptized, and confirmed, and at the altar of which he had first received the Eucharist. In the following September, he received priest's orders in the same chapel, and from the same bishop, and immediately took charge of the parish of Grace Church, in the township of Rye, Westchester county.

The edifice in which the congregation at Rye now worships, is a monument of his zeal, and a part of the first fruits of his labours in promoting the temporal as well as spiritual welfare of the church, which he has so long and so truly loved: it was by his exertions that the money was raised with which this church was built.

In the latter part of 1788 he was invited to accept of the rectorship of St. Andrew's Church, on Staten Island; to which place he removed in the month of October of that year. This field of his labours he continued to occupy for twenty-one years, and he here reared for himself a memorial such as a Christian minister may contemplate with gratitude. The flock committed to his charge increased so greatly, that it was found necessary to erect a chapel on the north side of the island, which was soon filled with attentive hearers.

As a preacher, Bishop Moore has been eminently successful: indeed, it may well be questioned whether the labours of any one clergyman in the Episcopal church in the United States have been more abundantly blessed than have those of this prelate. With a manner the most persuasive and affectionate, mingled with great earnestness of feeling, and undoubted piety, his preaching has, by the Spirit's blessing, found its way to the heart of many a hearer. An incident occurred in the course of his ministry on Staten Island so remarkable, that it deserves to be recorded. The bishop was never at any time disposed to countenance the unnatural and feverish excitement in congregations, which, often the result of animal emotion powerfully wrought upon, perhaps, by

artificial machinery of man's inventions, sometimes passes current for a work of the Spirit of God. He did not, however, perceive why the same Spirit, which by its blessed influences operates on the heart and conscience of one sinner, bringing him to repentance towards God, and a living faith in the Redeemer, might not also operate simultaneously on many sinners with the same happy result; though, for the production of such an end, he knew of no means, except such as were sanctioned in the orderly services of the church to which he belonged. Prayer, public and private, the stated worship of the church, her comfortable sacraments, and the faithful preaching of the Gospel, were all the machinery of which he knew either the lawfulness or the use. He had been perseveringly engaged in the use of these for a length of time, until, at an hour, when nothing unusual had seemingly occurred to produce any solemn effect, the minds of his people seemed to be simultaneously awakened to the infinite value of divine things.

It was at one of his stated lectures in the church, that after the usual services had concluded, and the benediction been pronounced, he sat down in his pulpit, waiting for the people to retire. To his great surprise, he soon observed that not an individual present seemed disposed to leave the church; and, after the interval of a few minutes, during which a perfect silence was maintained, one of the members of the congregation arose, and respectfully requested him to address those present a second time. After singing a hymn, the bishop delivered to them a second discourse, and once more dismissed the people with the blessing. But the same state of feeling, which had before kept them in their seats, still existed, and once more did they solicit the preacher to address them; accordingly he delivered to them a third sermon; and, at its close, exhausted by the labour in which he had been engaged, he informed them of the impossibility of continuing

the services on his part, once more blessed them, and affectionately entreated them to retire to their homes.

It was within the space of six weeks, after the scene above described, that more than sixty members of the congregation became communicants; and, in the course of the year, more than one hundred knelt around the chancel of St. Andrew's, who had never knelt there before as partakers of the sacrament of the Lord's Supper.

It is not wonderful that in the retrospect of the facts we have here related, the bishop should entertain an opinion, best expressed in his own words, that, "although we have the promise of heaven to be always present with the church, still, there are particular seasons in which the Almighty displays his power in a manner so overwhelming, as to command the attention of his rational creatures; to dispel that coldness which makes them indifferent to the calls of duty; to excite their gratitude to God for his mercies; to melt obdurate offenders into contrition, and to oblige them to sue for forgiveness at the throne of grace." Nor is it matter of surprise that the good bishop should be led by this incident in his own ministerial experience, often to impress, as he does, especially upon his younger clergy, the duty, at seasons in which the Almighty manifests his presence in a more than ordinary way, gladly to avail themselves of such propitious times to put forth redoubled efforts in their Master's cause.

In the spring of 1809, the bishop was invited to become the rector of St. Stephen's Church, in the city of New-York, and removed thither in June of the same year, leaving his son, the Rev. David Moore, at the desire of the congregation, in charge of St. Andrew's parish, on Staten Island.

The new situation in which he found himself was one beset with many difficulties. The parish was young, and, at that time, the church, which time has since placed in the centre of a crowded population, was on the outskirts of the

city, with but little more than thirty families attending it; among which might be found about twenty communicants. The bishop continued here ministering to an affectionate and constantly increasing congregation for five years; at the expiration of which time, he was elected to the episcopate of Virginia, and left in St. Stephen's about four hundred communicants.

The first invitations which the bishop received from Virginia were from several of the clergy of that diocess; these were, in fact, but proposals to permit them to elect him for their bishop; but New-York was his native city, he felt that to him no other place would for a long time be *home;* and, as he says himself, his heart dwelt upon the tomb of his forefathers, with whom he desired, at last, to rest in death, in the cemetery of Trinity Church; he therefore declined their proposals. In a few weeks, however, he received further proposals from some distinguished gentlemen of the laity in Virginia, and then felt it to be his duty to submit the matter to the consideration of Bishop Hobart and the clergy of the city; and, after mature reflection, they were of opinion that he ought to accept the charge; he then gave his assent, was elected bishop of Virginia, and, as we have seen, was consecrated in May, 1814.

The previous pages of our book will show the amount of difficulties which he was called to meet in his new character; the success with which he met them will, also, be gathered from our narrative. The clergy were not numerous, as we have seen; and many of them were aged, and, though faithful to the last, were not able to do much. There were, however, four gentlemen of the clergy, whose names deserve a place in the records of the Virginia church, and who should be held by future Episcopalians in honourable remembrance, as instruments in the hands of God in aiding Bishop Moore to revive the prostrate church. Three of them are now with God; and the fourth still

lives and labours with all the zeal of his earlier years. These gentlemen were, the Rev. Dr. Wilmer, the Rev. Mr. Norris of Alexandria, the Rev. Mr. Dunn of Loudon county, and the present assistant bishop of Virginia.

It only remains to be added, that the bishop is now in the seventy-fourth year of his age, the forty-ninth of his ministry, and the twenty-second of his consecration; and at a period of life when, as it would seem, he might fairly ask for a little repose, he is contemplating the resignation of his office as rector of the Monumental Church in Richmond, not that he may sit down in idleness, but to devote his labours exclusively to the duties of his higher office.

The convention, which immediately followed the election of Bishop Moore, afforded most gratifying evidence of the benefits which resulted from the fresh impulse created by his presence, and almost by that alone, for he had been able, from the shortness of the time, to *do* but little. Men's hearts, however, were not now, as in times past, "failing them for fear" that all was lost. Accordingly, the assemblage of the clergy at the convention of 1815 was just double what it had been twelve months before, while the presence of twenty-eight lay representatives attested the renewed interest which the laity began to feel in the revival of the church of their fathers. The bishop in his address informed the convention that he had found in every parish which he had visited the most animated wish in the people to repair the waste places, and restore the church of their ancestors to its primitive purity and excellence. He had seen congregations, upon the bare mention by him of that glory which once irradiated with its beams the church of Virginia, burst into tears, and by their emotions show that they would no longer be idle spectators of its present prostration. In two instances, at least, parishes which had been for years destitute of ministerial services, and which to all human appearance had sunk into the sleep of death, suddenly aroused themselves

in all the vigour of perfect health. Nor were these outward marks of prosperity all which the bishop was permitted to witness: he found the minds of the people alive to the truths of religion, and manifesting a sensibility to divine things, which, he said, bordered on the spirit of gospel times.

In the production of this pleasant change in the aspect of affairs, much must be ascribed to the zeal and piety of the younger clergy. It is not intended hereby to disparage their elder brethren. Some were yet alive who had known the church before the revolution, and passed with her through all her subsequent struggles; they still laboured for her with a love which no adversities had been able to kill; and in their limited spheres, limited only because the infirmities of age forbade their enlargement, they were found faithfully contributing their best efforts to advance the cause to which their lives had been consecrated. But the younger clergy, fired with zeal, gave to the work every faculty they possessed; they laboured as missionaries wherever and whenever they could. In the language of the bishop, "they carried the standard of the Lord Jesus Christ through a considerable portion of the church: they went out into the highways and hedges, preaching the truths of their Divine Master; and by their holy conversation with the people, adorned the gospel of Christ."

Nor would it be just to the laity of Virginia not to mention the cheerful discharge, on their part, of the duty of making provision for the support of their clergymen, who were generally left dependant on the liberality of their congregations. An instance of this increasing interest of the laity in the prosperity of the church was furnished, about this time, by a devise made to the president, professors, or masters of William and Mary College, of a tract of land with certain slaves, in trust for the maintenance of the clergymen within one of the older parishes,

and for the payment of a small sum annually as a fund, to be applied towards defraying the general expenses of the church.

An increase in the number of the clergy was also one of the happy fruits of the first year of Bishop Moore's episcopate. He admitted three to the ministry, and enrolled four as candidates for orders.

The subject of theological education which had heretofore, as we have seen, excited attention in the minds of some, began again to awaken interest. The circumstance which was the immediate cause of now bringing it into notice, was a communication from the president of William and Mary College, addressed to the convention, upon the expediency of providing a fund for the support of the theological chair in that institution, which had long been vacant. The matter was referred to the bishop and standing committee, and it is probable that this incident contributed in the hands of Providence to produce, a few years afterward, the theological school at Alexandria.

There was a topic of great delicacy which also came up at this time for consideration. It is a fact, familiar to the student of ecclesiastical history, that modern times exhibit an almost total relaxation of the ancient ecclesiastical discipline: an entire restoration of it would probably be neither expedient nor practicable, and yet nothing is more certain than that it is ruinous to the spiritual welfare of the church to permit crime in its members to escape with impunity. If the church be really a society, it is evident that there must be government in it; government implies law; and law implies penalties; the infliction of penalties is discipline. The only point of danger is, lest discipline should degenerate into tyranny: let this be guarded against, and no reasonable objection can be made against the punishment of an offender, whether clerical or lay.

The church in her rubrics, relative to communicants,

has made provision for certain cases where the facts are *known* to the clergyman, and the congregation has been offended by the wickedness of the communicant, and these rubrics were in existence at the period now under review; but offences for which a layman might be tried, and the mode of trial, were not defined, either by rubric or canon. Ample provision had been made for bringing to deserved punishment a clergyman who offended; and now the church in Virginia legislated for the discipline of the laity also. Two canons were adopted (not, however, to take effect until after the lapse of a twelvemonth.) By the first of these it was declared that "drunkenness, incontinence, profane swearing, general neglect of public worship, Sabbath breaking, irreverent behaviour during divine service, gaming, extortion, and any other viciousness of life, are crimes and misdemeanors for which lay members, who are communicants of this church, may be reproved, publicly censured, or repelled from the holy communion, according to the degrees of the offence, and the age and other circumstances of the offender." The other canon pointed out the mode of proceeding: the clergyman, to whose parish the offender might belong, upon information and satisfactory evidence of his guilt, was required privately to admonish him: if this failed to produce reformation, the wardens and vestrymen were constituted a court for his trial; and upon his conviction by them, the minister was to pronounce sentence; which sentence could only be, reproof before the wardens and vestrymen, public censure in the church, or repelling from the holy communion.

Whatever may be thought of the necessity for this act of legislation, it affords, at least, evidence of the purity of heart and high sense of the value of Christian consistency, which belonged to the laity of the convention which passed it. They were not unwilling to bring themselves under its operation, because they wished no blot to rest upon the honour and purity of the church. At this day, for con-

sistent piety, the communicants of Virginia will compare with those of any diocess in the confederacy.

Further reflection, probably, convinced the Churchmen of Virginia that such legislation as had taken place was not the most judicious; but they never lost sight of the importance to the church of consistency in its members. The canons just mentioned never went into execution: in 1816 they were repealed, and a substitute was provided for them in the following terms: "Whereas, the present state of the Protestant Episcopal church in Virginia has experienced many and great inconveniences from the want of such regulations and provisions as the good and wholesome government of the said church required, and from the non-performance of existing canons: now, in order that such inconveniences may be removed, so far as lieth in this convention, and that the rules and canons of the said church, and also those of the general convention may be strictly observed and enforced in all time to come: that all the members of the said church, *whether clergymen or laymen*, may be excited to the most zealous and commendable exertions to further, by all justifiable means, the future prosperity of the church: be it ordained, that any lay member of the church, being a communicant thereof, conducting himself in a manner unworthy of a Christian, may, and ought to be, admonished by the minister and vestry of the parish or congregation; and if such member persevere in such conduct, he shall be suspended, or expelled by the minister and vestry; in which case he may appeal to the ordinary, who shall have power to confirm or reject the sentence."

This law gave rise to an opinion that the convention intended thereby to withdraw from the clergy those powers which the rubrics had given them of repelling unworthy communicants. Such, however, was not the fact; but the discovery was ere long made that the uniting of the wardens and vestrymen with the clergy, in trying

the case of an unworthy communicant, and administering discipline, was not in accordance with the rubrics; and therefore it was enacted that the minister alone should admonish or suspend an offending brother, "according to the rubric." Thus ended the legislation of the Virginia church, on the delicate subject of lay discipline; and it will be seen that it gradually found its way back precisely to the point from which it set out; furnishing thereby another attestation to the prudence, wisdom, and moderation of the excellent men, both abroad and at home, to whom the church is indebted for the "Book of Common Prayer."

The impulse given to the church was exhibited during this year, in the fact that no less than ten new churches were reported as being in the progress of erection, or about to be built; while eight of the old ones were undergoing repairs. A society was also formed for the distribution of the prayer book and tracts; and a fund was commenced for the support of the episcopate. This last measure was one of much importance. It will be recollected that, at a former period, the bishop was required by canon to be a parish minister; but long before this time it had been seen that the requisition was unwise. The vast extent of territory within the jurisdiction of the bishop of Virginia covered about seventy thousand square miles, and to do justice to this immense region, required all the time of one man. It, therefore, was obviously desirable to release him from all duties but those which belonged to his episcopal office. The value of an arrangement, whereby he should be released from parochial duty, was, at this time, more sensibly felt, from an observation of the happy effects which followed upon his visitations: wherever he went, he diffused a portion of that zeal which inspired his own labours, and in these labours no one could have been more abundant; he traversed his diocess from north to south; and, crossing the mountains more than

once, his presence was both seen and felt east and west of the Blue Ridge. He was compelled to be a missionary, or see his diocess go backward. Churches began to increase, and the laity were forward in the good work of restoring old edifices and building new ones, while the cry came to the ears of the bishop with a distressing frequency, (for it could not be answered,) "give us ministers."

Much, indeed, was done, but it was seen that more remained to be done. The prostration of the church was not the work of a day; nor was its revival to be accomplished in any short time. The want which was most severely felt, was that just alluded to, a want of clergymen: the whole number now amounted to about thirty, while the parishes were much more numerous; and, as was natural under such circumstances, the subject of theological education became daily one of increasing interest. Indeed, this topic, together with that of a fund for the support of the episcopate, were from this time onward more prominent than any other subjects brought before the church.*

The history has already been given of the attempt made to introduce discipline, and of the final opinion that it was most judicious to leave the subject where it had been placed by the rubric concerning communicants; but in the convention of 1818, it was deemed proper to put upon record, in the form of a recommendation rather than of an injunction, the solemn testimony of the convention against certain fashionable amusements, indulgence in which was viewed as inconsistent with the purity of the Christian

* The fund for the support of the episcopate increased but slowly in Virginia. Indeed, in all our dioceses such has been the fact. As an instance, however, of the interest felt by some in this matter, the fact is here recorded of a donation of one hundred dollars to the fund, made by the aged widow of the excellent Mr. Jarratt, who was for so many years a faithful labourer in the vineyard.

character. The introduction of this proposition into the convention gave rise to much discussion, and several suggestions and amendments to the proposed measure were offered: it is, however, to be remarked, that all the amendments proposed recognised the principle that conformity to the world does not become the followers of Christ; the difference was therefore simply as to the mode in which the church should express this principle to her members The resolution was finally adopted, by the unanimous vote of the clergy, and by seventeen out of twenty-six of the lay members, in the following terms: "Whereas, differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many that the sense of the convention should be expressed concerning them; the convention does hereby declare its opinion, that gaming, attending on theatres, public balls, and horse racing, should be relinquished by all communicants of this church, as having the bad effects of staining the purity of the Christian character, of giving offence to their pious brethren, and of endangering their own salvation by their rushing voluntarily into those temptations, against which they implore the protection of their heavenly Father; and this convention cherishes the hope that this expression of its opinion will be sufficient to produce conformity of conduct, and unanimity of opinion, among all the members of our communion."

In the adoption of this resolution, the church in Virginia did no more than give back a faithful echo to the opinion expressed by the House of Bishops, in the general convention of the previous year, that the amusements above enumerated, "from their licentious tendency, as well as from the strong temptations to vice which they afford, ought not to be frequented" by the members of the church.

But the incident for which this year is most remarkable, was the formation of an institution, from which the church, not of Virginia only, but in various parts of our country,

has reaped benefits worthy of remembrance. This was the "Education Society." It began in what many will consider a fortunate accident; the Christian, however, will probably be disposed to think that the accident was God's design. In the year 1818, a number of clergymen, with several lay gentlemen of character and influence, had assembled at Georgetown, in the District of Columbia, to witness the services connected with the laying of the corner stone of an Episcopal church, then about to be erected. Among the gentlemen of the laity then present, there was one who had taken under his protection an indigent youth of piety, with the view of educating him for the Christian ministry, which he earnestly desired to enter. The topic of preparatory and theological education, as we have seen, was familiar to the minds of all the Churchmen of Virginia; and the case of this young man having led to an interchange of opinion, they found that all were ready for *action*. Accordingly, those present agreed to support the youth, whose case was before them, by their voluntary contributions; and scarcely was this determined on, before their minds were led to the reflection that there were probably many other young men whose situation was similar to that of their newly adopted beneficiary: this thought gave rise to a suggestion, that a society might be advantageously formed for the purpose of educating any number of pious young men desirous of entering into the ministry of the Protestant Episcopal church. The suggestion was so favourably received, that the individuals present resolved to meet shortly thereafter in the city of Washington, and form the society. They did meet, and the society was duly organized; but little, indeed, did those concerned suppose that they were accomplishing a work so important as theirs has proved itself to be. They did not dare to anticipate the extensive results which have flowed from their effort. As soon as the existence of the society was known, young men from various parts of the union sought and

received its bounty. The plan adopted in the commencement of its operations was one, suited to what it was supposed would be the society's limited sphere of action. If an applicant required preparatory education, he was placed in some college most convenient to himself; and if ready to pursue his theological studies, he was commonly put under the supervision of the clergyman to whose congregation he belonged. The expenses in either case were defrayed by the society. This was not the most economical mode of accomplishing the ends in view, and it was also liable to the objection that the beneficiaries were not brought under the superintendence and care of the executive committee of the society. These considerations led to measures, (more fully detailed on a future page,) which contributed in part to a result not dreamed of in the fondest expectations of the society; this was the establishment of the theological school at Alexandria.

As our allusion to the society, hereafter, will be little more than incidental in pointing out what it has done for the theological seminary, it may be well here to dispose of its history. It has then steadily pursued its course of usefulness, and commended itself to the affectionate interest, and cordial support, of its friends, both in Virginia and elsewhere. In proof of this, it is only necessary to relate what it has done. Nearly one-tenth of the clergy, of the Protestant Episcopal church in the United States, have, in whole or in part, been assisted by this society. One-sixth of the present clergy of Ohio; one-eighth of those of Pennsylvania; one-fifth of those of Maryland, and a large proportion of those in Virginia, have derived aid from its funds; while it is now affording assistance to about one-seventh of all the students in the several theological schools of the church in the United States.*

But to return from this digression. In the course

* For these statements, the author is indebted to the secretary of the society. See them also in the "Southern Churchman," vol. i. pp. 33, 46.

of the succeeding year, a subject of much general interest was brought to the consideration of the Virginia church, which has subsequently been revived. It related to the division of large dioceses. In the general convention of 1817, on the motion of one of the lay delegation from Virginia, an alteration was proposed in the constitution of the church at large, whereby every state or territory of the United States might be made to constitute of itself, or in union with the whole, or certain portions of any other state or territory, one diocess; or might be divided into two or more dioceses by the general convention, with the consent of the local ecclesiastical authority, to be affected by such union or division. The subject of a division of Virginia had before this time been agitated, though it was never brought before the convention; and this probably led to the alteration in the constitution which was now proposed. The voice of the church in Virginia, however, was against any division: the fear was, inasmuch as it was also proposed to fix the representation of the dioceses in the general convention, in the proportion of one clerical deputy for every five clergymen, and one lay representative for every ten congregations in the diocess represented, that jealousies would be engendered between the larger and smaller dioceses; and, therefore, Virginia refused her sanction to the proposed alteration in the constitution.

In the year 1820, the convention gladly availed itself of circumstances which seemed to present a favourable opening to commence advantageously the work of clerical education. It has already been stated, that the attention of the church had been called by a communication from the president of William and Mary College, to the expediency of providing a fund for the support of the chair of theology in that institution. It seems that about this time there was a strong probability that a clerical professor would be appointed to take charge of any theological students who might desire his aid; and as a valuable library of divinity

(for which the college was much indebted to Doctors Blair and Bray) belonged to the institution the convention duly appreciating these favourable circumstances, recommended them to the attention of the members of the church; and it is believed, that under the supervision of Doctor Keith, then a professor in the college, some few young gentlemen availed themselves of the advantages there afforded.

This was, however, but the commencement of the work in the cause of theological education. In the succeeding year, the subject was brought forward in the report of the committee on the state of the church. The importance of retaining within her own borders for education such of her sons as desired to devote themselves to the Christian ministry, was sensibly felt in Virginia. Indeed, a similar feeling is found now to prevail, in a greater or less degree, throughout the different parts of the confederacy. The best clergymen for the respective portions of our country are generally found to be natives of those portions; and in some regions, climate presents a serious obstacle to the labours of any but natives. But when sent from home for education, in addition to the risk incurred of diminished local attachments by the formation of new ties and new associations, on the part of those thus sent abroad, there is another evil which is at present unavoidable: the demand for clergymen exceeds the supply, and consequently the student finds fields of labour which invite his entrance in various portions of an extensive country. If no peculiar circumstances call him back to his native state, he does not pause long to make his selection, but is apt to enter that which first solicits his labours, and it is often far distant from the place of his birth. Hence the evil has been more than once complained of; and several of the dioceses have exerted themselves, and with success, to provide the means of theological instruction within themselves. This measure, however, has not been adopted in a spirit

of hostility towards the general seminary of the church at large; nor has it operated at all to impair its usefulness; on the contrary, that institution has steadily advanced ever since the diocesan seminaries have existed, and is now more prosperous than at any previous point of its history; nor is there any portion of the church which would interrupt that prosperity. But at the time of which we now write, fears were entertained of a different result. The right of any diocess to establish a seminary within its limits was never doubted; but many questioned the expediency of a measure which they admitted to be lawful. Virginia was anxious not to be misunderstood in her course on this subject; and, therefore, while she recommended the establishment of a theological school at Williamsburg, the seat of William and Mary, and appointed trustees to carry the recommendation into effect, by soliciting funds and appointing professors, she made also a formal declaration, that so far from meditating herein opposition to the general seminary, she cordially desired to witness the prosperity of an institution so vitally connected with the reputation and interest of the church. Experience, it is believed, has long since removed all apprehensions of conflicting interests between the seminaries, and the prosperity of both now calls for thankfulness.

The measures adopted by the convention of 1821 met with a favourable reception from the members of the church. The appeal made to them by the trustees was so successful, that within a twelvemonth, more than ten thousand dollars were subscribed within the diocess: a constitution was adopted, by which, among other things, the seminary was placed under the direction of the convention, and the course of study was made conformable to the directions of the House of Bishops. In 1823, the funds of the institution had been still more increased; and an examination of the list of contributors will show, that in proportion to the extent, both of numbers and means, no class

was more liberal than the clergy; donations of valuable theological works had been made by individuals; and the first professorship had been filled by the appointment of the Rev. Dr. Keith. But the most important measure in the history of the institution, was its removal to Alexandria, which took place about this time. By this removal, the aid of the Rev. Dr. Wilmer and the Rev. Mr. Norris was secured in the work of instruction, and but a short time elapsed before eleven young men were enrolled as students of the infant seminary. And here it is proper to record the well-timed and acceptable help which the Education Society afforded, by a vote of several hundred dollars towards the payment of the professor's salary: indeed, it is not improbable that this vote of the society, together with its promised aid for the future, encouraged the church, more than any other circumstance, in fixing the seminary at Alexandria.

The pledge thus given by the society had the happy effect of bringing the two institutions thus united conspicuously before the members of the church, and hence they afforded to each other mutual aid. Pursuing its course of gradual prosperity, the Alexandria school increased in the number of its pupils, so that it was soon found necessary permanently to establish another professorship. The Rev. Edward Lippitt was appointed in 1825 to the chair of systematic theology, and it is believed that his salary has been entirely furnished from the funds of the Education Society ever since his appointment. But the importance of the society to the seminary was to be more fully exhibited still. In the purchase of the farm, near Alexandria, on which the buildings of the institution are placed, and in the erection of those buildings, several thousand dollars came from the treasury of the Education Society; while it has never failed to redeem also its undertaking, publicly made, to afford assistance to every properly qualified ap-

plicant, seeking an education for the ministry of the Protestant Episcopal church.

Of the present state of the seminary, it is gratifying to record the fact, that it never before was in so prosperous a condition. Within the past year, no less a sum than twelve thousand dollars has been given to it, by private contributions, for the purpose of founding a third professorship; additional buildings have been erected, and instruction has been afforded to thirty-two candidates for holy orders. But much still remains to be done, and it would be wrong to distrust Providence by the fear that this institution will not be so provided for as greatly to enlarge its sphere of usefulness. It now stands, even in its present condition, an honourable monument to the piety and zeal of the Churchmen of Virginia, for it has derived but little aid out of the diocess in which it is placed.

CHAPTER XIV.

1825–1835.

Difficulties arising from Bishop's Parochial Charge—Comparison of the Church in Northern Neck with its Condition a Century before—Churches devoted to secular purposes—Care of St. Paul's Parish, in King George county—Bishop Moore offers to pay half the Salary of an assistant Minister in the Monumental Church—Irregularity of Virginia Clergy in the Use of the Liturgy—Bishop Moore's Warning—Refusal of Virginia to agree to changes or alterations in the Use of the Common Prayer—Death of Dr. Wilmer—Bishop Moore proposes to the Convention to elect an assistant Bishop—Dr. Meade elected—Restriction on the Right of Succession—Proceedings of General Convention thereon—Dr. Meade's Consecration—Sketch of his Life—Virginia removes the Restriction on his succession—Conclusion.

THE exemption of the bishop from parochial cares was, as we have seen, an object of much solicitude, which the increasing state of the church was not calculated to diminish. A comparison of the condition of some parts of the diocess with their former state, will illustrate most strikingly the importance of leaving the bishop to look after his diocess alone; and at the same time show the extent of the injury which the church had been called to sustain.

In the year 1722, within the six counties of the northern neck, there were twelve parishes, and more than twelve churches and chapels,* all supplied with the ministrations of the Gospel.

After the lapse of nearly one hundred years, what was the spectacle which the Northern Neck presented? Over an extent of country, about one hundred miles long, and fifteen miles broad, every church and chapel had ceased

* Vide ante, p. 84.

to be used for sacred purposes. In pursuing the road through this district of Virginia to the Chesapeake, here and there might be seen some sacred edifice, which still bore the appearance of a decent Christian temple. So compactly had it been built, that it was able to withstand the storms of half a century; and the cause of its preservation is probably to be found in the laborious toil which was necessary for its destruction. But in other and more numerous instances, unsightly heaps of ruins, which once were churches, met the eye, and everything in the vicinity wore an aspect of desolation. Such is not now, exactly, the picture presented, but churches in ruins are still common enough in Virginia.

Sometimes it happened that the buildings were by special acts of the legislature appropriated to other purposes. Thus, in the region of country alluded to above, the church of St. Paul's parish, in King George county, was converted into a schoolhouse, while the produce of the glebe was made a school fund for its support; and this was done at the request of the inhabitants of the parish. After the church had been for some time used for purposes of education, the school fund, as usual, was mismanaged, and ceased to answer the end to which it was directed to be applied, the school was broken up, and the building began to exhibit symptoms of decay. The Episcopalians petitioned the legislature for the repeal of the act which had deprived them of the church; and to the honour of those who were not Episcopalians, it should be mentioned that many of them joined with the members of the church in their application to the legislature. The petition was granted, the edifice was repaired; and having been consecrated to the service of God by the present bishop of Virginia, it is now regularly frequented by a congregation of devout and attentive worshippers.*

* MS. letter in the author's possession, from one of the Virginia clergy.

In consideration of the circumstances which have been related on our previous pages, it is not to be wondered at, that Bishop Moore, in the convention of 1825, should have signified to that body his intention to employ an assistant to aid him in the discharge of his duties as rector of the Monumental Church in Richmond, and expressed his readiness to pay one half of his salary out of his own purse. The convention, fully sensible that such a measure was absolutely necessary, from the great increase of episcopal duty, resolved, that when the bishop had obtained an assistant, he should communicate the fact to the several ministers and vestries of the diocess, and inform them of what would be required on their parts for his support.

From some cause, which it would, perhaps, be difficult now to discover, an evil had gradually found its way into the practice of the clergy, which calls for our notice. The general tone of piety in the church of Virginia, both among the clergy and laity, was of a character so consistent with their professions of Christianity, that they had no need to shrink from a comparison, in this particular, with any diocess in the Union; but there was, notwithstanding, in the public ministrations of some of the clergy an irregularity which, at first view, may seem to be trivial, but which involves consequences of a very serious nature, so long as uniformity affords evidence of unity. The irregularity was to be found in the use of the liturgy; the rubrics, on this head, were not always regarded. There is, probably, no clergyman of the Episcopal church who does not feel contempt for the vulgar calumny, sometimes propagated, by those who ought to know better, that on no occasion can he pray without the use of the "Book of Common Prayer." In this particular, the clergy all understand the liberty which they possess; and there is probably not one who does not, on certain occasions, pray without the use of that book; but there are other occasions on which he does not desire that liberty. These are occa-

sions of *public worship*. It must not be understood that the liturgy was entirely laid aside by any of the Virginia clergy: all used some portions of it, but all did not use it according to the directions of the rubrics; and the consequent inconvenience, to use the mildest term, induced the bishop to call attention to the subject. Reminding the clergy of the solemn promise of conformity to the rubrics, made by them before ordination, he forcibly depicted the effect upon devout worshippers, who, instead of following the fixed rules of the church, with which they were familiar, found themselves embarrassed in their feelings, and disturbed in their devotions by the capricious practices of the clergyman in reading the services of the church.

It would seem that this conduct of some few of the clergy (for they were few) had arisen, in the language of the bishop, "more from inconsideration than design;" for the convention heartily responded to the sentiment expressed by their diocesan, and recommended "to the ministers a punctual observance of the rubrics, warning them of the danger of yielding to prejudices supposed to exist against the liturgy."

There was the soundest wisdom in this warning: where prejudices exist against the liturgy, or against anything else belonging to the church, (and, unfortunately, there are parts of the land where they are common enough,) the best mode of eradicating the prejudice will never be found to consist in yielding to its demands. The demands of prejudice are always insatiable; no concessions ever yet satisfied it; for concessions only foster its conceit of infallibility.

Nothing of unusual interest is to be found in the records of the Virginia church for the year 1826; in that which immediately succeeded, however, we find evidence of a decided attachment to the liturgy. In the general convention of 1826, a proposition was made and agreed to in the House of Bishops, to introduce certain changes in the use of the

liturgy, as follows:—The minister was to be permitted, instead of the portion of the Psalter, appointed for the day, to read any psalm or psalms which he chose to select, except on those days for which "proper psalms" were appointed: a wide discretion was also allowed the minister in the reading of the other parts of the Scripture in the daily service; thus, instead of the entire lessons, he might read suitable portions thereof, not less than fifteen verses; and the use of what is ordinarily termed the *ante*-communion, was enjoined on all Sundays and other holy days. It is worthy of remark, that in the zeal which led the bishops so earnestly to labour for *uniformity* in the use of the ante-communion, they should not have perceived that they were paying for it by the destruction of that very uniformity which they were so sedulously guarding. It was of very little moment whether different practices prevailed in different churches, with reference to the use of the ante-communion, or to the use of the psalms and lessons: of the two evils, the entire omission of the ante-communion service is probably less than would be the capricious selection of psalms or lessons by the officiating clergyman. This proposition, however, which certainly threatened the most dangerous innovation on the liturgy that the church has yet seen, was sent to the House of Clerical and Lay Delegates, and by joint action of the two houses, was submitted to the several diocesan conventions pursuant to the provisions of the constitution.*

Bishop Moore was prevented by sickness from attending the general convention of 1826, and of course took no part in the measures touching the liturgy, which have just been presented. In his address, however, to his own convention, in 1827, he betrays the anxiety of his mind on the truly momentous question of a change in the liturgy. "The church," says he, "has hitherto prospered in the use of the

* Journals of General Convention, 1826.

liturgy, as it has been handed down to us by our fathers. That uniformity of worship which has distinguished us as a society, should the proposed alterations be carried into effect, will be destroyed: the public worship of God will be as various as the constitutions of our minds. To touch a matter of so much consequence without the deepest reflection—to alter a service of such acknowledged worth, without years of consideration, should not be ventured on. The church in Virginia will never be induced, I trust and pray, to depart from her prescribed forms; but will defend the liturgy in all its integrity, and prove to the Christian world that we reverence the opinions of our fathers, and are satisfied with that system of doctrine which they venerated, and which they so highly valued."*

These sentiments met with the cordial approbation of the laity and clergy of Virginia; and long may they continue to do so; for, whenever that period comes, in which there shall be found in the church a spirit of innovation, ready to tamper rashly with the liturgy, or a spirit of indifference, ready to countenance such rashness, the time will also have arrived in which men may see the first movements of her departing glory.

This year witnessed, also, the interest felt in Virginia towards a general institution of the church, then but recently established, now greatly enlarged, and still growing into an increasing importance. This was the Protestant Episcopal Sunday School Union, which had been founded by the general convention of 1826. The committee on the state of the Virginia church in 1827, brought it to the notice of the convention; and it was by that body recommended to the churches throughout the diocess.

The annual meeting of the clergy and laity in 1828 was marked by the absence of one who for many years had been seen in the counsels of the church in the diocess, as

* Journal of Virginia Convention of 1827.

well as in those of the general church. He was one who had so much aided in the revival of the church in Virginia, that he well deserved honourable remembrance. Doctor Wilmer, who for many years had been a delegate from Virginia to the general convention, and who had long sat as president of the House of Clerical and Lay Delegates, had been called to rest from his earthly labours. There was, probably, no gentleman of the clergy in the diocess whose loss would have been more deeply lamented. "He was," says Bishop Moore, "a man of business and of piety. He loved his God, and the interest of the church was near his heart. As a preacher, he was faithful, energetic, eloquent. Like the Apostle Paul, he not only taught his people publicly, but went from house to house exhorting them to prepare to meet their God."

The respect of the convention for the memory of this faithful and excellent clergyman, was attested by the members wearing mourning during the session which next succeeded his death, and for some time thereafter.

The circumstance, however, which gave most importance to the convention of 1828 was this: Bishop Moore, then in the sixty-seventh year of his age, felt admonished by the fact, that, though as yet the infirmities of age had not disabled him from labour, or compelled him to diminish aught of his allotted annual task, yet that it would be wise to make provision for the consecration of some gentleman of the clergy as his suffragan, or assistant bishop. The bishop, therefore, brought forward the subject in his annual address, and expressed his earnest desire, should it meet with the views of the convention, that an assistant bishop should be appointed while their diocesan yet remained; that in the hour of his departure, he might have, at least, the satisfaction of knowing the individual who was to carry on the work which God had so far prospered in his hands.

There was, however, an obstacle in the way, to which

the bishop alluded. The constitution of the church in Virginia expressly declared, in one of its articles, that there should "be but *one* bishop" to superintend its concerns. Before, therefore, a suffragan or assistant could be elected, it became necessary to alter the constitution, and for this, the interval of a year was necessary. The committee to whom the subject was referred reported that the contemplated officer was needed, and recommended the necessary measures for effecting the desired change in the constitution, and thus the matter remained until 1829.

In this year, the convention assembled at Charlotteville, and as it was supposed that business of more than ordinary importance would come before the body, the attendance was numerous, both on the part of the clergy and laity: the bishop, however, was prevented by illness from being present. It has already been stated, that the opinions of the diocesan, on the subject of a change in the liturgy, met with the hearty approbation of the convention; and at this meeting, (as a general convention was to come together before another annual assemblage of the clergy and laity of Virginia,) the delegates to the general convention were instructed to use their exertions to prevent any of the proposed changes in the use of the Book of Common Prayer. After the formation of a diocesan missionary society, the convention proceeded to the consideration of the proposed alteration in the constitution, without which, as we have seen, no suffragan or assistant bishop could be elected. A large majority of the convention was found to be favourable to the change, when the following resolution was presented, and finally adopted by a vote of fifty against thirteen: "Resolved, that this convention deem it expedient, considering the age and bodily infirmity of our most venerated bishop, to proceed to the election of an assistant bishop, *who is not to be considered as entitled to the succession*, but that it shall be the right and duty of the convention of the diocess of Virginia, on the demise of our ven-

erated bishop, to proceed to the election of a principal bishop, as a successor to the said deceased bishop."

The precise ground on which the convention proceeded in withholding the right of succession from the assistant, it would, perhaps, be difficult distinctly to specify: it was deemed expedient to do so; and the *right* of the Virginia church to pursue this course, seems to have been unquestioned by a very large majority. Under the resolution the Rev. William Meade, D.D., was nominated by an almost unanimous vote of the clergy, (two only out of twenty-seven having deposited blanks,) and the nomination was approved by the laity without a dissentient voice: he was therefore declared to be duly elected.

The case of a diocess, having a bishop and an assistant, was not without precedent in the Episcopal church in the United States. Such examples had occurred, but they were few, and hence resulted the difficulty of clearly defining the respective duties of the diocesan and his assistant; or of guarding against a conflict in the exercise of episcopal power. The delegation from Virginia was, therefore, instructed to bring the subject before the general convention, that the number of bishops which a diocess might have should be settled; and that the circumstances might be prescribed under which a suffragan or an assistant might be chosen. The convention then proceeded to sign the testimonial of the newly elected bishop.

We must now direct our attention to the general convention of 1829. The election of Dr. Meade having been made within one year before the meeting of that body, the consideration of the case came before it, under the provisions of the constitution, and there underwent a discussion of some days continuance. Before we enter upon the views which were entertained, it is due to Dr. Meade to remark that no speaker expressed himself in any terms but those of the utmost respect towards the bishop elect. His worth and fitness were not questioned; but a

matter of principle was supposed to be involved in the restriction put upon the right of succession.

The argument against the consecration turned chiefly upon constitutional objections. It was, in substance, that the constitution did not contemplate the possibility of a bishop without a diocess; and that, according to the spirit of that instrument, it was at variance with the system of episcopacy, (as received by the Protestant Episcopal church in the United States, associated under that constitution,) not to guard against the possibility of such an event in the church, as that of a bishop at large. It was said that Virginia had not the right to impose any such restriction; and on this head an argument was deduced from the state of the church under the several colonial governments; when, notwithstanding the distinct rule exercised over the several colonies, the church was one, and but one, united under its only diocesan, the Bishop of London. That, consequently, after the revolution, it continued to be one, and was not made up of many independent churches then coming into union for the first time, and reserving certain rights while they surrendered others. How far this opinion is correct, may be learned from some of our previous pages.* Certain it is, that the church in Virginia (whatever may be the proper theory on the subject) always was in her practice independent, and deemed herself at liberty to act accordingly, up to the period when she gave her assent to the great charter of union. In fact, (as was correctly remarked in the course of the discussion,) our ecclesiastical legislature was here perplexed with the same delicate and intricate question which has been so much agitated in the halls of civil legislation: state sovereignty and the powers of the general government came into collision.

It was also contended, that to impose the restrictions under discussion, was a deviation from the general course

* Vide ante, pp. 179, 184, 185, 190.

pursued relative to coadjutors or assistant bishops. Instances might indeed be adduced to the contrary, and some too in very early times; but these are to be deemed exceptions to the rule.

On grounds of policy, also, it was agreed that a restriction upon the succession was to be deprecated. Factious and ambitious presbyters would be tempted to raise parties for themselves, in opposition to those possessed of an episcopate, the exercise of which was to cease upon the death of the diocesan: and laymen of influence, it was said, (if such restriction was countenanced,) might be led to impose it for the purpose of keeping a temporary bishop in subjection to their control, and thereby destroying his independence.

The result of the deliberations and discussions in the House of Clerical and Lay Delegates was, that the testimonials of Dr. Meade were signed by a majority of the members, and sent up to the House of Bishops. Before, however, that body proceeded to the consecration, it sent down to the lower house a declaration, as follows: "The bishops cannot proceed to this important measure without declaring their disapprobation of the provision in the election of Dr. Meade, which prevents immediate succession to the episcopacy, on the decease of the present bishop of the diocess. Nevertheless, this being a new case, in questions of consecration in the church, in this country, the bishops, entertaining no doubt of Dr. Meade's succeeding to the diocesan episcopacy, in the event of his surviving of the present bishop, have not permitted the preceding consideration to be a bar to his consecration. But they cannot proceed to it without declaring unanimously their determination, nor without recommending to the future members of this house, now that the peculiarities of this case will have ceased, not to give such further countenance to the innovation, as might be construed to bind it on the church to her lasting injury." And with this *protestando*, the bishops

proceeded to the consecration, which took place in Philadelphia, on the nineteenth of August, 1829.

William Meade, D.D., assistant bishop of Virginia, was born in Frederick county, Virginia, on the eleventh of November, 1789. His father was Major R. K. Meade, one of the aids of General Washington during the war of the revolution. His mother was a woman of eminent piety; and to her early instruction, under God, does the bishop ascribe his own religious character, and subsequent devotion to the ministry. Until the age of ten years, when, for the first time, he went to school, he was educated entirely by his mother: at this school he remained until he reached the age of seventeen, when he was sent to Princeton College. Here he continued until 1809, when he completed his course of study. During his residence at college, the fruit of an early religious education exhibited itself in an increase of all his previous impressions, and a resolution to devote himself to the ministry of the Episcopal church, in which he had been baptized and trained, and to which his parents belonged. After leaving college, he spent some time in reading, with a view to the ministry, with a pious and excellent clergyman, the Rev. Walter Addison of Maryland. In the fall of 1809 he returned to Princeton, with the view of enjoying more advantages in the prosecution of his studies than he could procure in Maryland. In this purpose, however, he was disappointed, for in a few days after his arrival he became sick, and continued so for some weeks. As soon as he became convalescent, and was able to travel, he returned to Virginia, so that he never pursued his theological studies at Princeton. He, however, prosecuted them in private until March, 1811, when he was ordained deacon by Bishop Madison in Williamsburg. He immediately commenced his ministry among his relations, in the place of his nativity, where he had been officiating as a lay reader for more than half a year preceding. In the autumn of that year, he accepted an invitation to Christ

Church, Alexandria, where he remained eighteen months, and then returned to his congregation in Frederick county, of which he has ever since been rector. The bishop has of necessity been much of an itinerant in his ministry, and without having been so, his services had been less valuable than they were in resuscitating the church. He is still in the vigour of his days, and of his usefulness, and possesses a persevering industry, which promises much for the cause of religion.

It will be remembered that the convention of Virginia had directed its delegates to bring before the general convention the subject of assistant bishops, with the view of settling the point as to the number of bishops which any diocess might have. Without any direct agency on the part of the representatives of Virginia to produce this end, the circumstances of Dr. Meade's case presented forcibly to the general convention the fact that some legislation was necessary. Accordingly a canon was passed, giving in all cases the right of succession to an assistant bishop, who should survive the diocesan; and permitting the election of one assistant whenever the bishop of a diocess became "unable, by reason of old age, or other permanent cause of infirmity, to discharge his episcopal duties."

When the convention of 1830 assembled, the subject came again under discussion; and the course pursued by that body, representing, as it did, one of the most important dioceses in the Union, was one which did honour to Virginia; while at the same time it illustrated the happy effects which flow from prudent counsels. Had matters been pushed to an extreme in the general convention of 1829, and consecration being refused to Dr. Meade, on the ground merely that he was excluded from the succession, while it was admitted that his piety and talents entitled him to the place which he had been selected to fill, and while his elevation was desired almost unanimously by the

Churchmen of Virginia, the consequenees must have been of a most serious character, and fatal to the harmony and union of the church. Virginia, probably, never would have submitted to the decision: but the course pursued was one which, wisely guarding against the introduction of a dangerous precedent, compromised no principle, and still gratified Virginia in all that she asked: it inflicted no wound on the feelings of the excellent gentleman who had been elected assistant bishop, and left the diocess untouched, in the attitude of independence which she had assumed. It was a judicious course; and, as usual, the church is indebted for it to the wisdom, the prudence, and calm thought of the venerated man whom God has so long preserved to watch over the infancy of the American Episcopal church, and to assist in laying securely its foundations: the prelate who thinks wisely, because he thinks dispassionately. Bishop White drew up the protestation which has already been spread upon our pages.

By adopting this course, the surest method was hit upon of accomplishing all that the general convention desired in the establishment of an important principle; and of inducing Virginia, by her own voluntary act, to bring herself within the operation of that principle, though she had previously rejected it. It was an appeal made to the generous feelings of the members of the Virginia convention; and it was not made in vain; for in the convention of 1829, a resolution was adopted, in the following terms: "Whereas, the general convention of the Protestant Episcopal church in the United States have, by the fifth eanon of 1829, provided that every assistant bishop, who may hereafter be elected in the said church, shall be in all cases entitled to succeed the bishop of the diocess in which he may be elected; and, whereas, the convention is desirous of preserving, as far as possible, the harmony and uniformity of the church, and of testifying its confidence in the assistant bishop of this diocess: therefore, resolved, that the restric-

tion annexed to the election of the assistant bishop of Virginia, be hereby removed."

If fidelity in the discharge of duty, and unwearied perseverance be desirable qualities in a bishop, and may be deemed sufficient to entitle him to exercise the episcopal office while he lives, then the removal of the restrictions on Bishop Meade's right to succession may be placed on the ground of simple equity. His reports, made annually to the convention, show that he is "in journeyings often;" and he is very far from belonging to the class of "unpreaching prelates."

In 1832, the assistant bishop, besides discharging a full share of duties in his own diocess, visited, by request, both the infant diocesses of Kentucky and Tennessee. This labour occupied three months, and contributed in no small measure to forward the complete organization of those diocesses; both of which are now supplied with episcopal services by their respective bishops.

But little remains to be added to our narrative. The present condition of the church in Virginia is one of gratifying prosperity. With more than one hundred churches, some of them the fruit of reviving zeal in parishes which once flourished, but have long been almost dead, the diocess now numbers more than seventy clergymen; and with a missionary fund, unemployed in part, because missionaries are not to be had, the diocess is labouring to supply in some measure its necessities, by means of its seminary at Alexandria. Of this institution, it is only necessary to remark, in addition to what has already been said, that it has afforded instruction during the last three years to sixty candidates for orders, and has given thirty-six clergymen to the church.

Not to bear testimony, in conclusion, to the zeal and piety of our Virginia brethren, both of the clergy and laity, would be to prove a traitor to the cause of worth and goodness; which surely deserve honourable notice, none the

less because they do not stoop to seek it. The author of these sheets, in taking leave of a subject which has, at intervals, for a long time engaged his thoughts and occupied his pen, hopes to be pardoned, should he indulge the expression of personal and national feeling: he cannot leave a topic which, if it has brought some labour, has also brought more pleasure, without tendering to southern brethren the affection of a southern man's heart; who, while he loves all, yet holds it no sin to prefer some. His affection may at times have blinded his judgment; but that affection will not diminish the fervour of the prayer which he offers, that while prospered of Heaven, the Churchmen of Virginia may not forget that prosperity brings danger with it; and that in their own past history, the lesson is written, that abused prosperity is apt to find its corrective, sooner or later, in the purifying touch of persecution.

THE END.

[Note A, page 64.]

THE LOYALTY OF VIRGINIA.

It was not until recently that the loyalty of Virginia, immediately before and during the protectorate, was questioned. In the reference to this note, the author, it will be seen, classes the last writer on American history with those who have intimated doubts on this subject. It would be doing great injustice to Mr. Bancroft, not to acknowledge the merit of his work. It is especially valuable for its references to early authorities. The labour of research, in the preparation of the published volume of the "History of the United States," must have been great; and the author of this note thinks that he can appreciate it, because he has had to encounter a similar task. Almost every rare and early tract or volume referred to by Mr. Bancroft had been examined by the author of this book; and, therefore, in the perusal of Mr. Bancroft's volume, he found himself on familiar ground. To the general accuracy of that volume, and the propriety of its references, the present writer bears cheerful testimony. Feeling some American pride in Mr. Bancroft's book, as being decidedly superior to anything yet written on the subject of this country, the author regretted to find that he seemed to doubt what appeared (to him at least) capable of proof as an historical fact, most honourable to Virginia, and affording the only key to a solution of some of the peculiarities both of individual and national character. In an interview with Mr. Bancroft, (had since the page referring to this note was printed,) it was with no little gratification the writer heard him disclaim the intention of representing Virginia as wanting in loyalty; under such circumstances, he of course retracts his observations on Mr. Bancroft's supposed mistake. Having said thus much, as an act of justice to the author of the History of the United States, the evidence which, to the mind of the writer, established the fact of the loyalty of Virginia, and which it was originally intended should alone constitute this note, is subjoined.

1. The uniform testimony of all the first historians of Virginia. The question, it must be remembered, was one of fact, and evidence upon that fact must have been afforded the one way or the other, in the everyday intercourse of life. It would, therefore, seem strange that a mistake on the subject should be made, and perpetuated without discovery, until modern times. Those who lived nearest to the time, and wrote upon the subject, could not, without contradiction, have asserted the fact to be one way, when

all around them knew it to be otherwise. The presumption, therefore, is in favour of the correctness of the early historians.

2. The known state of the colony at that time, with reference to the character of its population. Beyond all dispute, Berkley, the governor, was a devoted adherent to the royal family. The cavaliers at home looked upon the colony of Virginia as their place of refuge, and the land in which they might indulge all their feelings of loyalty without stint or apprehension. One of them gives this account of the matter. After relating the death of the king, he proceeds—

"The sad prospect of affairs in this juncture, gave such a damp to all the royal party who had resolved to persevere in the principle which engaged them in the war, that a very considerable number of nobility, clergy, and gentry so circumstanced, did fly from their native country." "Of the number who chose to steer their course for America, such of them as inclined to try their fortunes at Surinam, Barbadoes, Antigua, and the Leeward Islands, were to be men of the first rate, who wanted not money or credit," &c., &c. The writer himself being, as he states, "nearly related to Sir William Barkeley the governor," on that account came with his companions to Virginia. The same writer informs us that Berkley "showed great respect to all the royal party who made that colony their refuge. His house and purse were open to all that were so qualified:" and the fact is put beyond dispute, that the staunch old loyalist kept up a correspondence with the king; for the very writer, from whom we quote, was himself sent over at Berkley's expense, to find out the king in Holland, and have an interview with him.—See *Norwood's Journal of a Voyage to Virginia*; 6 *Churchill's Collection of Voyages*, 145. It is evident, then, that the cavaliers were strong in Virginia. At the commencement of the civil wars in England, the population of Virginia was about twenty thousand.—See 1 *Holmes's Annals*, 315. It will not be disputed that of these, a proportion, at least, was attached to the reigning family. Let it be supposed to be one half; it probably was more. At the restoration, the population of Virginia, from the influx of cavaliers, (few others had any reason to come,) amounted to thirty thousand.—See 1 *Holmes*, 315. Here, then, is an increase of ten thousand; add it to the one half of the former population, and the numerical strength will be on the side of the loyalists: add but the half of this increase, and parties are equally balanced; so that Virginia can not be pronounced to be either republican or loyal. Are not the *probabilities* all on the side of there being in the colony a majority of cavaliers? If such was the fact, Virginia must have been loyal.

3. Berkley remained in the colony, keeping up a correspondence with the king, as we have seen, and the records of that day show the names of many, high in offices of trust and profit, who are known to have been *cavaliers*. There must have been a lamentable scarcity of men of a different stamp, which would hardly have been the case, had a majority been commonwealth

men; or, if the majority were commonwealth men, we must admit that they entertained a singular preference for officers to whose political opinions they were bitterly opposed. Be this however as it may, it cannot reasonably be supposed that there was not a perfect understanding between Berkley and the leading cavaliers; and if so, then all were in correspondence with the king. Couple this with two well-known facts, viz. that Berkley never left the colony, (though the right to do so within a year was saved to him by the treaty of surrender,) and that, the protector having died in September, 1658, and the governor of Virginia soon after, Berkley was immediately appointed governor in January, 1659. It matters not whether this appointment was made upon the demand of a tumultuous assemblage, as the early historians say, or not: one thing is certain, that it could not have been made, had a tumultuous assemblage opposed it. We must consequently admit, that the people understood the matter and were content; or we must suppose that in their ignorance they followed their leaders—these leaders must have been loyalists; and in either case, the political character of the colony must have been loyal As to this matter of the tumultuous assemblage, a word of remark may not be misplaced. It seems to be the particular most questioned, because it apparently contradicts existing records. Mr. Hening, in the Statutes at Large, (the best History of Virginia, by-the-way, which has yet been written,) doubts it, because he finds Berkley elected precisely as the other governors had been in Virginia, during the protectorate. It is admitted; but is by no means inconsistent with the fact of a multitude having demanded of him to take upon him his old office of governor. There may have been a popular call to office, but not a popular election. That in the unsettled state of the times was left to go on in the old mode, and probably because it was well known, that those who were to make it were cavaliers, and consequently ready enough to elect him whom the multitude preferred. Berkley himself looked upon his election as one made in the exigency of circumstances, and did not consider himself as in, of his old official appointment. The truth seems to be, that there was a temporizing policy pursued in this matter, which was founded on existing circumstances. Oliver Cromwell was dead—Richard had succeeded him. During Oliver's life, there was no prospect of the restoration of the king, and Virginia submitted, however reluctantly: but was Richard to prove an Oliver? This was a question which time only could determine. If he did, then Virginia had nothing to do but continue her former submission: if he did not, then Virginia was very willing to place herself in a position in which she might advantageously raise the standard of royalty. She elected Berkley in the old mode; that suited the commonwealth, if the commonwealth continued. Berkley had also the royal commission, and no other man in the colony had; this gave the cavaliers a vantage ground on which to stand, should the commonwealth cease, and an auspicious time arrive for unfurling the standard of the king. May not considerations like these have operated in that day? On this theory, the seem-

ing contradiction of the records of that day may all be harmonized. According to the view of Berkley himself, though elected by the assembly, (and, therefore, in one sense their servant,) neither he nor they had any power beyond that which the necessity of the times forced some one to exercise. Writing to Governor Stuyvesant, he says, "I am but a servant of tho Assembly; neither do they arrogate any power to themselves, further than the miserable distractions of England force them to. For when God shall be pleased in his mercy to take away and dissipate the unnatural divisions of their native country, they will immediately return to their own professed obedience."—1 *Smith's New-York*, 11.

4. Cromwell always viewed Virginia with suspicion: and the text furnishes an instance of it, in the reproof with which he visited them for their kindness to Maryland.

5. Contemporaries, actors in the scenes, residents in Virginia, have left behind them their testimony, and it has come down to us to prove the loyalty of Virginia. We have already mentioned in the text that, after the restoration, when Sir William Berkley was called home on a visit, by the king, a pamphlet was presented to the Bishop of London, which it is supposed was prepared by direction of Berkley: it is entitled "Virginia's Cure, an advisive Narrative concerning Virginia," &c., &c., and was printed in 1661. In a passage, quoted in the text, the author (who was himself in Virginia) states, that the naval force of the parliament "had reduced the colony under the power (*but never to the obedience*) of the usurpers." And as a proof of it, in part, he states that "the *people generally* bear a great love to the stated constitutions of the Church of England in her government and public worship;" and the especial claim of Virginia to the kind and prompt attention of his lordship, is urged upon the ground that, "in the late times of our church's persecution, her people alone cheerfully and joyfully embraced, encouraged, and maintained the orthodox ministers that went over to them in their public conformity to the Church of England in her doctrine and stated manner of public worship." A part of that public worship included a prayer for the king, the use of which was, indeed, prohibited by one of the articles of the surrender, but which the language of our authority would justify us in supposing was, notwithstanding, used, particularly as we know that other articles of the surrender were disregarded. Another contemporary publication, to which we have referred in tho text, is explicit on tho subject. The book is entitled "Leah and Rachell; or, the two fruitfull Sisters of Virginia and Maryland," printed in 1656. It was written by John Hammond, who lived in both colonies, and in fact gives the first contemporary history which was written of the subjugation of Virginia by tho parliamentary commissioners. Speaking of Virginia, during the protectorate, his words are, "Virginia being whole for monarchy."

Upon the testimony herein presented, the author has considered the fact of Virginia's loyalty as one which is sustained by sufficient evidence.

JOURNALS

OF THE

CONVENTIONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESS OF VIRGINIA.

FROM 1785 TO 1835, INCLUSIVE.

JOURNALS

OF THE

CONVENTIONS

OF THE

PROTESTANT EPISCOPAL CHURCH IN VIRGINIA,

FROM THE YEAR 1785 TO THE PRESENT DAY.

AN ACT FOR INCORPORATING THE PROTESTANT EPISCOPAL CHURCH.

WHEREAS the Clergy of the Protestant Episcopal Church, by their petition presented, have requested that their church may be incorporated, *Be it enacted by the General Assembly*, That every minister of the Protestant Episcopal Church, now holding a parish within this commonwealth, either by appointment from a vestry or induction from a governor, and all the vestrymen in the different parishes now instituted, or which hereafter may be instituted, within this commonwealth, that is to say, the minister and vestrymen of each parish respectively, or, in case of a vacancy, the vestry of each parish, and their successors for ever, are hereby made a body corporate and politic, by the name of the minister and vestry of the Protestant Episcopal Church in the parish where they respectively reside; and by the name, style, and title aforesaid, they and their successors shall for ever lawfully have, hold, use, and enjoy all and every tract or tracts of glebe-land already purchased, the churches and chapels already built, with the burying-grounds belonging to them, and such as were begun and contracted for before the first day of January, in the year 1777, for the use of the parishes, with their hereditaments and appertenances, and all books, plate, and ornaments appropriated to the use of, and every other thing the property of the late established church, to the sole and only proper use and benefit of the Protestant Episcopal Church in the parish where the respective ministers and vestries reside (except the glebe in the county of Augusta; the rents or profits arising from which that are now due, or that shall become due, until a sufficient number of the professors of the church now incorporated by this act shall be formed into a society in the said county, shall be, by the overseers of the poor, applied to the repairing the church and churchyard, and for the support of the poor of the said county), and where the property is situate and being, agreeable to the true intent for which it was purchased or given; and by the name, style, and title aforesaid, they shall be capable in law to hold, maintain, and recover all their estates, rights, and privileges, and to sue and be sued, plead and be empleaded, answer and be answered unto, defend and be defended, in all suits, controversies, causes, actions, matters, and things, in any court or courts of law or equity whatsoever, and shall have one common seal and perpetual succession.

Provided always and be it further enacted, That in all proceedings of the aforesaid ministers and vestries, all matters shall be decided by a majority of votes, and the minister shall in no case have a negative on the proceedings of the said corporation, except where his vote shall be with or make a majority of the votes present at any meeting of the said corporation.

And be it further enacted, That the respective incorporated ministers and vestries of the Protestant Episcopal Church shall have full power, good right, and lawful authority, to have, take, receive, acquire, purchase, use, and enjoy lands, tenements, and hereditaments, and all goods and chattels, and to demise, alien, improve, and lease (glebe-lands intended for the minister's residence excepted, and those to lease and improve during a vacancy) the said lands, tenements, and hereditaments, and to use and improve such goods and chattels to the use and benefit of the said church within their respective parishes, not to exceed eight hundred pounds yearly rent or income, any law, usage, or custom to the contrary notwithstanding: And that it shall be lawful for the said ministers and vestries of the Protestant Episcopal Church to apply any goods or chattels belonging to the said church, to the purpose of erecting or repairing churches, or building or repairing dwelling or other houses for the use of their ministers, or school-houses, as they shall from time to time think necessary within their respective parishes.

And be it further enacted, That the minister, or, in case of absence or vacancy, the church-wardens, shall call a meeting of the incorporated body as often as it shall be deemed needful, and seven of the said body shall be a sufficient number to constitute a meeting for the despatch of business, and shall have power, except in cases of demising, alienation, or leasing, in which cases a concurrence of a majority of the whole shall be necessary to make such rules and orders for managing all the temporal affairs and

concerns of said church as they, or the major part of them so met, shall agree upon, and shall think most conducive to the interest and prosperity of that church, and shall have the sole disposition and ordering of all payments of the moneys belonging to the said church, and also the appointing a clerk, a treasurer, and collector, whenever they judge it necessary, and the said clerk, treasurer, and collector at their pleasure to remove, and to appoint others in their stead. All which orders and rules they shall cause to be fairly entered and preserved in books to be provided for that purpose.

And be it further enacted, That in whatever parish or parishes within this commonwealth, ministers and vestrymen are wanting to form a body corporate and politic, agreeable to the directions of this act, it shall be lawful for any two reputable inhabitants, members of the Episcopal Church, to call together at some convenient place, by notice duly given, the members of the said church residing within such parish or parishes, and there elect, by a majority of votes, twelve able and discreet men, members of the Protestant Episcopal Church, who shall be a vestry to all intents and purposes, and who, with their minister, or during a vacancy, without a minister, shall be a body corporate and politic by the same name, and shall enjoy all the rights, powers, privileges, and immunities, as by this act are given to the respective ministers and vestries of the Protestant Episcopal Church within this commonwealth.

And be it further enacted, That at all future elections of vestries, no person shall be allowed to vote who does not profess himself a member of the Protestant Episcopal Church, and actually contribute towards its support. There shall be elections of vestrymen every third year for ever; the first election to be held on Monday in next Easter-week, if fair, if not, the next fair day, and all succeeding elections on the same day, except as before excepted, in every third year; which elections shall be held and conducted in the following manner, viz: The members of the Protestant Episcopal Church shall assemble at their respective parish churches, or at some other convenient place in the parish, on Easter-Monday, except as before excepted, every third year, and then and there elect twelve able and discreet men, members of the same church, who shall, previous to their entering on the office of vestrymen, subscribe in vestry to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church. Two of the vestry so chosen shall, by a majority of the vestry assembled, be nominated church-wardens, who, or either of whom, and their successors, shall preside at all future elections, shall take care that the elections are conducted in a fair and orderly manner, and shall be judges of the qualifications of electors. And to the intent that vacancies in vestries may be filled up, *Be it enacted*, That whenever vacancies in vestries shall happen, either by death, resignation, or removal from the parish, the remaining vestrymen, or a quorum of them, shall choose such persons as they may judge proper to supply the office of vestrymen; who, on their subscribing in vestry as before directed, shall continue in office until the next general election of vestries, except they remove from the parish for which they were elected, or shall resign.

And be it further enacted, That the ministers and vestries of the respective parishes, or the person or persons authorized by them to manage the temporal concerns of the Protestant Episcopal Church in the respective parishes, shall, and they are hereby required, on the court-day of their respective counties next following the triennial elections, and so continually once in every three years, at the court aforesaid, to exhibit upon oath an account and inventory of all the estate, both real and personal, belonging to their respective churches or religious societies, together with the account of the annual revenue arising therefrom; and in case the vestry of any parish, or the person or persons intrusted with the care of the temporalities of the respective churches or religious societies of the Protestant Episcopal Church, shall fail to exhibit an account and inventory of the estate and annual revenue of the said churches respectively, for the space of twelve months after the expiration of the three years within which time they are hereby required to render such account and inventory, the vestry for the parish thus failing shall forfeit and pay the sum of one hundred pounds, to the use of the commonwealth, to be recovered by action of debt in any court of record; and in case the account and inventory shall not be returned at the time appointed after the next general election, the vestry thus failing shall cease to be a body corporate.

And be it further enacted, That in all cases where it shall appear by the account and inventory rendered as aforesaid, that the annual revenue of any church exceeds the said sum of eight hundred pounds, the court before whom such account is rendered is hereby required to report the same, together with the account and inventory by which such excess appears, to the executive, to be by them laid before the General Assembly at their next session. And to the intent that the Protestant Episcopal Church may be released from those restraints which are yet imposed on her by the laws of this commonwealth,

Be it enacted, That all former acts relating to the elections, qualifications, powers, and duties of vestrymen and church-wardens, all former acts for the support of the clergy, all former acts relating to the appointment or qualifications or duties of ministers, all acts enjoining the observance of any particular liturgy or form of worship, the use of any particular catechism or mode of faith, and the observance of fasts and festivals, and all former acts imposing penalties on clergymen for neglecting to keep registers, or neglecting to give notice of any observance, or publishing any law, and every other act or clauses of acts within the purview of this act, are hereby repealed; and all the vestries within this commonwealth are, on the day before the Monday of next Easter-week, declared to be dissolved; and the Protestant Episcopal Church

within this commonwealth is hereby authorized to regulate (in conventions of their church to be held so often as, and where they think proper, and to consist of a deputation of two persons from each parish, whereof the minister shall always be one, if there be a minister in the parish, and the other person or persons shall be appointed by the vestries) all the religious concerns of that church, its doctrines, discipline, and worship, and to institute such rules and regulations as they may judge necessary for the good government thereof, and the same to revoke and alter at their pleasure. Forty persons so appointed shall be a convention, and the first meeting may be at the call of any three ministers of the Protestant Episcopal Church. Provided, that no rules or regulations shall be instituted that shall be repugnant to the laws and constitution of this commonwealth, or by which a minister may be received into or turned out of a parish contrary to the consent of a majority of a vestry.

And be it further enacted, That the ministers and laymen met in general convention shall have full power and authority, on good cause to them shown, to remove from any parish any minister accused of unworthy behaviour, or neglecting the duties of his office.

And be it further enacted, That where it shall have happened that the present vestries have failed in any parish to lay their parish levy, and to make provision for their poor, or other legal demands against such vestry at the time prescribed by law, such vestries having so failed are hereby authorized to levy on their respective parishes all arrearages due from the said vestry, in the same manner as they might have done before the passing of this act, any thing in this act to the contrary notwithstanding.

Journal of a Convention of the Clergy and Laity of the Protestant Episcopal Church of Virginia, begun and holden in the City of Richmond, Wednesday, May 18, 1785.

A List of the MEMBERS of the Convention.

Counties.	Parishes.	Lay Deputies.	Clergymen.
Accomack,	Accomack,	Jabez Pittis.	
	St. George,	Levin Joynes and Tully Wise.	
Albemarle,	Fredericksville,	John Walker.	
Brunswick and Greensville,	St. Andrew,	Drury Stith.	Thomas Lundie.
	Meherrin,	Thomas Claiborne.	
Berkeley,	Norborne,	Morgan Morgan.	
Caroline,	Drysdale,	William Lyne.	——— Carter.
	St. Asaph,	John Page, jun.	Samuel Shield.
	St. Margaret,	Samuel Hawes.	Archibald Dick.
	St. Mary,	Robert Gilchrist.	
Charles City,	Westover,	John Tyler.	
Chesterfield,	Manchester,		Charles Clay.
	Dale,	Archibald Cary.	William Leigh.
Culpepper,	St. Mark,	James Pendleton.	James Stephenson.
	Bromfield,	Reuben Beall.	
Cumberland,	Lyttleton,	Benjamin Wilson.	Christopher Macrae.
Dinwiddie,	Bath,	Robert Walker.	Devereaux Jarratt.
Elizabeth City,	Elizabeth City,	Wilson Miles Cary and George Wray.	
Essex,	South Farnham,	Spencer Roane and Newman Brockenbrough.	
	St. Anne,	Robert Beverley.	
Fairfax,	Fairfax,	Bryan Fairfax.	David Griffith.
Fauquier,	Leeds,	Philip Mallory.	
Frederick,	Frederick,		Alexander Belmain.
Gloucester,	Abingdon,	John Page.	
	Petsworth,	Matthew Anderson.	
	Kingston,	Thomas Smith.	
Goochland,	St. James's Northam,	Thomas Underwood.	
Hanover,	St. Paul,	John Pendleton and Bartlett Anderson.	
	St. Martin,	John Winston.	Robert Barret.
Henrico,	Henrico,	Edmund Randolph.	John Buchanan.
James City,	James City,	William Lee.	James Madison.
King George,	Hanover,	Burditt Ashton.	
	St. Pauls,	Townsend Dade.	
King and Queen,	St. Stephen,	Anderson Scott and Henry Young.	
King William,	St. John,	Carter Braxton.	William Skyring.
	St. David,	Benjamin Temple.	

Counties.	Parishes.	Lay Deputies.	Clergymen.
Lancaster,	Christ Church,	James Ball.	
Louisa,	Trinity,	Garret Minor and Chas. Yancey.	
Lunenburg,	Cumberland,	Thomas Buford.	James Craig.
Middlesex,	Christ Church,		Samuel Klug.
Mecklenburg,	St. James,	Lewis Burwell.	
Nansemond,	Upper,	Willis Riddick and Richard Baker.	
	Suffolk,	Solomon Shepherd.	Arthur Emmerson.
New Kent,	Blisland,	Burwell Bassett.	Price Davies.
	St. Peter,	William Hartwell Macon.	James Semple.
Norfolk,	Elizabeth,	James Taylor and George Kelly.	
	Portsmouth,	John Hudson.	
Northumberland,	Wicomico,	Thomas Gaskins.	John Leland.
	St. Stephen,	Hudson Meuse.	Thomas Davis.
Northampton,	Hungars,		Samuel S. M'Croskey.
Orange,	St. Thomas,	Thomas Barbour.	
Pittsylvania,	Camden,	Abraham Shelton.	
Powhatan,	Southam,	Vincent Markham.	John H. Saunders.
P. George,	Martin's Brandon,	Nathaniel Harrison.	Benjamin Blagrove.
	Bristol,	Robert Bolling.	John Cameron.
P. Anne,	Lynhaven,		——— Simpson.
P. William,	Dettingen,	Jesse Ewell.	
Richmond,	Farnham,	William Peachey.	
Southampton,	St. Luke,		George Gurley.
Spotsylvania,	St. George,	Joseph Brock.	
	Berkeley,	Beverley Winslow and J. Dawson.	
Stafford,	Over Wharton,	Charles Carter.	Robert Buchan.
	Brunswick,	William Fitzhugh.	Thomas Thornton.
Surry,	Southwark,	Carter B. Harrison.	H. John Burgess.
Warwick,	Warwick,	Richard Cary.	William Bland.
Westmoreland,	Washington,		Francis Wilson.
Williamsburg,	Bruton,	John Blair.	John Bracken.
York,	York Hampton,	Nathaniel Nelson.	Robert Andrews.
	Charles,	Robert Shield.	Joseph Davenport.

A SUFFICIENT number of clergymen and lay deputies to form a Convention agreeable to the act of Assembly for incorporating the Protestant Episcopal Church having met,

The Rev. James Madison, D. D., was unanimously elected President of the Convention.

The Rev. Robert Andrews, A. M., was unanimously appointed Secretary of the Convention.

Ordered, That a committee be appointed to examine and report to the Convention the certificate of appointment of the sitting members. And a committee was appointed of Mr. Lee, Mr. Wilson M. Cary, Mr. Braxton, Mr. Page, of Gloucester, Rev. Mr. Griffith, and Rev. Mr. Shield.

Resolved, That this Convention will observe the standing rules of the House of Delegates.

Ordered, That two door-keepers be appointed.

The act of Assembly for incorporating the Protestant Episcopal Church, and a paper containing the proceedings of a Convention of Clergymen and Lay Deputies of the Protestant Episcopal Church, held at New-York, on the 6th and 7th of October, 1784, were read.

Ordered, That the said act and paper lie on the table.

Resolved, That this Convention will to-morrow resolve itself into a committee of the whole Convention to take into consideration the state of the Protestant Episcopal Church in this commonwealth.

Resolved, That the secretary be authorized to employ an assistant.

Resolved, That this Convention will attend divine service to-morrow morning, at 9 o'clock, at the church in this city: And that divine service shall afterward be performed every morning in the capitol when the president takes the chair.

The Convention adjourned till to-morrow morning, 10 o'clock.

THURSDAY, MAY 19, 1785.

The Convention having met according to adjournment,

Ordered, That the thanks of the Convention be given to the Rev. John Bracken for the excellent sermon preached by him this morning.

The Convention, according to the order of the day, resolved itself into a committee of the whole Convention to take into consideration the state of the Protestant Episcopal Church in this commonwealth.

Mr. Braxton in the chair.

Mr. Braxton, from the committee of the whole Convention to take into consideration the state of the Protestant Episcopal Church in this commonwealth, reported, That the committee had, according to order, taken the same into consideration, and come to the following resolution thereupon, which was read and agreed to as followeth:—

Resolved, That it is the opinion of this committee that an address be prepared to the members of the Protestant Episcopal Church of Virginia, representing the condition of that Church, and exhorting them to unite in its support.

Ordered, That a committee of eight members be appointed to prepare the address: And a committee was appointed of Mr. Page, of Gloucester, Mr. Randolph, Mr. Braxton, Mr. Walker, Rev. Mr. Griffith, Rev. Mr. Burgess, Rev. Mr. Bracken, and Rev. Mr. Andrews.

The Convention again resolved itself into a committee of the whole Convention on the state of the Church, and after some time spent therein, Mr. President resumed the chair, and Mr. Braxton reported that the committee had, according to order, taken the state of the Church under consideration, and had come to several resolutions thereupon, which were read and agreed to by the Convention, as followeth:—

Resolved, That it is the opinion of this committee that deputies be appointed to represent the Protestant Episcopal Church of Virginia, in the General Convention to be holden in the city of Philadelphia on the Tuesday before the feast of St. Michael next.

Resolved, That it is the opinion of this committee that the deputation to the General Convention consist of two clergymen and two laymen; any two of whom shall be considered as a representation.

Resolved, That it is the opinion of this committee that instructions be prepared for the conduct of the said deputies.

Resolved, That it is the opinion of this committee that the said instructions be so framed as to leave the Convention of this state at liberty to approve or disapprove of the proceedings of the General Convention.

Mr. Braxton informed the Convention that the committee of the whole Convention on the state of the Church had not gone through the business to them referred; and moved that the said committee have leave to sit again, whereon it was

Resolved, That the Convention will again, tomorrow, resolve itself into a committee of the whole Convention on the state of the Church.

Ordered, That the committee appointed to prepare the address to the members of the Protestant Episcopal Church in this commonwealth, also prepare the instructions for the conduct of the deputies to the General Convention; and that the Rev. Mr. M'Croskey and Mr. Lee be added to the committee.

Ordered, That a committee be appointed to prepare a plan for the support of the deputies to the General Convention: And a committee was appointed of Mr. Randolph, Rev. Mr. Griffith, Mr. Walker, and Rev. Mr. Davis.

Resolved, That the Convention will on Saturday next proceed by ballot to the choice of deputies to attend the General Convention.

Ordered, That a committee be appointed to prepare and report fit rules for the order, government, and discipline of the Protestant Episcopal Church in this commonwealth. And a committee was appointed of Mr. N. Harrison, Rev. T. Davis, Rev. Mr. Shield, Rev. Mr. Skyring, Rev. Mr. Davenport, Rev. Mr. Cameron, Rev. Mr. Griffith, Rev. Mr. M'Croskey, Rev. Mr. Burgess, Mr. Page, Mr. W. M. Cary, Mr. Taylor, Mr. Lee, Mr. Gilchrist, Mr. Nelson, and Mr. Peachey.

The Convention adjourned till to-morrow morning, 11 o'clock.

FRIDAY, MAY 20, 1785.

Mr. Page, from the committee appointed to prepare instructions for the deputies to the General Convention, presented a draught of such instructions, which were read, and ordered to be referred to a committee of the whole Convention to-morrow.

Mr. Randolph, from the committee appointed to prepare a plan for the support of the deputies to the General Convention, reported, That the committee had, according to order, had the same under consideration, and had come to some resolutions thereupon, which were read and agreed to, as followeth:—

Resolved, That it is the opinion of your committee that it be recommended to the several vestries of this commonwealth to procure by subscription, from the members of the Protestant Episcopal Church within their respective parishes, the sum of five pounds, for the purpose of defraying the expenses of the deputies of the said church to the General Convention, to be holden at Philadelphia on the Tuesday before the feast of St. Michael next, and to forward the same to the Rev. John Buchanan, of the city of Richmond, on or before the twentieth day of August next.

Resolved, That the said Rev. John Buchanan be requested to receive the moneys raised by the aforesaid subscription; and to pay the same in equal proportions to such of the said deputies as shall undertake the business, or to their order, as far as the sum of forty pounds each, and to retain the balance in his hands, subject to the order of the Convention.

Resolved, That the representatives of the several parishes in this Convention will exert themselves for the payment of the sum aforesaid.

Resolved, That his excellency the Governor, the members of the Council, and the judges of the Supreme Courts, be admitted to seats within the bar.

The Rev. Mr. Thomas Davis, from the committee appointed to prepare fit rules for the order, government, and discipline of the Protestant Episcopal Church in Virginia, informed the Convention that the said committee had, according to order, framed several rules for the attainment of those ends; which were read, and ordered to be referred to a committee of the whole Convention to-morrow.

Ordered, That the secretary procure a copy of the Canons of the Church of England for the use of the Convention.

Ordered, That the proceedings of the Convention of the Protestant Episcopal Church, holden at New-York on the 6th and 7th days of October, 1784, be referred to the committee appointed to draw up the instructions for the deputies to the General Convention; and that Mr. A. Cary and Rev. Mr. Leigh be added to the said committee.

Resolved, That the order of the day that the Convention resolve itself into a committee of the whole Convention on the state of the Prot-

estant Episcopal Church in this commonwealth be put off until to-morrow.

The Convention adjourned till to-morrow, 10 o'clock.

SATURDAY, MAY 21, 1785.

Mr. Lee, from the committee appointed to examine and report the certificates of appointment of the sitting members, reported, That the said committee had. according to order, examined the same, and had come to some resolutions thereupon, which were read.

Ordered, That the said resolutions lie on the table.

The Convention, according to the order of the day, resolved itself into a committee of the whole Convention on the draught of the instructions for the deputies to the General Convention; and after some time spent therein, Mr. President resumed the chair, and Mr. Braxton, from the said committee, reported, That the committee had gone through the business to them referred, and had made several amendments, which he was ready to report when the Convention should be pleased to receive them.

Resolved, That the Convention will on Monday next receive the said report.

The Convention, according to the order of the day, resolved itself into a committee of the whole Convention on the rules for the order, government, and discipline of the Protestant Episcopal Church in Virginia, and after some time spent therein, Mr. President resumed the chair, and Mr. Braxton reported, That the committee had, according to order, taken under consideration the business to them referred, and had made some progress therein, but not having had time to go through the same, he moved that the committee have leave to sit again.

Resolved, That the Convention will on Monday next again resolve itself into a committee of the whole Convention on the rules for the order, government, and discipline of the Protestant Episcopal Church in Virginia.

Resolved, That the several orders of the day be put off until Monday next.

The Convention adjourned till Monday next, 10 o'clock.

MONDAY, MAY 23, 1785.

Mr. Randolph, from the committee to which the proceedings of the Convention holden at New-York were referred, reported, That the committee had, according to order, had the same under consideration, and had come to some resolutions thereon, which were read and agreed to as followeth :—

Resolved, That this Convention are willing to unite in a general ecclesiastical constitution with the members of the Protestant Episcopal Church in the other states of America.

Resolved, That this Convention do accede to the following recommendations of the late Convention at New-York, as fundamental principles in the said ecclesiastical constitution :—

1. That there shall be a General Convention of the Protestant Episcopal Church in America.

2. That the Episcopal Church in each state send deputies to the said Convention, consisting of clergy and laity.

3. That associated congregations in two or more states may send deputies jointly.

4. That in every state where there shall be a bishop consecrated and settled, he shall be considered as a member of the said Convention, ex officio.

Resolved, That this Convention cannot bind themselves on the subject of the fourth article, until the same shall be revised at the next General Convention at Philadelphia, and reported to the next Convention.

Resolved, That this Convention cannot accede to the sixth article, recommended as a fundamental principle of the said ecclesiastical constitution.

Resolved, That this Convention will however accede to the mode of voting, recommended in the sixth article, with respect to the Convention to be holden at Philadelphia, reserving a right to approve or disapprove their proceedings.

The Convention, according to the order of the day, proceeded to consider the amendments made to the instructions for the conduct of the deputies appointed to attend the General Convention at Philadelphia, and, having made some other amendments, agreed to the instructions, as followeth :—

Gentlemen,—During your representation of the Protestant Episcopal Church in the General Convention, we recommend to your observance the following sentiments concerning doctrine and worship. We refer you, at the same time, for these and other objects of your mission, to our resolutions on the proceedings of the late Convention at New-York.

Uniformity in doctrine and worship will unquestionably contribute to the prosperity of the Protestant Episcopal Church. But we earnestly wish that this may be pursued with liberality and moderation. The obstacles which stand in the way of union among Christian societies are too often founded on matters of mere form. They are surmountable therefore by those who, breathing the spirit of Christianity, earnestly labour in this pious work.

From the Holy Scriptures themselves, rather than the comments of men, must we learn the terms of salvation. Creeds, therefore, ought to be simple : And we are not anxious to retain any other than that which is commonly called the Apostles' Creed.

Should a change in the liturgy be proposed, let it be made with caution : And in that case let the alterations be few, and the style of prayer continue as agreeable as may be to the essential characteristics of our persuasion.

We will not now decide what ceremonies ought to be retained. We wish, however, that those which exist may be estimated according to their utility ; and that such as may appear fit to be laid aside, may no longer be appendages of our church.

We need only add, that we shall expect a report of your proceedings to be made to those whom we shall vest with authority to call a Convention.

Done in Convention this 22d day of May, in the year of our Lord 1785.

On a motion made, Resolved, That it be recommended to the several vestries to ascertain, by the best means in their power, the number of the members of the Protestant Episcopal Church within their respective parishes, and report the same to the next Convention.

The Convention, according to the order of the day, proceeded by ballot to the appointment of deputies to attend the General Convention, to be holden in Philadelphia in September next; and Mr. Harrison, Mr. Randolph, Rev. Mr. Burgess, and Rev. Mr. Shield, were appointed a committee to examine the ballots, who, having withdrawn and examined the same, reported, That they had found the numbers for the several persons balloted for to be as followeth:—

For Rev. David Griffith, 71; John Page, Esq., 67; William Lee, Esq., 43; Rev. Samuel S. M'Croskey, 38; Rev. Robert Andrews, 35; Carter Braxton, Esq., 33; Rev. John Bracken, 2; Rev. John Burgess, 2; Bryan Fairfax, Esq., 1; Dr. James Taylor, 1.

And it appearing from the report that the majority of the whole Convention were in favour of Mr. Griffith, Mr. Page, Mr. Lee, and Mr M'Croskey,

Resolved, therefore, That the Rev. David Griffith, John Page, Esq., William Lee, Esq., and the Rev Samuel Smith M'Croskey, be appointed deputies to the General Convention of the Protestant Episcopal Church, to be holden at Philadelphia on the Tuesday before the feast of St. Michael next.

The Convention, according to the order of the day, resolved itself into a committee of the whole Convention on the rules for the order, government, and discipline of the Protestant Episcopal Church; and after some time spent therein, Mr. President resumed the chair, and Mr. Harrison reported, That the said committee had, according to order, had under their consideration the business to them referred, and had made some progress in the same, but that not having had time to go through it, he was directed to move that the said committee have leave to sit again.

Resolved, That the said committee sit again to-morrow.

A letter from his excellency the Governor, directed to the President of the Convention, and enclosing an extract of a letter from Count de Rosencrone, respecting the means of procuring ordination of American clergymen in Denmark, was, together with the said extract, read and ordered to be referred to a committee: And a committee was appointed of Mr. Braxton, Mr. Page, Rev. Mr. Davis, and Rev. Mr. Shield.

Resolved, That the order of the day for the Convention to resolve itself into a committee of the whole Convention on the state of the church be put off until to-morrow.

The Convention adjourned till to-morrow morning, 9 o'clock.

TUESDAY, MAY 24, 1785.

Mr Page, from the committee appointed to prepare an address to the members of the Protestant Episcopal Church, reported, That the said committee had prepared such an address; which was read and agreed to, as followeth:—

The Address of the Convention to the Members of the Protestant Episcopal Church in Virginia.

For more than eight years our church hath languished under neglect. We will not, however, believe that her friends have revolted, and therefore trust that a knowledge of her present condition will rekindle their former affections.

Religion does not invite by inducements from eternal interest alone; society feels her benignity in remedying the defects of laws. Secret injuries to social rights escape the censures of government. From the constitution of human affairs, human wisdom cannot be certain, that an antidote applied to one evil will not produce another; and many are the duties of imperfect obligation, which no legislative provision can enforce. Nor can society at all times furnish incitements to virtuous conduct by rewards; and even if this were practicable, the most enlightened tribunal on earth could not be assured of the purity of the motive which gave birth to the action rewarded. Religion, on the contrary, fixes the eye of conscience on deeds however remote from public view; arrests the hand of vice by holding forth the responsibility of man to his Creator; rescues benevolence from the vortex of self-love; administers self-complacency, that highest prize of merit; and withholds it in spite of partiality when it is not due.

From the earliest day, and in every clime, has the efficacy of religion been acknowledged. Under various forms have her benefits been solicited, and we have enlisted ourselves under the banners of the Protestant Episcopal Church. Let us not then desert this object of our choice, but, conscious of her scriptural authority, devote ourselves to her relief.

Of what is the church now possessed! Nothing but the glebes and your affections. Since the year 1776, she hath been even without regular government, and her ministers have received but little compensation for their services. Their numbers are diminished by death and other causes, and we have as yet no resource within ourselves for a succession of ministers. Churches stand in need of repair, and there is no fund equal to the smallest want.

By the favour of Providence, indeed, the Protestant Episcopal Church is incorporated by law, and under this sanction are we now assembled. We have accepted the invitation of a Convention, lately holden at New-York, to send deputies to another to be holden at Philadelphia in the fall. We shall not enter into a revision of doctrine and worship, until their return and report of the sentiments of those of our communion with whom they may be associated. We have, however, organized the government of the church.

But whither must our labours tend without your assistance! To contempt they cannot; for we have the consciousness of aiming at our

common welfare alone. To almost every thing under the sun belongs a crisis, which, if embraced, stamps our endeavours with success—if lost, with ruin. In this situation does our church now stand: and why do you hesitate? Are the doctrines of our church less excellent than at any former period? Have you embraced the persuasion of that church, to abandon it in the hour of difficulty? Common justice requires that those who profess themselves to be members of a society, should unite in cherishing it; and let us not be the only example of a religious association withering from the want of support from its own members.

But do not believe that by thus exhorting you to zeal for our church, we mean to provoke an aversion to other Christian societies. It is vain to expect unanimity among mankind; and who can with confidence declare himself infallible? We rather conceive that Christians of every denomination, who are sincere in their opinion, are not less our brethren for maintaining different tenets. It is our duty to be ready to unite upon principles consistent with the gospel, and bring the Christian Church to unity, as nearly as conscience will permit.

We therefore entreat you in the most solemn manner, we conjure you by all the ties of religion, to co-operate fervently in the cause of our church. Should these our earnest efforts be abortive, we shall always with truth call the Searcher of hearts to witness, that the downfall of the Protestant Episcopal Church is not to be named among our offences, and to this admonition shall we ever appeal.

Ordered, That copies of the address be immediately printed.

Resolved, That it be recommended to the several vestries to take the most effectual measures for procuring by voluntary subscriptions a competent support for the incumbents of their respective parishes; and to report the result of their endeavours to the next Convention.

The proceedings of a vestry holden for North Farnham parish, April 9, 1785, were laid before the Convention.

Ordered, That they lie on the table.

The Rev. T. Davis, from the committee to whom were referred the letter from his excellency the Governor, and the extract of a letter from the Count de Rosencrone, reported, That the said committee had, according to order, had under consideration the papers to them referred, and had come to some resolutions thereon, which were read and agreed to, as followeth:—

Resolved, That the thanks of this Convention are due to his excellency the Governor for this mark of his attention to their interests, and that the President of the Convention be requested to write a letter expressive of their thanks, and to assure him that they have a proper sense of the indulgence granted by his Danish majesty to the Episcopalians of these United States.

Resolved, That the deputies be instructed to communicate to the General Convention at Philadelphia the contents of the Count de Rosencrone's letter.

The Convention, according to the order of the day, resolved itself into a committee of the whole Convention on the rules for the order, government, and discipline of the Protestant Episcopal Church, and after some time spent therein, Mr. President resumed the chair, and Mr. Harrison reported, That the said committee had, according to order, had the said rules under consideration, and made several amendments therein, which were read and agreed to; and the rules, as amended, were ordered to be fairly transcribed and read to-morrow.

Resolved, That the committee of the whole Convention on the state of the church be discharged from sitting again.

On a motion made,

Resolved, That it is the opinion of this Convention that the Canons of the Church of England have no obligation on the Protestant Episcopal Church within this commonwealth.

Resolved, That until the farther order of the Convention, the liturgy of the Church of England be used in the several churches throughout this commonwealth, with such alterations as the American Revolution has rendered necessary.

The Convention adjourned till to-morrow morning, 10 o'clock.

Wednesday, May 25, 1785.

The rules for the order, government, and discipline of the Protestant Episcopal Church, having been fairly transcribed, were read, and the blanks filled up: And then it was resolved unanimously that the said rules do pass, as followeth:—

Rules for the Order, Government, and Discipline of the Protestant Episcopal Church in Virginia.

1. Conventions shall be holden annually on the fourth Wednesday in May, in the city of Richmond: Provided nevertheless, That if a sufficient number of members to form a Convention shall not attend on the said day, any fourteen then assembled shall have power to adjourn.

2. A person shall preside in Convention with the title of president, who shall always be a bishop, when there is one properly consecrated and settled in this church, till which time a president shall be appointed by the Convention out of their own body. If more than one bishop is found necessary in this church, they shall preside alternately.

3. A secretary shall be appointed by the Convention, and dismissed by them at their pleasure, who shall take an oath of office, keep a record of their resolves and proceedings, and have the records in his custody so long as he shall continue in office.

4. Standing rules shall be established for the preservation of decorum, and the orderly management of business.

5. All questions, whether they relate to the order, government, discipline, doctrine, or worship of this church, or to any other matter which is properly before the Convention, shall be determined by a majority of votes.

6. At all future Conventions, each member (whether minister or layman) shall, previous to his admission, produce a testimonial of his being regularly appointed, which testimonial shall be signed by one or both of the church-wardens or by the clerk of the respective vestries.

7. All the ordinances and other proceedings of the Convention shall be attested by the secretary.

8. The clergy of several neighbouring parishes, not less than three nor more than ten, shall assemble in presbytery annually on the second Wednesday in April, at some convenient place in the district, to be appointed by a majority of the ministers in the same district: One in each district shall be appointed by the Convention to preside in their meetings with the title of visiter, who shall annually visit each parish in his district—shall attend to and inspect the morals and conduct of the clergy—shall see that the canons and rules of the church are observed, and that no abuses are practised—shall admonish and reprove privately those clergymen who are negligent, or act in an unbecoming manner, and shall report yearly to the bishop, if there be one, or, if there be no bishop, to the next Convention, the state of each parish in his district, noting down the offenders and their offences.

9. The clergy who shall minister in this church shall be the three orders of bishops, priests, and deacons.

10. Every person hereafter to officiate in this church as a bishop, shall be nominated by the Convention; and having received episcopal consecration before he enters on his office, shall take the oath of allegiance to this commonwealth, and subscribe to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church of Virginia: And no person shall be received into the church as a bishop until he shall have completed the 30th year of his age.

11. As we conceive the office of a bishop, according to the true Apostolic institution, differs in nothing from that of other ministers of God's Word, except in the power of ordination and confirmation, and the rights of superintending the conduct of the clergy, and of precedency in ecclesiastical assemblies, that office shall accordingly be so exercised in this church: And every bishop, after his promotion to the episcopal order, shall continue to hold a parish and to do the duty of a parish minister, except when he is necessarily employed in the discharge of his episcopal office.

12. No bishop shall inflict any censure upon, or exercise any power over the clergy under his inspection, other than he is allowed to do by the laws and institutions of this church made in Convention.

13. No priest or minister shall hereafter be received into any parish within this commonwealth unless he first produce to the vestry sufficient testimonials of his having been regularly ordained a priest by some Protestant bishop—take the oath of allegiance to this commonwealth, and subscribe to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church. Provided, That any person who hath been ordained by a bishop of the Church of Rome may also be received as a minister, who shall produce satisfactory testimonials respecting his ordination, morals, and conduct—renouncing the errors of that church—take the oath, and subscribe as aforesaid.

14. No minister shall hereafter be received into a parish who does not first produce to the vestry satisfactory testimonials of his morals, conduct, and conversation, from the person or persons appointed by the Convention to inquire into such matters and grant such testimonials.

15. The right of presentation or appointing ministers to serve in the parishes shall continue in the vestries, and each vestry shall choose its own minister.

16. Every person to be ordained priest or deacon, by any bishop of this church, shall first produce testimonials of his good morals and orderly conduct from the clergy, assembled in the district where he for some time last resided, and from the vestry of the parish where he last lived: Provided there be in the district a sufficient number of clergymen to form a presbytery, otherwise a testimonial from the minister and vestry of his parish, or from the vestry alone, if the parish is vacant, shall be deemed sufficient: Provided also, the candidate is not an inhabitant of some other state, and intended to minister in some parish or congregation in a neighbouring state: Of the sufficiency of these testimonials, as well as of the literary and other qualifications of the candidates, the bishop shall be the judge, and shall approve or reject at his discretion.

17. No person shall be admitted to priest's orders until he shall have completed the twenty-fourth year of his age, and is assured of the willingness of some parish or congregation to receive him as their minister, to be certified from under the hands of the church-wardens, and attested by the clerk of the vestry.

18. Every person approved of by the bishop, whether for priest's or deacon's orders, shall be ordained according to the form prescribed in the Book of Common Prayer, &c., directed to be used in this church. But no person shall be ordained priest until he has served six months in the office of deacon.

19. No person shall be ordained a deacon until he shall have completed the twenty-first year of his age.

20. No person having deacon's orders only shall be allowed to hold a parish. But a deacon may, during a vacancy, officiate in a parish, if chosen by the vestry to do so. He shall preach the gospel and baptize. He may assist in administering the sacrament of the Lord's supper, but not consecrate the elements. He may solemnize marriages, and shall attend to the situation and circumstances of the poor where it may be necessary.

21. A person may be ordained a deacon though he shall have no assurance of being called to minister in a parish or congregation, provided his testimonials and qualifications are satisfactory to the bishop.

22. A deacon may minister as a probationer

or missionary under the direction of the Convention or the bishop.

23. It being directed by the incorporating act that church-wardens shall be appointed, it shall be their duty to superintend the building and repairing of churches and other buildings belonging to the parish—to see that they are done agreeably to the directions of the vestry and according to contract—to restrain and check disorderly behaviour during time of worship—to prosecute, under the direction of the vestry, persons offending in such instances—to furnish books, ornaments, surplices, elements for the sacrament, and every other thing judged necessary by the vestry, out of the church revenues, and to have, together with the minister, the care of and superintendence over the churches and burying-grounds. Church-wardens are to be considered as the acting part of the vestry, who are to see their orders and resolutions carried into execution: and they are to report the state of the parish to the bishop and visiter at their visitations.

24. The parish clerk shall be appointed by the minister and vestry, and displaced by them whenever his services are not satisfactory to the people: whenever he shall neglect his duty, or otherwise misbehave himself.

25. Sextons shall be appointed by the vestries, and dismissed by them when they think proper. It shall be their duty to keep the keys of the church, subordinate to the minister or church-wardens, to keep the church in decent order, and to have the charge of the books, ornaments, and other necessaries.

26. Bishops shall be amenable to the Convention, who shall be a court to try them, from which there shall be no appeal. On all such occasions a president shall be chosen by the Convention to sit as judge, and they shall also appoint a clerk to the court.

27. All accusations against a bishop, as such, shall come from the vestries; but no accusation against a bishop shall be received unless three vestries join in the complaint. All complaints against a bishop shall be lodged with such persons as may be appointed to call a Convention, and a copy of the charge or charges to be brought against him shall be communicated to him in writing at least two months before the trial. Counsel may be employed on both sides; and none but legal evidence shall be admitted.

28. Disorderly, scandalous, and immoral conduct, neglect of duty, a disregard to the rules and canons of the church, or taking a bribe to grant either ordination or a recommendation for a vacant parish, shall be considered as offences in a bishop, for which he may be brought to trial, and, on his being convicted of any of these, he shall be reproved, suspended, or dismissed, at the discretion of the court.

29. Courts shall be instituted to examine into complaints exhibited against ministers or deacons, to consist of six members, viz., three clergymen and three vestrymen, from the nearest and most convenient parishes, one from each. The appointment of the said vestrymen shall be determined by lot. The oldest clergyman in orders shall preside as judge. On conviction of the minister, the court shall report the facts and state the evidence to the Convention, who shall proceed without delay to pronounce such sentence as a majority of them shall think the offence deserves; which shall be either reproof, suspension, or dismission.

30. No vestryman shall sit on the examination of a minister belonging to the parish wherein such vestryman resides. The examination shall be held in the parish where the accused minister officiates, and at a place to be appointed by the vestry. The judges shall appoint a clerk occasionally for such examinations.

31. Complaints against a minister shall be received from the vestry of the parish where the minister officiates, and from no other person or persons whatever. They shall be signed by a majority of a vestry, without which no complaint shall be received. They shall be directed to the bishop, or to the persons who may be vested by the Convention with authority to receive such complaints, and to direct courts of examination. In every complaint the offence or offences shall be stated, and the minister shall be furnished with a copy of the charges brought against him, and with notice of his intended examination, at least one month before the examination. Vivâ voce evidence only shall be admitted, and that on oath; and counsel may be employed on both sides.

32. Disorderly, scandalous, and immoral conduct; neglect of duty; a disregard to the rules and canons of the church; or taking a bribe to recommend either for ordination or a parish, are to be considered as among the offences for which a minister may be brought to trial.

33. The bishop, or persons vested with authority for this purpose, shall, on receiving a complaint against any minister, immediately institute a court, as before described, to examine into the complaint, and shall take care that the ministers and vestrymen who are to compose the court shall be informed in time. The bishop or persons so vested with authority shall cite the accused person before the appointed court, which shall (unless the accused person is prevented from attending by sickness) proceed to examine the testimony against the offender, and take the depositions of the witnesses. They shall then report the case, with the testimony, to the Convention at their next meeting, who shall, if they think proper, proceed to pass sentence against the accused person at their discretion: Provided, That no sentence shall be other than reproof, suspension, or dismission.

34. Deacons behaving in a scandalous, disorderly, or immoral manner, or who neglect the duty they have undertaken, shall, on full and satisfactory proof, be suspended, or silenced by the bishop, until the sense of the Convention shall be known. And the salary accruing during the suspension of a minister or deacon, who is afterward found guilty, shall go to the vestry for the use of the church.

35. Bishops shall visit the different parishes under their inspection once in three years at

least, of which visitation the clergy or churchwardens shall have timely notice. In their visitations they shall confirm such as choose to receive confirmation. They shall inspect the state of the parishes, and the conduct of the clergy, who shall give them what information they can respecting such ecclesiastical matters as they may choose to be informed of. They shall receive complaints against ministers and deacons, and inquire into the ground of them, and at their discretion shall admonish or suspend the person accused: And, if they think the offence deserving a severer sentence, shall cause the accused person to be brought to trial.

36. Bishops shall hold ordinations at such times and places as they may judge necessary and convenient.

37. Bishops, after every visitation, shall report the state of the church in the different parishes to the Convention.

38. No minister or bishop shall be allowed to hold more than one parish at the same time. Nevertheless a minister may, if called thereto by the vestry, preach in a neighbouring parish or parishes during a vacancy in such parish or parishes, and may receive a compensation for his services: Provided he has the consent of his own vestry, and shall not neglect the duties of his parish.

39. Every minister shall reside within his parish, unless a majority of his vestry shall agree to dispense with his residence; and shall at no time leave it for more than one month without the consent of the said vestry.

40. Ministers shall, at their churches or other convenient places, instruct children, and such ignorant persons as may require it, in their catechism, and the principles of the Christian religion as maintained by this church. Provided this duty may be dispensed with during the inclement winter months. They shall also explain the nature of confirmation, and instruct and prepare their parishioners for it.

41. Ministers and deacons shall wear a surplice during the time of prayer at public worship, in places where they are provided; shall wear gowns when they preach, where they conveniently can; and shall at all times wear apparel suited to the gravity of their profession; —such as may distinguish them from laymen.

42. Ministers and deacons may encourage people to assemble together in small societies at convenient times for their edification, and may visit, superintend, and instruct such societies at their meetings. Provided they shall not do it to the encouragement of idleness, or to the injury of private families.

43. Ministers officiating in this church, whether bishops, priests, or deacons, shall preach once at least on every Lord's day, and at other stated seasons, unless prevented by some sufficient cause. They may, at their discretion, preach also at other times when opportunities shall offer of edifying the church. Bishops and priests shall administer the sacrament at least four times in the year at each church or place of worship in their respective parishes; and shall visit the sick when called on for that purpose.

Resolved, That a standing committee be appointed, whose business it shall be to correspond with any society or societies of the Protestant Episcopal Church in the United States, on any matters relating thereto; to call a meeting of the Convention whensoever it shall seem necessary; to receive complaints against the clergy, and to direct courts of examination, pursuant to the rules for the government of the church; to make such representations on behalf of the church as may from time to time be expedient; to give advice on difficulties propounded to them concerning the church during the recess of the Convention, and to report their proceedings to every succeeding Convention, to be confirmed or rescinded.

Resolved, That the said committee consist of four members; that they continue in office until the next Convention; and that vacancies by death, resignation, or removal from the country, be supplied by the votes of the remaining members: And a standing committee was appointed of the Rev. Robert Andrews, the Rev. John Bracken, Hon. John Blair, and John Page, Esquire.

Resolved, That the standing committee frame rules for the orderly management of business in future Conventions, and report them to the next Convention.

Resolved, That the standing committee be instructed to consider of the proper means of obtaining consecration for a bishop to officiate in this church; of sending the person who may be hereafter appointed to be consecrated; and of supporting him during his continuance in office; and to make their report to the next Convention.

Resolved, That it be recommended to the several vestries always to keep in office a deputation to the Convention of this church.

Resolved, That a committee be appointed to revise and publish the journals of the Conventions: And a committee was appointed of Mr. Blair, Mr. Randolph, Mr. Fairfax, Rev. Mr. Griffith, Rev. Mr. Andrews, and Rev. Mr. Buchanan.

Resolved, That the committee appointed to revise and publish the journals apply the money now contributed to the payment of the doorkeepers, publishing the proceedings, and defraying other necessary expenses of this Convention.

The Convention adjourned.

Signed by order of the Convention,

JAMES MADISON, President.

Attest, ROBERT ANDREWS, Secretary.

Journal of a Convention of the Protestant Episcopal Church in Virginia, begun and held at the Public Buildings in the City of Richmond, on Wednesday, the 24th of May, 1786.

A List of the MEMBERS of the Convention.

Counties.	Parishes.	Clergymen.	Lay Deputies.
Accomack,	St. George, Accomack,	Theophilus Nugent.	A. Armstead.
Albemarle,	Fredericksville,		John Walker.
Amherst,	Lexington,		Hugh Rose. Roderic M'Culloch.
Brunswick,	St. Andrews,		John Jones.
Chesterfield,	Manchester,	Charles Clay.	William Fleming.
Cumberland,	Littleton,		Mayo Carrington.
Caroline,	St. Asaph, St. Margarets, St. Mary,	James Taylor. Archibald Dick.	John Page. Robert Gilchrist.
Chesterfield,	Dale,		Archibald Cary.
Culpepper,	St. Mark,		Robert Slaughter.
Charles City,	Westover,	John Dunbar.	
Dinwiddie,	Bath,		William Withers.
Elizabeth City,	Bath,	William Bland.	Wilson Miles Cary.
Essex,	South Farnham,		John Edmondson.
Fairfax,	Fairfax,	David Griffith.	
Gloucester,	Abindon, Petsworth,		John Page. Matt. Anderson.
Goochland,	St. James Northam,		Thomas M Randolph. Thomas Underwood.
Hanover,	St. Paul,		John Pendleton. Park Goodall.
Henrico,	Henrico,	John Buchanan.	Nathaniel Wilkinson.
Isle of White,			John S. Wells.
King William,	St. Johns,	Henry Skyring.	Carter Braxton.
	St. David,		Benjamin Temple. William Spiller.
King and Queen,	St. Stephens,		Anderson Scot. Thomas Hill.
Lunenburg,	Cumberland,	es Craig.	Thomas Buford.
Louisa,	Trinity,		Charles Yancy.
Lancaster,	Christ Church,		Cyrus Griffin.
Middlesex,	Christ Church,	Samuel Klug.	Ralph Wormeley.
Mecklenburg,	St. James,		Samuel Goode. William Hepburn.
Nansemond,	Suffolk,		William Eley.
Norfolk,	Portsmouth,		William Westcote.
Northumberland,	Wicomico,	John Leland.	Thomas Gaskins.
Orange,	St. Thomas,		William Moore. Thomas Barber.
Prince William,	Dettingen,		Jesse Ewell.
Prince George,	Bristol, Martin's Brandon,	John Cameron. Benjamin Blagrove.	Robert Bolling.
Richmond,	Farnham,		William Peachey.
Spotsylvania,	Berkeley,		John Dawson. Beverley Winslow.
Stafford,	Brunswick,		William Fitzhugh.
Southampton,	St. Luke,		Benjamin Blunt.
Williamsburg,	Bruton,	John Bracken.	John Blair.
York,	York Hampton,	Samuel Shield.	Hugh Nelson.

THE Convention met according to appointment; but there not being a sufficient number of members to proceed on business, they adjourned till to-morrow, 10 o'clock.

THURSDAY, MAY 25, 1786.

The Convention having met according to adjournment,

The Reverend John Bracken was unanimously appointed Secretary to the Convention.

The Reverend James Madison, D. D., was unanimously elected President.

Ordered, That a committee be appointed to examine and report to the Convention the certificates of appointment of the sitting members; and a committee was appointed of the Rev. Mr. Shield, Mr. Page, of Gloucester, Rev. Mr. Griffith, and Mr. Wilson M. Cary.

Mr. Blair, from the standing committee, laid before the Convention the report of the depu-

ties to the late General Convention held at Philadelphia, with the journal of the same, and also a letter from the archbishops and sundry bishops of the Church of England to the clerical and lay deputies of the Protestant Episcopal Church in sundry of the United States of America, which were read, and ordered to lie on the table.

On a motion made, Resolved, That the report of the late delegates of this church in General Convention made to the standing committee, and by them laid before this Convention, be referred to a select committee; and that they be directed to collect into one view the several alterations made in the Book of Common Prayer, and report the same to this Convention: And a committee was appointed of the Reverend Mr. Griffith, Mr. Page, of Gloucester, Reverend Mr. Shield, Mr. Braxton, Rev. Mr. Buchanan, Mr. Walker, Hon. Mr. Fleming, and Rev. Mr. Clay.

The treasurer laid before the Convention an account of all moneys received and disbursed by him.

Ordered, That it lie on the table.

On a motion made, Resolved, That the General Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America, recommended by the General Convention held at Philadelphia, be now referred to a committee of the whole Convention.

The Convention, according to order, resolved itself into a committee of the whole Convention, to take into consideration the General Ecclesiastical Constitution of the Protestant Episcopal Church in America; and, after some time spent therein, Mr. President resumed the chair, and Mr. Braxton reported, that the committee had, according to order, taken the same into consideration, and come to the following resolution, which was read, and agreed to.

Resolved, That the General Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America, as proposed by the late General Convention held at Philadelphia, be approved and ratified, except as to the 4th, 9th, and 10th articles, which are reserved for farther consideration.

Ordered, That his excellency the Governor, the members of the Council, and the Judges of the Supreme Courts, be admitted to seats within the bar.

On a motion, Resolved, That a petition be presented to the next General Assembly, praying that the act incorporating the Protestant Episcopal Church may not be repealed; and that it be recommended to the several parishes to present petitions of a similar nature.

Ordered, That a committee be appointed to prepare the petition. And a committee was appointed of the Honourable John Blair, Reverend Mr. Griffith, Hon. A. Cary, Reverend Mr. Shield, Mr. Page, of Gloucester, Mr. Braxton, Rev. Mr. Skyring, and Rev. Mr. Buchanan.

On a motion, Resolved, That it be referred to the select committee to collect the matters unfinished by the last Convention, which were referred to this Convention, and make report thereof.

A report from the standing committee was presented by the Honourable John Blair, and read, as followeth:—

The committee, to whom it was referred to frame rules for the orderly management of business in future Conventions, and report them to this Convention, have had that subject under consideration, and after the maturest reflection, are of opinion, that they can devise no set of rules fitter to be adopted than those which regulate the proceedings of the House of Delegates:—That with respect to another part of their instructions, which was to consider of the proper means of obtaining consecration for a bishop to officiate in their church, they thought it unnecessary for them to take any step of that sort, after it came to their knowledge that the late General Convention held at Philadelphia had taken up that business in behalf of this church in the several United States of America; but with respect to the means of supporting a bishop during his continuance in office, they are of opinion, it can only be done by a regular subscription throughout the several parishes.

Adjourned till to-morrow, 10 o'clock.

Friday, May 26, 1786.

The Convention having met according to adjournment,

Ordered, That the thanks of the Convention be given to the Reverend Mr. Madison for his sermon preached this morning, and that he be desired to print the same.

The Reverend Mr. Griffith, from the select committee appointed to take under consideration the report of the late delegates of this church in General Convention, made to the standing committee, and by them laid before this Convention, and to collect into one view the several alterations made in the Book of Common Prayer, reported, That they had, according to order, gone through the business to them referred, and that he was ready to make report when the Convention should be pleased to receive it.

Resolved, That the report be now received, and referred to a committee of the whole Convention.

The Convention, according to order, resolved itself into a committee of the whole Convention, to take under consideration the aforesaid report; and, after some time spent therein, Mr. President resumed the chair, and Mr. Braxton reported, That the said committee had, according to order, taken under consideration the business to them referred, and had made some progress in the same; but that not having had time to go through it, he was directed to move that the said committee have leave to sit again.

Ordered, That the said committee sit again to-morrow.

Honourable Mr. Blair, from the committee appointed to prepare a petition to the next General Assembly, presented a draught of such petition, which was read, and ordered to be referred to a committee of the whole Convention to-morrow.

The Convention adjourned till to-morrow, 10 o'clock.

SATURDAY, MAY 27, 1786.

Reverend Mr. Shield, from the committee appointed to examine the certificates of appointment of the sitting members, reported, That the said committee had, according to order, examined the same, and had come to a resolution thereupon, which was read, and ordered to lie on the table.

On a motion, Ordered, That the secretary at the table add to the list of sitting members reported by the aforesaid committee, the names of such other members as shall produce satisfactory proofs of their appointment.

Reverend Mr. Griffith, from the select committee to whom it was referred to collect the matters unfinished by the last Convention, reported, That the said committee had, according to order, gone through the business to them referred, and come to some resolutions thereon, which were read, and agreed to, as followeth:

Resolved, That the different parishes which have not made a return of the provision made for their clergymen, be now addressed to make such returns to the standing committee appointed by this Convention: And that it be also recommended to those parishes which have not paid in their five pounds, required by the last Convention, now to make payment.

Resolved, That a committee be appointed to lay off this state into districts, and to nominato a visiter in each, agreeably to the eighth canon of this church; and a committee was appointed of the Hon. A. Cary, Honourable Mr. Fleming, Mr. Mayo Carrington, Mr. John S. Wells, Rev. Mr. Clay, Rev. Mr. Craig, Mr. John Walker, Rev. Mr. Shield, Mr. Barber, Rev. Mr. Skyring, Mr. Armstead, Rev. Mr. Nugent, Rev. Mr. Griffith, Rev. Mr. Leland, Mr. Peachey, Rev. Mr. Klug, and Mr. Jones.

Resolved, That a standing committee ought to be appointed to correspond with the English bishops, and to carry into effect the directions of this Convention, and that their powers be defined. And a committee was appointed of the Rev. Mr. Madison, Hon. Mr. Blair, Mr. Page, of Gloucester, Rev. Mr. Shield, Rev. Mr. Bracken, and Mr. H. Nelson.

Resolved, That delegates be appointed to the General Convention to be held at Philadelphia in June next, and that their powers be defined by instructions.

Resolved, That a committee be appointed to adjust the treasurer's accounts, and the accounts of the late delegates to the General Convention, and make report thereof: And a committee was appointed of the Honourable Mr. Braxton, Rev. Mr. Skyring, Mr. Griffin, and Rev. Mr. Shield.

Resolved, That the journals of this Convention be printed, and paid for by the treasurer, and that copies be transmitted to such parishes as were represented in the last and in the present Convention; and that one or two copies of the journal of the late General Convention now on hand be also sent to the different parishes.

Resolved, That the treasurer be requested to send such recommendations to the different parishes as are directed by this Convention, and to desire that returns may be made to him in pursuance thereof.

On a motion, Resolved, That a committee be appointed to consider what powers ought to be committed to the standing committee, and also to draw up instructions to the delegates who shall be appointed to the next General Convention. And a committee was appointed of Mr. Wormeley, Mr. Braxton, Mr. Page, of Caroline, Mr. Walker, Mr. W. M Cary, Reverend Mr. Skyring, Reverend Mr. Buchanan, Reverend Mr. Leland, Reverend Mr. Craig, and Reverend Mr. Clay.

On a motion, Resolved, That two committees be appointed with powers to grant testimonials to candidates for parishes; that they be confined within certain districts; and that the said districts be laid off by the committee appointed to define the powers of the standing committee.

The Convention, according to the order of the day, resolved itself into a committee of the whole Convention, to take under consideration the report of the select committee on the several alterations in the Book of Common Prayer, as recommended by the late General Convention; and after some time spent therein, Mr. President resumed the chair, and Mr. Braxton reported, That the said committee had, according to order, taken under consideration the business to them referred, and had made some progress in the same; but that not having had time to go through it, he was directed to move that the said committee have leave to sit again.

Ordered, That the Convention will, on Monday next, resolve itself into a committee of the whole Convention, to take under consideration the aforesaid report.

On a motion, Resolved, That the report of the select committee, so far as relates to the articles of religion, be referred to the consideration of a private committee, and that the committee of the whole Convention be discharged from the farther consideration of the same. And a committee was appointed of Mr. Page, of Gloucester, Hon. Mr. Blair, Rev. Mr. Shield, Rev. Mr. Griffith, Rev. Mr. Bracken, Mr. W. M. Cary, Rev. Mr. Clay, Mr. Wormeley, Rev. Mr. Skyring, Mr. Griffin, Mr. Walker, Rev. Mr. Buchanan, Rev. Mr. Craig, Rev. Mr. Taylor, Mr. Rose, Rev. Mr. Cameron, Rev. Mr. Bland, Hon. Mr. Fleming, Mr. Edmondson, Rev. Mr. Dick, Mr. Gilchrist, and Rev. Mr. Leland.

The Convention, according to the order of the day, resolved itself into a committee of the whole, to take under consideration the draught of a petition to the next General Assembly; and after some time spent therein, Mr. President resumed the chair, and the Hon. Mr. Blair reported, That the said committee had, according to order, considered the same, and made some amendments therein, which were read, and agreed to.

Ordered, That the secretary be authorized to employ an assistant.

The Convention adjourned till Monday next, 10 o'clock.

MONDAY, MAY 29, 1786.

The Convention having met according to adjournment,

Mr. Page, from the committee appointed to consider the report of the select committee, so far as relates to the articles of religion, reported, That they had gone through the business to them referred, and come to several resolutions thereon, which were read, and ordered to be referred to a committee of the whole Convention.

The Convention having, according to order, resolved itself into a committee of the whole Convention on the report above referred—after some time spent therein, Mr. President resumed the chair, and the Hon. Mr. Blair reported, That the said committee had, according to order, gone through the business to them referred, and made some amendments therein, which were read, and, when farther amended, agreed to, as followeth :—

Resolved, That the first article of religion be agreed to.

In the second article, lines 13th and 14th, strike out the words *was never any*, and insert, *there is no*.

Resolved, That such part of the second article as relates to the books commonly called Apocryphal, ought to be expunged.

Resolved, That the third article be agreed to.

In the fourth article, after the word *creed*, insert, *as contained in the Book of Common Prayer recommended by the late General Convention.*

Resolved, That the fifth and sixth articles be agreed to.

In the 7th article, strike out the words *justified by faith only*, in the seventh line, and insert, *thus justified by faith.*

Resolved, That the 8th, 9th, and 10th articles be agreed to.

Resolved, That the eleventh article on predestination be omitted.

Resolved, That the 12th, 13th, and 14th articles be agreed to.

In the 15th article, strike out the first clause as unnecessary.

In the 16th article, strike out the words, *as by an instrument*, in the seventh line.

In the 17th article, strike out all that relates to transubstantiation.

Resolved, That the 18th, 19th, and 20th articles be agreed to.

On a motion, Resolved, That the Convention will to-morrow proceed by ballot to the appointment of deputies to the next General Convention.

On a motion, Resolved, That the committee appointed to draw up instructions for the deputies to the General Convention be directed, among other things, to instruct them to move for such alterations in the Book of Common Prayer and Articles of Religion as shall be agreed to by this Convention, as fit to be proposed to the General Convention.

Resolved, That the order of the day for the Convention to resolve itself into a committee of the whole Convention on the report of the select committee, be put off until to-morrow.

The Convention adjourned till to-morrow, 10 o'clock.

TUESDAY, MAY 30, 1786.

On a motion, Ordered, That the thanks of this Convention be given to the late deputies who attended the General Convention held at Philadelphia, for their diligent attention to the interests of the church, and faithful discharge of the duties of their appointment.

Mr. Wormeley, from the committee appointed to draw up instructions for the deputies to the next General Convention, presented a draught of such instructions, which were read, and, with some amendments, agreed to as followeth :—

Gentlemen,—You are instructed to move for such alterations in the Book of Common Prayer and Articles of Religion as shall be agreed to by this Convention as fit to be proposed to the General Convention.

We consider the Protestant Episcopal Church in America as an incorporate society, and therefore unity in doctrine and worship its characteristic : Conformably to this, you will not carp at expression, nor carry your objections to unessential points ; guarding against schisms by all possible means, and giving our church every benefit and strength it can acquire from union.

It is superfluous to observe to you, that the sooner our church can have the benefit of episcopal superintendence, the nearer it will approach to perfection ; and to recommend to your attention the aid of this necessary character.

Mr. Wormeley, from the committee to whom was referred the consideration of the powers to be given to the standing committee, reported, That they had, according to order, had the same under their consideration, and had come to the following resolution thereon, which was read and agreed to.

Resolved, That the standing committee appointed by this Convention shall have power to correspond with the Protestant archbishops and bishops in Europe, and with any society or societies of the Protestant Episcopal Church in these United States, on any matters relating to the church ;—to call a meeting of the Convention whensoever it shall to them seem necessary ;—to receive complaints against the clergy, and to direct Courts of Examination pursuant to the rules for the government of the church ;—to grant testimonials to all persons, candidates for parishes, and not citizens of this state, who may apply for the same ;—to make such representations on behalf of the church, as may from time to time be expedient ;—to give advice on difficulties propounded to them concerning the church during the recess of Convention ;—and to do all other things recommended by the Convention, and not by them assigned to others to execute ;—and to report their proceedings to every succeeding Convention.

The Honourable A. Cary, from the committee appointed to lay off this state into districts, in conformity to the eighth canon for the order, government, and discipline of the Protestant Episcopal Church, reported, That they had gone

through the business to them referred, and had come to some resolutions thereon, which were read and agreed to, as followeth :—

Resolved, That the State of Virginia ought to be divided into twenty-four districts, for assembling the ministers annually in presbytery, and for several other purposes, as set forth in the eighth canon.

Resolved, That the twenty-four districts be adjusted according to the senatorial division, except where the line of a district divides a parish; in which case the parish so divided shall be considered as belonging to that district in which its glebe is situate.

District No. 1, containing the counties of Chesterfield, Amelia, Cumberland, and Powhatan, of which district the Rev. Mr. William Leigh is appointed Visiter.

District No. 2, containing the counties of Brunswick, Greensville, Lunenburg, and Mecklenburg, the Rev. Mr. Craig, Visiter

District No. 3, containing the counties of Charles City, James City, New Kent, the Rev. Mr. Madison, Visiter.

District No. 4, containing the counties of Henrico, Goochland, Louisa, the Rev. Mr. Buchanan, Visiter.

District No. 5, containing the counties of Augusta, Rockingham, Rockbridge, Shenandoah.

District No 6, containing the counties of Lancaster, Richmond, and Northumberland, the Rev. Mr. Leland, Visiter.

District No. 7, containing the counties of Isle of Wight, Surry, and Prince George, the Rev. Mr. Burgess, Visiter.

District No. 8, containing the counties of Charlotte, Halifax, and Prince Edward.

District No. 9, containing the counties of Gloucester and Middlesex, the Rev. Mr. Klug, Visiter.

District No. 10, containing the counties of Spotsylvania, Orange, and Culpepper, the Rev. Mr. Stevenson, Visiter.

District No. 11, containing the counties of Loudoun and Fauquier, the Rev. Mr. Craig, Visiter.

District No. 12, containing the counties of Frederick, Berkeley, Hampshire, and Hardy.

District No. 13, containing the counties of Dinwiddie, Southampton, and Sussex, the Rev. Mr. Gurley, Visiter.

District No. 14, containing the counties of Botetourt, Washington, Montgomery, Jefferson, Fayette, Lincoln, Nelson, Greenbrier, and such other counties as were made from these the last session of Assembly.

District No. 15, containing the counties of Hanover and Caroline, the Rev. Mr. Dick, Visiter.

District No. 16, containing the counties of Essex, King William, King and Queen, the Rev. Mr. Skyring, Visiter.

District No. 17, containing the counties of Prince William and Fairfax, the Rev. Mr. Griffith, Visiter.

District No. 18, containing the counties of Ohio, Monongahala, and Harrison.

District No. 19, containing the counties of Accomack and Northampton, the Rev. Mr. M'Croskey, Visiter.

District No. 20, containing the counties of Princess Anne, Norfolk, and Nansemond, the Rev. Mr. Emmerson, Visiter.

District No. 21, containing the counties of Buckingham, Albemarle, Amherst, and Fluvannah, the Rev. Mr. Maury, Visiter.

District No. 22, containing the counties of Bedford, Henry, Campbell, Pittsylvania, and Franklin, the Rev. Mr. Holt, Visiter.

District No. 23, containing the counties of Elizabeth City, Warwick, and York, the Rev. Mr. Bracken, Visiter.

District No. 24, containing the counties of Westmoreland, Stafford, and King George, the Rev. Mr. Thornton, Visiter.

On a motion, Resolved, That a third committee be appointed to grant testimonials to citizens candidates for parishes, who may apply within the district of the same.

The Convention resolved itself into a committee of the whole Convention, to take under their farther consideration the report of the select committee on the several alterations made in the Book of Common Prayer recommended by the late General Convention; and after some time spent therein, Mr. President resumed the chair, and Mr. Braxton reported, That the committee had, according to order, gone through the business above referred to them, and had come to a resolution on the same, which was read, and, after some amendments, agreed to, as followeth :—

Resolved, That the Book of Common Prayer, as recommended by the late General Convention, be approved, ratified, and used, except the Rubric before the Communion Service, and such alterations of the Articles as are referred to the consideration of the next General Convention; and that the Psalms be used as heretofore, until a sufficient number of the new books can be procured.

On a motion by Mr. W. M. Cary, that the yeas and nays be taken on the above resolution, they stood as followeth :—

John Walker, Robert Slaughter, William Withers, John Edmondson, John Page, John Pendleton, Nathaniel Wilkinson, Carter Braxton, Thomas Buford, Rev. Archibald Dick, Rev. William Bland, Rev. D. Griffith, Rev. John Buchanan, Rev. James Craig, Charles Yancey, Ralph Wormeley, Thomas Barber, Jesse Ewell, Benjamin Blunt, Robert Bolling, Rev. S. Klug, Rev. Samuel Shield, Rev. John Cameron, Rev. John Leland, Rev. John Bracken, Samuel Goode, John Jones, William Peachey, Archibald Cary, Thomas Gaskins, A. Armstead, Anderson Scot, voted in the affirmative.

Rev. James Madison, William Fleming, Mayo Carrington, Robert Gilchrist, Wilson M. Cary, Thomas Underwood, Matt. Anderson, Benjamin Temple, William Spiller, Rev. Charles Clay, Rev. James Taylor, Rev. Henry Skyring, Cyrus Griffin, William Westcote, William Ely, William Moore, John Dawson, Beverley Winslow,

William Fitzhugh, Thomas Hill, voted in the negative.

Mr. Braxton, from the committee appointed to examine the treasurer's accounts, reported, That they had, according to order, examined the same, and found the balance in his hands to be 133*l.* 6*s.* 9*d.*

On a motion, Resolved, That the order of the day for the Convention to proceed by ballot to the appointment of deputies to the next General Convention, he put off till to-morrow.

On a motion, Resolved, That only one clerical and one lay deputy be appointed to the next General Convention.

The Convention adjourned till to-morrow morning, 8 o'clock.

WEDNESDAY, MAY 31, 1786.

Ordered, That the Rev. John Bracken have leave of absence during the remainder of this Convention, on Mr. M. Anderson's supplying his place as secretary.

Mr. Wormeley, from the committee to whom it was referred to lay off districts for granting testimonials to candidates for parishes, reported, That they had, according to order, gone through the business to them referred, and had come to some resolutions thereon, which were read, and, with some amendments, agreed to, as followeth :—

Resolved, That the first or southern distric he hounded by James river and the North Carolina line, extending westward to our limits.

Resolved, That the second district he hetween James river and Rappahannock, extending westward to our limits, and that it include the two counties on the eastern shore.

Resolved, That the third district hc that tract of country known by the name of the Northern Neck, including all that territory not included in the two former districts.

On a motion, Resolved, That three committees for granting testimonials to citizens candidates for parishes he now appointed, one for each district.

And a committee was appointed for the first district, of the Rev. Mr. Leigh, Rev. Mr. Cameron, Rev. Mr. Blagrove, Hon. A. Cary, Mr. Bannister, and Mr. R. Bolling, or any three of them.

For the second district a committee was appointed of the Hon. Edmund Pendleton, Rev. Mr. Dick, Rev. Mr. Waugh, Rev. Mr. Taylor, Mr. Gilchrist, and Mr. Hoomes, or any three of them.

For the third district a committec was appointed of the Rev. Mr. Griffith, Mr. Grayson, Mr. Buckner, Mr. Fitzhugh, of Chatham, Mr. B. Fairfax, and Mr. Jesse Ewell, or any three of them.

Resolved, That it hc recommended to the different vestries within this state to collect from their parishioncrs such sums of money as they can get subscribed, for the purpose of raising a fund to pay the expenses of obtaining consecration for a bishop, and for his support when appointed. The money, when collected, must he sent to the treasurer appointed by the Convention, who is directed to report the amount of such returns to the standing committee ; and they are hereby required, upon the appointment of a bishop, and after paying the expenses attending his consecration, to lay or let out the residue in such manner as shall to them appear most advisable.

Resolved, That the Convention do now proceed, hy ballot, to the appointment of a person proper to be recommended for consecration as hishop of this state.

Honourable Mr. Braxton, Mr. Page, Rev. Mr. Cameron, and the Rev. Mr. Craig, were appointed a committee to examine the ballots, who, having withdrawn and examined the same, reported, That they had found the numhers for the several persons balloted for to he as followeth :—

For the Reverend David Griffith, 32 ; Reverend John Bracken, 10 ; Reverend Samuel Shield, 7.

And it appearing from the report that a majority of the whole Convention was in favour of the Reverend Mr. Griffith,

Resolved, therefore, That the Reverend D. Griffith he recommended as a proper person to be consecrated bishop for this state.

Resolved, That this Convention will, after consecration, receive the said D. Griffith as bishop.

The Convention, according to the order of the day, proceeded by ballot to the appointment of deputies to attend the General Convention appointed to he held in Philadelphia ; and Mr. Page, Mr. Edmondson, the Rev. Mr. Cameron, and the Rev. Mr. Craig, were appointed a committee to examine the hallots ; who, having withdrawn and examined the same, reported, That they found the numhers for the several persons balloted for to he as followeth :

For Cyrus Griffin, Esq., 40 ; the Reverend David Griffith, 32 ; Reverend John Bracken, 9 ; Reverend Samuel Shield, 4 ; John Walker, Esq., 2 ; Ralph Wormeley, Esq., 1.

And it appearing from the report that a majority of the whole Convention were in favour of Cyrus Griffin and Mr. Griffith,

Resolved, therefore, That Cyrus Griffin, Esq. and the Rev. David Griffith be appointed deputies to the General Convention of the Protestant Episcopal Church, appointed to he held in the city of Philadelphia on the third Tuesday of June next.

The Convention resolved itself into a committee of the whole Convention, to take under their consideration the 4th, 9th, and 10th articles of the General Ecclesiastical Constitution of the Protestant Episcopal Church ; and after some time spent therein, Mr. President resumed the chair, and Mr. W. M. Cary reported, that the committee had, according to order, considered the same, and come to a resolution thereon, which was read, and agreed to, as followeth :—

Resolved, That the 4th, 9th, and 10th articles of the General Ecclesiastical Constitution he agreed to.

On a motion, Resolved, That the treasurer be directed to pay to the two deputies appointed to attend the next General Convention the sum of forty pounds each.

Resolved, That the treasurer be directed to pay to Mr. William Pierce the sum of five pounds for his services.

Resolved, That the treasurer be allowed the sum of twenty pounds for his last year's services.

The Convention then adjourned.

Signed by order of the Convention,

JAMES MADISON, President.

Attest, J. BRACKEN, Secretary.

M. ANDERSON, Sec. *pro tem.*

Journal of a Convention of the Protestant Episcopal Church in Virginia, held at the Public Buildings, in the City of Richmond, May 16th, 1787.

A List of the MEMBERS of the Convention.

Counties.	Parishes.	Clergymen.	Lay Deputies.
Brunswick,	St. Andrews,		John Jones.
Caroline,	Drysdale,	Jesse Carter.	
	St. Asaph,	James Taylor.	John Baylor.
	St. Margaret,	Archibald Dick.	Robert Mickleborough.
Charles City,	Westover,	Benjamin Blagrove.	
Chesterfield,	Dale,		Jerman Baker.
	Manchester,		David Patterson.
			George Markham.
Fairfax,	Fairfax,	D. Griffith.	Bryan Fairfax.
Gloucester,	Abingdon,		John Page.
			Thomas Lewis.
Frederick,	Frederick,		James Wood.
Goochland,	St. Jas. Northam,		Thomas Underwood.
			Major Saunders.
Hanover,	St. Paul,		John Pendleton.
	St. Martins,		Thomas Tinsley.
			Garland Anderson.
Henrico,	Henrico,	John Buchanan.	
James City,	James City,	James Madison.	
King and Queen,	St. Stephens,		Thomas Hill.
King William,	St. John,	Henry Skyring.	Wm. D. Claiborne.
	St. David,		Wm. Spiller.
			Ben. Temple.
Lunenburg,	Cumberland,	James Craig.	Henry Stokes.
New Kent,	Blisland,		Burwell Bassett.
Norfolk,	St. Brides,	Needler Robinson.	
Northumberland,	Wicomico,	John Leland.	David Ball.
Powhatan,	Southam,	John H. Saunders.	Littlebury Mosley.
	King William,		John Harris.
			Thomas Turpin.
Prince George,	Bristol,	John Cameron.	John Shore.
Spotsylvania,	St. George,		Thomas Ryan.
	Berkeley,		Beverley Winslow.
Williamsburg,	Bruton,	John Bracken.	Robert Andrews.
York,	York Hampton,	Samuel Shield.	Wm. Nelson.

WEDNESDAY, MAY 16.

THE Convention met, and there not being a sufficient number of members to proceed to business, adjourned till to-morrow 10 o'clock.

THURSDAY, MAY 17.

The Convention having met, the Rev. J. Bracken was unanimously appointed Secretary to the Convention.

The Rev. Dr. Griffith was unanimously elected President.

Ordered, That a committee be appointed to examine and report the certificates of appointment of the sitting members.

And a committee was appointed of the Hon. James Wood, Rev. Mr. Madison, Rev. Mr. Cameron, and Mr. Pendleton.

The Rev. Mr. Madison, from the standing committee, laid before the Convention the journal of a General Convention held at Philadelphia, September 27, 1786, the journal of another General Convention, held at Wilmington, October 10, 1786, and the proceedings of the standing committee, with some other papers, which were read, and ordered to lie on the table.

On a motion, Resolved, That this Convention will, in their proceedings, observe the standing rules of the House of Delegates so far as they may be applicable; except that the Convention will not on any occasion resolve itself into a committee of the whole Convention, that the president shall, in the chair, enjoy, in common with the other members of the Convention, the right of delivering his sentiment on any question, and that the yeas and nays shall not be called for on any question.

Rev. Mr. Leland reported the proceedings of the examining court, had on the trial of Edward Jones, clerk, rector of the parish of Northfarnham, Northumberland county, which were read, and ordered to lie on the table.

On a motion, Resolved, That a committee be appointed to frame such rules and regulations for the government of the church, as the repeal of the act of incorporation has rendered necessary, and to revise the canons formerly made, and prepare such alterations in them as the present situation of the church requires.

And a committee was appointed of the Rev. Mr. Madison, the Rev. Mr. Bracken, the Rev. Mr. Shield, the Rev. Mr. Taylor, the Rev. Mr. Cameron, the Rev. Mr. Craig, the Honourable James Wood, Mr. Underwood, Mr. Baker, Mr. Andrews, Mr. Pendleton, and Mr. Nelson.

On a motion, Resolved, That a committee be appointed to take into consideration the proceedings of the General Convention held in Philadelphia in June, 1786, the proceedings of another General Convention held in Wilmington in October, 1786, and the other papers laid before this Convention by the standing committee, and that they report thereon.

And a committee was appointed of the Rev. Mr. Dick, Rev. Mr. Buchanan, Rev. Mr. Ryan, Rev. Mr. Fairfax, Rev. Mr. Leland, Major Saunders, Mr. Baylor, Mr. Shore, and Mr. T. Lewis.

The Convention adjourned till to-morrow, 10 o'clock.

Friday, May 18.

The Convention having met, according to adjournment, the Rev. Mr. Madison, from the committee appointed to frame such rules and regulations for the government of the church as the repeal of the act of incorporation has rendered necessary, and to revise the canons formerly made, reported, That they had, according to order, had under their consideration the business to them referred; and had in consequence thereof prepared an ordinance for appointing vestries and other purposes; and had also gone through the revision of the canons.

Ordered, That the said ordinance and revision of the canons be now received and read.

On a motion, Ordered, That the ordinance for appointing vestries and for other purposes be read a second time.

The ordinance for appointing vestries and for other purposes was read a second time, and, with the amendments, ordered to be transcribed and read to-morrow a third time.

On a motion, Ordered, That the rules for the order, government, and discipline of the Protestant Episcopal Church in Virginia, be now read a second time.

The rules for the order, government, and discipline of the Protestant Episcopal Church being read a second time, and amended, were ordered to be transcribed with the amendments, and read to-morrow a third time.

The Rev. Mr. Dick, from the committee appointed to take under their consideration the proceedings of a General Convention held at Philadelphia in June, 1786, and also the proceedings of another General Convention held at Wilmington in October, 1786, and the other papers laid before this Convention by the standing committee, reported, That they had, according to order, gone through the business to them referred, and had come to several resolutions thereon, which were read, and,

On a motion, Ordered to be recommitted.

Ordered, That Mr. Baker, Mr. Jones, Mr. Underwood, the Rev. Mr. Madison, the Rev. Mr. Shield, and Mr. Andrews, be added to the aforesaid committee.

On a motion, Ordered, That the treasurer be requested to lay his accounts before the Convention to-morrow.

On a motion, Resolved, That the Convention will, to-morrow, proceed by ballot to appoint deputies to the next General Convention.

And then the Convention adjourned till to-morrow, 10 o'clock.

Saturday, May 19.

The Convention having met, according to adjournment, the Rev. Mr. Dick, from the committee appointed to take under consideration the proceedings of a General Convention held in Philadelphia in June, 1786, the proceedings of another General Convention held in Wilmington in October, 1786, and the other papers laid before this Convention by the standing committee, reported, That they had, according to order, gone through the business to them referred, and had come to several resolutions thereon, which were read, and, when amended, agreed to, as follows:—

I. Resolved, That it is the opinion of this committee, that the recommendation to the churches therein represented, not to receive to the pastoral charge, within their respective limits, clergymen professing canonical subjection to any bishop, in any state or country, other than those bishops who may be duly settled in the states represented in the said General Convention, ought to be acceded to.

II. Resolved, That it is the opinion of this committee, that the 1st, 2d, 3d, 5th, 6th, 7th, 8th, 10th, and 11th articles of the General Constitution be acceded to, and that the 4th and 9th articles be also acceded to, but as articles of a temporary nature, and not as forming a part of the General Constitution.

III. Resolved, That it is the opinion of this committee, that the recommendation from the General Convention not to admit any person as a minister within this church who should receive ordination from any bishop residing in America, during the application pending to the English bishops for episcopal consecration, cannot be complied with.

IV. Resolved, That it is the opinion of this committee, that the deputies to be appointed to attend the next General Convention, be instructed to move the General Convention to expunge the words, "He descended into hell," inserted in the Apostles' Creed by the General Convention held at Wilmington, and also whatever relates to the restoration of the Nicene Creed.

V. Resolved, That it is the opinion of this

committee, that the alteration made in the form of subscription prescribed in the 10th article of the General Constitution is not necessary, the object of it appearing to us to be provided for by what are called the 4th, 9th, and 10th articles of the General Constitution.

VI. Resolved, That the recommendation from the General Convention to the Convention of the several states, to authorize and empower their deputies to the next General Convention, after a bishop or bishops shall be obtained in the church, to confirm and ratify a General Constitution respecting both the doctrine and discipline of the Protestant Episcopal Church of the United States of America, ought to be complied with.

VII. Resolved, That it is the opinion of this committee, that the standing committee have shown a proper and diligent attention to the interests of this church during the recess of the Convention.

The Hon. James Wood, from the committee appointed to examine the certificates of appointment of the sitting members, reported, That they had, according to order, examined the business to them referred, and had come to a resolution thereon, which was read, and ordered to lie on the table.

On a motion, Resolved, That two deputies be appointed to attend the General Convention.

The Convention, according to order, proceeded to ballot for deputies to attend the next General Convention; and the Rev. Mr. Shield and Mr. Jones were appointed to examine the ballots, who, having withdrawn and examined the same, reported, That they had found the numbers for the several persons balloted for to be as followeth :—

Mr. Andrews, 34; Rev. Dr. Griffith, 23; Rev. Mr. Madison, 13.

And, it appearing from the report, that a majority of the whole Convention was in favour of Mr. Andrews and the Rev. Mr. Griffith,

Resolved, therefore, That Mr. Andrews and the Rev. Mr. Griffith be appointed deputies to attend the next General Convention of the Protestant Episcopal Church.

The treasurer, according to order, laid his accounts before the Convention.

Ordered, That they be referred to a committee; and a committee was appointed of the Rev. Mr. Skyring, Mr. Baker, Mr. Jones, Mr. Underwood, and the Rev. Mr. Craig.

On a motion, Resolved, That a committee be appointed to draw up a recommendation of one uniform mode of supporting the clergy in this state; and a committee was appointed of Mr. Jones, Mr. Page, Hon. James Wood, Mr. Baker, Mr. Andrews, Rev. Mr. Madison, Rev. Mr. Cameron, Rev. Mr. Shield, Rev. Mr. Craig, and the Rev. Mr. Skyring.

On a motion, Resolved, That an address be prepared to the members of the Protestant Episcopal Church in this state, and that it be referred to the committee last appointed to draught the same.

Resolved, That the order of the day be put off till Monday next.

The Convention adjourned till Monday, 7 o'clock.

Monday, May 21.

The Convention having met, according to adjournment, Mr. Baker, from the committee appointed to examine the treasurer's accounts, reported, That they had, according to order, examined the same, had found them fairly stated, and that the balance remaining in his hands was 103*l.* 6*s.* 10½*d.*

The ordinance for appointing vestries and trustees, and for other purposes, having been fairly transcribed, it was read, and the blanks filled up; and then it was resolved that the said ordinance do pass.

The rules and canons for regulating the order, government, and discipline of the Protestant Episcopal Church in Virginia having been fairly transcribed, were read, and the blanks filled up, and then it was resolved that the said rules do pass.

Mr. Jones, from the committee appointed to prepare and recommend one uniform mode of supporting the clergy, reported, That they had, according to order, had under consideration the business to them referred, and had come to some resolutions thereon, which were read and agreed to, as followeth :—

In order that one uniform mode of supporting the clergy may be adopted throughout this church,

Resolved, That it be recommended to the church-wardens or trustees in the different parishes, where the incumbent is not satisfied with the provision already made for him, so soon as convenient after vestries and trustees are duly elected, to convene the members of the Protestant Episcopal Church in their respective parishes, and propose to such members, when convened, that they do there deliberate and determine upon the sum which they are willing annually to contribute to the support of the minister; and that they do, by their voluntary consent, authorize the vestry to receive such sum from the members of the said church in proportion to the titheables possessed by each.

Resolved, That it be further recommended to the different parishes, that they do agree such sum, when fixed upon, shall be permanent, until changed or altered by a majority of the society.

Resolved, That it be recommended to the different church-wardens to have similar provision made for the clerks, sextons, and necessary expenses of the church.

Mr. Jones, from the committee appointed to prepare an address to the members of the Protestant Episcopal Church, reported, That they had, according to order, had under consideration the business to them referred, and had prepared the same, which was read and agreed to, as follows :—

The Address of the Convention to the Members of the Protestant Episcopal Church in Virginia.

We, your pastors and lay deputies, in Convention assembled, have, by the favour of Divine Providence, and according to the privilege secured by the laws of the country to every society of Christians of managing its own temporal concerns, and of regulating its discipline and worship, instituted certain fundamental canons,

made necessary by the repeal of the incorporating act, and have framed rules for the order, discipline, and worship of our church. We think, however, that to discharge fully the duty we owe on this occasion to God and to you, it is incumbent on us briefly to put you in mind of some things which remain for you to do, and to which, if you do not attend, all our labours here must be ineffectual. To render our church truly respectable, and our institutions of service to the cause of Christianity, a general and regular attendance on public worship, and the constant practice of piety and morality, in all times and in all places, are indispensable. This is so obvious, that we trust we need only mention it to you. A moderate but adequate provision for your pastor, is another thing which must claim your attention and exertions. Both Scripture and common sense point out this to be your duty, and the omission of it involves consequences which no real Christian can think of without horror. The want of proper teachers must be the effect of this omission; and ignorance and error, with all their train of evils, will follow. The very idea of being the author of so great an injury to the temporal and eternal concerns of mankind must rouse and alarm you; and, we trust, will excite your most serious endeavours to provide for the preservation of the pure doctrines of religion. The general affairs of our church also require from you a small contribution. We have been careful to frame our institutions of a nature as simple and unexpensive as possible; but we could not constitute a church which would call for no support from its members. Recommending these things to your attention, and you to the Almighty guidance and protection, we are your affectionate brethren in Christ.

On a motion, Ordered, That 200 copies of the ordinance for regulating the appointment of vestries, &c., and of the address to the members of the Protestant Episcopal Church, be immediately printed; and that the treasurer be requested to transmit them to the several parishes.

I. On a motion, Resolved, That the several parishes of this state be divided into 24 districts, for assembling the ministers annually in presbytery, and for other purposes, as set forth in the eighth Canon.

II. Resolved, That the 24 districts be adjusted according to the senatorial division, except where the line of a district divides a parish; in which case, the parish so divided shall be considered as belonging to that district in which its glebe is situated.

III. Resolved, That the several visiters appointed by the last Convention be continued in their respective districts, as thereby provided; except that the Rev. Mr. Fairfax be appointed visiter in the room of Dr. Griffith, nominated to be bishop; and the Rev. John H. Saunders in the room of Mr. Leigh, deceased.

IV. Resolved, That three committees be appointed to grant testimonials to citizens, candidates for parishes, who may apply within the divisions of the same.

V. Resolved, That the first or southern division be bounded by James river and the North Carolina line, extending westward to the limits of this state.

VI. Resolved, That the second division be between James river and Rappahannock, extending westward to the limits of this state, and that it include the two counties on the eastern shore.

VII. Resolved, That the third division be that tract of country known by the name of the Northern Neck, and that it include all the territory not comprehended within the two former divisions.

VIII. Resolved, That the Rev. Mr. Cameron, the Rev. Mr. Craig, the Rev. Mr. Gerard, Col. Banister, Mr. Robert Bolling, Mr. Jerman Baker, or any three of them, be appointed a committee for the first division.

IX. Resolved, That the Hon. Edmund Pendleton, the Rev. Mr. Dick, the Rev. Mr. Waugh, the Rev. Mr. Taylor, Mr. Gilchrist, and Mr. Hoomes, be appointed a committee for the second division, or any three of them.

X. Resolved, That the Rev. Mr. Grayson, the Rev. Mr. Buchanan, the Rev. Mr. Fairfax, Mr. Fitzhugh, of Chatham, Mr. Jesse Ewell, and Dr. Brown, be appointed a committee for the third division, or any three of them.

On a motion, Resolved, That the Rev. Mr. Madison, the Rev. Mr. Bracken, the Rev. Mr. Shield, the Hon. John Blair, Mr. Page, of Rosewell, and Mr. Andrews, be appointed a standing committee; and that they have power to correspond with the Protestant archbishops and bishops in Europe, and with any society or societies of the Protestant Episcopal Church in these United States, on any matters relating to the church; to call a meeting of the Convention whensoever it shall to them seem necessary; to receive complaints against the clergy, and to direct courts of examination pursuant to the rules for the government of the church; to grant testimonials to all persons candidates for parishes, and not citizens of this state, who may apply for the same; to make such representations on behalf of the church as may from time to time be expedient; to give advice on difficulties propounded to them concerning the church during the recess of Convention; and to do all other things recommended by the Convention, and not by them assigned to others to execute; and to report their proceedings to every succeeding Convention.

On a motion, Resolved, That all reasonable expenses be allowed the deputies appointed to attend the next General Convention, and that the sum of thirty pounds be advanced to them on account.

On a motion, Resolved, That the standing committee, without delay, request of the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in the State of Pennsylvania, and the Right Rev. Dr. Provost, bishop of the said church in the State of New-York, that they, or either of them, admit to consecration the Rev. Dr. Griffith, nominated by the last Convention bishop of the church in this state.

On a motion, Resolved, That the standing committee be authorized to appoint a deputy or

deputies to the General Convention, should both or either of the gentlemen appointed by this Convention be prevented from attending.

On a motion, Resolved, That it be recommended to the several parishes (who have not complied with the recommendation of the last Convention, to collect from their parishioners such sums of money as they could get subscribed, for the purpose of raising a fund to pay the expenses of obtaining consecration for a bishop, and for his support when consecrated), to hasten such collections, and to forward the money when collected to the Rev. Mr. Buchanan, treasurer, who is directed to report the amount to the standing committee; and they are hereby required, after paying the above-mentioned expenses, to lay or let out the residue in such manner as shall to them appear most advisable.

On a motion, Resolved, That the members of this Convention proceed to sign the testimonials of the Rev. Dr. Griffith.

On a motion, Resolved, That it be recommended to the different parishes to provide funds for the education of two youths from their early years, in such a manner as to be properly qualified for discharging the important duties of the ministry in this church. And towards effecting this purpose, be it further recommended to the clergy, to preach annually a charity sermon in their respective parishes, and transmit the money so collected to the treasurer, which money shall be subject to the disposal of the bishop and the standing committee, who shall conjointly have the direction of the education of the two youths.

And be it further resolved, That the choice of such youths shall reside in the bishop and the standing committee.

On a motion, Resolved, That the treasurer be allowed five per cent. on all moneys received since last Convention.

On a motion, Resolved, That 150 copies of the Journal of this Convention be printed under the inspection of the Rev. Mr. Buchanan.

On a motion, Resolved, That Mr. Pierce be allowed the sum of five pounds for his services.

Resolved, That the next Convention be called to meet in the city of Richmond.

The Convention then adjourned.

D. Griffith, President.
J. Bracken, Secretary.

AN ORDINANCE FOR REGULATING THE APPOINTMENT OF VESTRIES AND TRUSTEES, AND FOR OTHER PURPOSES.

Whereas an act of General Assembly, which was passed in the year one thousand seven hundred and eighty-four, entitled, "An act for incorporating the Protestant Episcopal Church," hath been repealed by an act of the last session; in consequence of which, it is supposed that the several powers of government and discipline in the said church are returned to the members at large; and in order to exercise those powers, the members of the said church, in their several parishes, have elected two deputies to represent them in a Convention, to be held in the city of Richmond, on this sixteenth day of May, one thousand seven hundred and eighty-seven, with full powers to deliberate upon, form, and establish such regulations as they should judge to be necessary and proper for the government, discipline, and worship of the said church, and the care and direction of the social property; in order to effect which purposes, it is judged necessary that vestries should forthwith be elected in each parish.

Be it therefore ordained by the deputies so appointed, and now met in Convention at the time and place prefixed, That the church-wardens and vestrymen in the several parishes within this commonwealth, who were elected into office in conformity to an act of General Assembly, passed in the year one thousand seven hundred and eighty-four, entitled, "An act for incorporating the Protestant Episcopal Church," be, and are hereby declared and acknowledged as trustees for the members of the Protestant Episcopal Church, until a new election shall take place, and to hold the property, both real and personal, belonging to the said church, for their use and benefit, subject to such regulations as shall be made from time to time by the Convention of deputies elected by the members of the said church. And be it further ordained, that as soon as may be after notice of this ordinance, the late church-wardens, or any other two reputable inhabitants (being members of the Protestant Episcopal Church) in each parish, do call together, at some convenient time and place, by notice duly given, all the freeholders and housekeepers in such parish, who are members of the said church, and contribute to the support thereof; then and there to elect twelve of the most able and discreet men of their society to be a vestry for such parish, and trustees of their property; to continue in office until the Monday in Easter-week, in the year one thousand seven hundred and ninety, and on that day, if fair, otherwise the next day which is so, there shall be a new election of vestrymen; and such elections shall continue to be made triennially on Easter-Monday, if fair, or the next fair day, until the Convention shall otherwise direct; intermediate vacancies occasioned by death, removal, or resignation, to be filled by the remaining vestrymen, and those so chosen to act until the period of the next general election.

Every vestryman, before he acts in office, shall subscribe in vestry to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church.

Each vestry, at their first meeting after their election, shall choose two of their members to be church-wardens, who shall superintend the next general election of vestrymen; judge of the qualifications of voters, and certify the names of the persons chosen. They shall be considered as the acting part of the vestry, and shall see that the orders and resolutions of the vestry be carried into execution.

The vestries respectively, with the minister, where there is one, shall hold and enjoy all glebes, lands, churches, books, plate, and other property, now belonging or hereafter accruing to the said church, as trustees for the benefit

of the society, and may improve or demise the lands during the vacancy of a minister ; but may not demise lands allowed for the minister's habitation or use, when they have one, without his consent. They may also use, improve, or dispose of all personal property, and the produce, rents, and profits of lands (not appropriated for the minister) belonging to the church, for the benefit of the society, in erecting or repairing churches, glebe-houses, or otherwise ; and may make such rules and orders for managing the temporal affairs and concerns of the church, within their respective parishes, as they shall think most conducive to its interest and prosperity, and for carrying into execution such orders and rules for government and discipline, or other spiritual purposes, as shall be directed by this or any future Convention. They shall have the sole power of directing the payment of money belonging to the church within their respective parishes, and of appointing a clerk, treasurer, and collector, when they think necessary. All of which proceedings shall be fairly entered in a book to be kept for that purpose.

A meeting of the body (to be called by the minister, or, if he be absent, or, in case of a vacancy, by the church-wardens, or by a church-warden, if but one within the parish, or by any two vestrymen, if there be no minister or church-warden) shall be had as often as is necessary, the minister to have a vote equal to, and not greater than a vestryman in all questions, except for the demise of the glebe-lands assigned for his residence or use, in which he shall have a negative. Seven members shall be sufficient to constitute a meeting, and all questions shall be decided by a majority of those present.

Future Conventions shall consist of two deputies from each parish, of whom the minister shall be one, if there be a minister, the other a layman, to be annually chosen by the vestry, who shall also choose another where there is no minister in the parish. And twenty-five deputies thus qualified and appointed shall be a Convention.

Conventions shall regulate all the religious concerns of the church, its doctrines, discipline, and worship, and institute such rules and regulations as they may judge necessary for the good government thereof, and the same revoke and alter at their pleasure.

CANONS.

I. Conventions shall be holden annually on the first Wednesday in May, provided nevertheless, that if a sufficient number of members to form a Convention shall not attend on the said day, any five then assembled shall have power to adjourn.

II. A person shall preside in Convention with the name of president, who shall always be a bishop, when there is one present properly consecrated and settled in the church, till which time a president shall be appointed by the Convention out of their own body ; if more than one bishop is found necessary in this church, they shall preside alternately.

III. A secretary shall be appointed by the Convention, who shall continue in office during good behaviour, who shall keep a record of their resolves and proceedings, and have the records in his custody so long as he shall continue in office.

IV. Standing rules shall be established for the preservation of decorum, and the orderly management of business.

V. All questions, whether they relate to the order, government, discipline, doctrine, or worship of this church, or to any other matter which is properly before the Convention, shall be determined by a majority of votes.

VI. At all future Conventions, each member (whether minister or layman) shall, previous to his admission, produce a testimonial of his being regularly appointed, which testimonial shall be signed by one or both of the church-wardens, or by the clerk of the respective vestries.

VII. All the ordinances and other proceedings of the Convention shall be attested by the secretary.

VIII. The clergy of several neighbouring parishes, not less than three nor more than ten, shall assemble in presbytery annually, on the second Wednesday in April, at some convenient place in the district, to be appointed by a majority of the ministers in the same district ; one in each district shall be appointed by the Convention, to preside at their meetings with the title of visiter, who shall annually visit each parish in his district—shall attend to and inspect the morals and conduct of the clergy—shall see that the canons and rules of the church are observed, and that no abuses are practised—shall admonish and reprove privately those clergymen who are negligent, or act in an unbecoming manner ; and shall report yearly to the bishop, if there be one, or if there be no bishop, to the next Convention, the state of each parish in his district, noting down the offenders and their offences.

IX. The clergy who shall minister in this church shall be the three orders of bishops, priests, and deacons.

X. Every person hereafter to officiate in this church as a bishop, shall be nominated by the Convention ; and having received episcopal consecration before he enters on his office, shall subscribe to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church of Virginia ; and no person shall be received into the church as a bishop until he shall have completed the thirtieth year of his age.

XI. As we conceive the office of a bishop, according to the true apostolic institution, differs in nothing from that of other ministers of God's word, except in the power of ordination and confirmation, and the rights of superintending the conduct of the clergy, and of precedency in ecclesiastical assemblies, that office shall be accordingly so exercised in this church ; and every bishop, after his promotion to the episcopal order, shall continue to hold a parish, and to do the duty of a parish minister, except when he is necessarily employed in the discharge of his episcopal office.

XII. No bishop shall inflict any censure upon,

or exercise any power over, the clergy under his inspection, other than he is allowed to do by the laws and institutions of this church made in Convention.

XIII. No priest or minister shall hereafter be received into any parish within this commonwealth, unless he first produce to the vestry sufficient testimonials of his having been regularly ordained a priest by some Protestant bishop, and of having taken the oath of allegiance to this commonwealth, and subscribe to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church; nor till he shall have entered into a contract in writing with the vestry or trustees on behalf of the society within such parish, by which it shall be stipulated and declared that he holds the appointment subject to removal upon the determinations of the Convention of the Protestant Episcopal Church in this state. Provided, That any person who hath been ordained by a bishop of the Church of Rome, may also be received as a minister, who shall produce satisfactory testimonials respecting his ordination, morals, and conduct, renounce the errors of that church, take the oath, and subscribe as aforesaid.

XIV. No minister shall hereafter be received into a parish who does not first produce to the vestry satisfactory testimonials of his morals, conduct, and conversation, from the person or persons appointed by the Convention to inquire into such matters, and grant such testimonials.

XV. The right of presentation, or appointing ministers to serve in the parishes, shall continue in the vestries, and each vestry shall choose its own minister.

XVI. Every person to be ordained priest or deacon by any bishop of this church, shall produce testimonials of his good morals and orderly conduct from the clergy assembled in the district where he for some time last resided, and from the vestry of the parish where he last lived, provided there be in the district a sufficient number of clergymen to form a presbytery; otherwise a testimonial from the minister and vestry of his parish, or from the vestry alone, if the parish is vacant, shall be deemed sufficient: Provided also, the candidate is not an inhabitant of some other state. No person shall be ordained until due examination had by the bishop and two priests.

XVII. No person shall be admitted to priest's orders until he shall have completed the twenty-fourth year of his age, and is assured of the willingness of some parish or congregation to receive him as their minister, to be certified under the hands of the church-wardens, and attested by the clerk of the vestry.

XVIII. Every person who shall be admitted either to priest's or deacon's orders, shall be ordained according to the form prescribed in the Book of Common Prayer, &c., directed to be used in this church; but no person shall be ordained priest until he has served six months in the office of deacon.

XIX. No person shall be ordained deacon until he shall have completed the twenty-first year of his age.

XX. No person having deacon's orders only shall be allowed to hold a parish; but a deacon may, during a vacancy, officiate in a parish, if chosen by the vestry to do so; he shall preach the gospel, and baptize; he may assist in administering the sacrament of the Lord's Supper, but not consecrate the elements; he may solemnize marriages, and shall attend to the situation and circumstances of the poor when it may be necessary.

XXI. A person may be ordained a deacon though he shall have no assurance of being called to minister in a parish or congregation, provided his testimonials and qualifications are satisfactory.

XXII. A deacon may minister as a probationer or missionary, under the direction of the Convention or the bishop.

XXIII. The parish clerk shall be appointed by the minister and vestry, and displaced by them whenever his services are not satisfactory to the people, whenever he shall neglect his duty, or otherwise misbehave himself.

XXIV. Sextons shall be appointed by the vestries, and dismissed by them when they think proper.

XXV. Bishops shall be amenable to the Convention, who shall be a court to try them, from which there shall be no appeal; on all such occasions, a president, who shall be a bishop, shall be chosen by the Convention to sit as judge; and they shall also appoint a clerk to the court.

XXVI. All accusations against a bishop, as such, shall come from the vestries; but no accusation against a bishop shall be received unless three vestries join in the complaint; all complaints against a bishop shall be lodged with such persons as may be appointed to call a Convention; and a copy of the charge or charges to be brought against him shall be communicated to him in writing, at least two months before the trial; counsel may be employed on both sides, and none but *viva voce* evidence shall be admitted.

XXVII. Disorderly, scandalous, and immoral conduct, neglect of duty, a disregard to the rules and canons of the church, or taking a bribe to grant either ordination or a recommendation for a vacant parish, shall be considered as offences in a bishop, for which he may be brought to trial; and on his being convicted of any of these, he shall be reproved, suspended, or dismissed, at the discretion of the court.

XXVIII. Courts shall be instituted to examine into complaints exhibited against ministers or deacons, to consist of six members, viz., three clergymen and three vestrymen from the nearest and most convenient parishes, one from each; the appointment of said vestrymen shall be by lot; the oldest clergyman in orders shall preside as judge; on conviction of the minister, the court shall report the facts, and state the evidence to the Convention, who shall proceed without delay to pass such sentence as a majority of them shall think the offence deserves, which shall be either reproof, suspension, or dismission.

XXIX. No vestryman shall sit on the ex-

amination of a minister belonging to the parish wherein such vestryman resides; the examination shall be held in the parish where the accused minister officiates, and at a place to be appointed by the vestry; the judges shall appoint a clerk occasionally for such examinations.

XXX. Complaints against a minister shall be received from the vestry of the parish where the minister officiates, and from no other person or persons whatsoever; they shall be signed by a majority of a vestry, without which no complaint shall be received; they shall be directed to a bishop, or to the persons who may be appointed by the Convention with authority to receive such complaints, and to direct courts of examination; in every complaint, the offence or offences shall be stated, and the minister shall be furnished with a copy of the charges brought against him, and with notice of his intended examination, at least one month before the examination; *vivâ voce* evidence only shall be admitted, and that on oath, and counsel may be employed on both sides.

XXXI. Disorderly, scandalous, and immoral conduct, neglect of duty, a disregard to the rules and canons of the church, or taking a bribe to recommend either for ordination or a parish, are to be considered as among the offences for which a minister may be brought to trial.

XXXII. The bishop, or persons vested with authority for this purpose, shall, on receiving a complaint against any minister, immediately institute a court, as before described, to examine into the complaint, and shall take care that the ministers and vestrymen who are to compose the court shall be informed in time. The bishop, or persons so vested with authority, shall cite the accused person before the appointed court, which shall (unless the accused person is prevented from attending by sickness) proceed to examine the testimony against the offender, and take the depositions of the witnesses.

XXXIII. Deacons behaving in a scandalous, disorderly, or immoral manner, or who neglect the duty they have undertaken, shall, on full and satisfactory proof, be suspended or silenced by the bishop until the sense of the Convention shall be known. And the salary accruing during the suspension of a minister or deacon, who is afterward found guilty, shall go to the vestry for the use of the church.

XXXIV. Bishops shall visit the different parishes under their inspection once in three years at least; of which visitation the clergy or church-wardens shall have timely notice; in their visitation, they shall confirm such as choose to receive confirmation; they shall inspect the state of the parishes, and the conduct of the clergy, who shall give them what information they can respecting such ecclesiastical matters as they may choose to be informed of.

XXXV. Bishops shall hold ordinations at such times and places as they may judge necessary and convenient.

XXXVI. Bishops, after every visitation, shall report the state of the church in the different parishes to the Convention.

XXXVII. No minister or bishop shall be allowed to hold more than one parish at the same time. Nevertheless, a minister may, if called thereto by the vestry, preach in a neighbouring parish or parishes during a vacancy in such parish or parishes, and may receive a compensation for his services, provided he has the consent of his own vestry, and shall not neglect the duties of his parish.

XXXVIII. Every minister shall reside within his parish, unless a majority of his vestry shall agree to dispense with his residence, and shall at no time leave it for more than one month without the consent of the said vestry.

XXXIX. Ministers shall, at their churches and other convenient places, instruct children, and such ignorant persons as may require it, in their catechism, and the principles of the Christian religion as maintained by this church: Provided this duty may be dispensed with during the inclement winter months. They shall also explain the nature of confirmation, and instruct and prepare their parishioners for it.

XL. Ministers and deacons shall wear a surplice during the time of prayer at public worship, in places where they are provided; shall wear gowns when they preach, where they conveniently can; and shall at all times wear apparel suited to the gravity of their profession.

XLI. Ministers and deacons may encourage people to assemble together in small societies at convenient times for their edification, and may visit, superintend, and instruct such societies at their meetings; provided they shall not do it to the encouragement of idleness, or to the injury of private families.

XLII. Ministers officiating in this church, whether bishops, priests, or deacons, shall preach once at least on every Lord's day, and at other stated seasons, unless prevented by some sufficient cause; they may at their discretion preach also at other times, when opportunities shall offer of edifying the church; bishops and priests shall administer the sacrament at least four times in the year, at each church or place of worship in their respective parishes, and shall visit the sick when called on for that purpose.

CONVENTION OF 1788.

THE hope was at one time entertained that a copy could be procured of the proceedings of every Convention which has been held in Virginia, and no pains have been spared on the part of the author of this work to obtain such copies. In some few instances, however, his efforts have been fruitless; and he has been led to doubt whether any record of two or three of the earlier Conventions is now in existence. He has never seen or heard of a copy of the proceedings of the Convention of 1788.

Journal of a Convention of the Protestant Episcopal Church in the State of Virginia, held in the City of Richmond, from May 6 to May 9, 1789.

A List of the Members of the Convention.

Counties.	Parishes.	Clergymen.	Lay Deputies.
Amherst,	Lexington,		Josiah Ellis.
Caroline,	St. Margaret,		Thomas Rootes.
Charles City,	Westover,		Charles Carter.
Chesterfield,	Manchester,	William Cameron.	David Patterson.
Cumberland,	Littleton,		Mayo Carrington.
Elizabeth City,	Elizabeth City,		Wilson Miles Cary.
Goochland,	St. James Northam,		Thomas Underwood.
Hanover,	St. Paul,	Elkanah Talley.	John Pendleton.
	St. Martin,	Peter Nelson.	
Henrico,	Henrico,	John Buchanan.	William Foushee.
Lancaster,	Christ Church,	David Ball.	Martin Sherman.
Lunenburg,	Cumberland,		Henry Stokes.
Middlesex,	Christ Church,		Philip L. Grymes.
Norfolk,	Elizabeth river,	Alexander Whitehead.	John Boush.
New-Kent,	St. Peter,	Benjamin Blagrove.	William H. Macon
Northumberland,	Wicomico,		Onesiphorus Harvey.
Powhatan,	King William,		Thomas Harris.
	Southam,		John Harris.
			Edward Carrington.
Prince George,	Bristol,	John Cameron	William Robertson.
Spotsylvania,	St. George,		Francis Thornton, jun.
	Berkeley,	Hugh C. Boggs.	
Surry,	Southwark,		William Allen.
Williamsburg,	Bruton,	John Bracken.	Robert Andrews.
York,	York-Hampton,		Abraham Archer.

Wednesday, May 6, 1789.

The Convention met, and there not being a sufficient number of members to proceed to business, adjourned until to-morrow at 10 o'clock.

Thursday, May 7.

The Convention having met, according to adjournment, the Rev. John Bracken was unanimously elected President of the Convention.

Mr. Robert Andrews was unanimously appointed Secretary.

Ordered, That a committee be appointed to examine and report the certificates of appointment of the sitting members: And a committee was appointed of the Rev. Mr. J. Cameron, Rev. Mr. Buchanan, Mr. Underwood, and Dr. Foushee.

Resolved, That this Convention will observe in their proceedings the standing rules of the House of Delegates, so far as they may be applicable.

A letter from the Rev. David Griffith, D. D., addressed to the President of the Convention, and relinquishing the appointment of bishop elect of the Protestant Episcopal Church in this state; also, a letter from the Rev. Mr. Emmerson, addressed to the president, and containing a report of the state of the Protestant Episcopal Church in the district of which he is the visiter, were read, and ordered to lie on the table.

Mr. Andrews, of the standing committee, reported sundry proceedings of the said committee, accompanied with letters and papers, which were read and ordered to be referred to a committee of the whole Convention on the state of the Protestant Episcopal Church within this Commonwealth.

On motion, Resolved, That the Convention adjourn until noon.

Thursday, May 7, at 12 o'clock.—The Convention having met, according to adjournment, the Rev. Mr. J. Cameron, from the committee appointed to examine and report the certificates of appointment of the sitting members, reported, That the committee had, according to order, examined the same, and had come to a resolution thereon, which was read, and agreed to by the Convention, as followeth:—

Resolved, That it is the opinion of this committee, that the certificates of appointment from the parishes of King William, Southam, Henrico, Manchester, St. James Northam, St. Paul, St. Martin, Westover, Christ Church, in Middlesex county, St. Margaret, Bristol, Wicomico, Christ Church, in Lancaster county, Littleton, St. Peter, Elizabeth City, Bruton, Berkeley, and Southwark, are satisfactory.

The Rev. J. Cameron farther reported from the said committee, That they had found in the return from the parish of St. George, Spotsylvania county, the Rev. Mr. Thomas Thornton, Mr. John Legg, and Mr. Francis Thornton, jun., or any two of them, appointed deputies to this Convention: And also that from the parish of Elizabeth river and county of Norfolk there were two returns; viz., one appointing the Rev. Mr. Whitehead and Mr. John Boush, which

was certified by William Ingram, church-warden; the other appointing Mr. John Calvert, as a layman, which was certified by John Seymour, clerk of the vestry.

On motion, Ordered, That the report, so far as it relates to the return from the parish of St. George, Spotsylvania county, be recommitted: And that the clause relating to the returns from Elizabeth river parish, Norfolk county, be referred to a committee of the whole Convention.

Mr. Abraham Archer having produced satisfactory evidence of his appointment to represent the parish of York-Hampton as a lay deputy in this Convention, was admitted to his seat.

The Convention resolved itself into a committee of the whole Convention, to take into consideration the returns from the parish of Elizabeth river, Norfolk county; and after some time spent therein, Mr. President resumed the chair, and Mr. E. Carrington reported, That the committee had, according to order, taken the said returns under their consideration, and had come to several resolutions thereon, which were read, amended, and agreed to, as followeth:—

Resolved, That it is the opinion of this committee that all appointments of trustees of parish property prior to the ordinance of the last Convention for the appointment of vestries and trustees, where subsequent appointments have taken place agreeably to the regulations and directions of the said ordinance, are null and void.

Resolved, That it is the opinion of this committee that Paul Loyall, Thomas Matthews, Paul Proby, William Ingram, Alexander Mosely, George Kelly, John Boush, Matthew Godfrey, Robert Taylor, Robert Boush, Thomas Newton, jun., and Edward Archer, are duly elected vestrymen and trustees of the Protestant Episcopal Church for the parish of Elizabeth river, Norfolk county, agreeably to an ordinance regulating the appointment of vestries and trustees, and for other purposes.

Resolved, That it is the opinion of this committee that the Rev. Alexander Whitehead and Mr. John Boush are legal deputies to represent the parish of Elizabeth river, Norfolk county, in this Convention.

Resolved, That it is the opinion of this committee that Mr. John Calvert is not legally appointed a deputy to represent the parish of Elizabeth river, Norfolk county, in this Convention.

Ordered, That the treasurer be requested to lay his accounts before the Convention to-morrow.

And then the Convention adjourned until to-morrow morning, 10 o'clock.

Friday, May 8.

Mr. Josiah Ellis, lay deputy from Lexington parish, Amherst county, and Henry Stokes, lay deputy from the parish of Cumberland, Lunenburg county, produced their certificates of appointment, and were admitted to their seats.

The treasurer, according to order, laid his accounts before the Convention.

Ordered, That they be referred to a committee: And a committee was appointed of the Rev. Mr. J. Cameron, Mr. Underwood, Rev. Mr. Tally, and Mr. Boush.

The Rev. Mr. Cameron, from the committee to whom the return from the parish of St. George, Spotsylvania county, was re-committed, reported, That the committee had, according to order, had the same under their consideration, and had come to a resolution thereon, which was read and agreed to, as followeth:—

Resolved, That it is the opinion of this committee, that as Mr. John Legg, one of the lay deputies mentioned in the said return, has voluntarily withdrawn himself, the return should be amended by striking out his name.

On the motion of Mr. Andrews,

Ordered, That leave be given to bring in an ordinance to amend the ordinance for regulating the appointment of vestries and trustees, and for other purposes: And Mr. Andrews, Mr. Cary, Mr. Buchanan, and Mr. Whitehead, were appointed a committee to prepare the same.

On motion, Resolved, That the present members of the standing committee be continued and remain in office until the end of the next session of Convention, and that Edmund Randolph, of the city of Williamsburg, be added thereto.

The Convention adjourned until 1 o'clock P. M.

Friday, May 8, 1 o'clock P. M.—The Convention having met, according to adjournment, the Rev. Mr. Cameron, from the committee appointed to examine the treasurer's accounts, reported, That they had, according to order, examined the same, had found them fairly stated, and that there was in his hands the sum of 107*l.* 8*s.*; of which the sum of 28*l.* 17*s.* 10½*d.* was paid him to enable the bishop to obtain consecration, and that the balance, being 78*l.* 10*s.* 1½*d.*, is for the general support of the church.

Mr. Andrews, from the committee appointed to prepare an ordinance to amend the ordinance for regulating the appointment of vestries and trustees, and for other purposes, reported, That the committee had, according to order, prepared the same. The ordinance was received, read three times, and passed, as followeth:—

An Ordinance to amend an Ordinance, entitled "An Ordinance for regulating the appointment of Vestries and Trustees, and for other purposes."

Be it ordained by the clergy and lay deputies of the Protestant Episcopal Church, in Convention, that in case of the neglect or refusal of any minister of a parish to call a meeting of the vestry, when required to do so by two or more vestrymen, the church-wardens, or church-warden, if but one within the parish, or any two vestrymen, if there be no church-warden, may call a meeting.

Resolved, That Mr. Thomas Griffin Peachy be appointed a member of the third district in the room of Mr. John Banister, deceased.

Resolved, That the deputies appointed to attend the next General Convention of the Prot-

estant Episcopal Church, be desired to notify to the General Convention that the Rev. Dr. Griffin, bishop elect of the said church in this state, has relinquished the said appointment, and that no person has been elected in his room.

Resolved, That 150 copies of the Journal of this Convention be printed under the inspection of the Rev. Mr. Buchanan, and that the ordinance for regulating the appointment of vestries and trustees, and for other purposes, and the canons passed by the last Convention, be annexed.

Resolved, That the standing committee be requested to frame an address to the members of the Protestant Episcopal Church, to hasten and forward the necessary contributions from their respective parishes, for defraying the expenses of the consecration of a bishop for the said church in this state, and that the same be printed at the end of the journal of this Convention.

Resolved, That the Rev. Mr. John Cameron be appointed visiter of the 7th district in the room of the Rev. Mr. Burgess, who has removed out of the said district.

Resolved, That the Rev. Mr. Boggs be appointed a member of the committee of the 2d or middle district of recommendation, in the room of the Rev. Mr. Taylor, who has removed out of the said district.

Resolved, That the next Convention be opened with a sermon, and that the Rev. Mr. John Cameron be requested to preach the same.

Resolved, That the next Convention be called to meet in the city of Richmond.

The Convention then adjourned.

JOHN BRACKEN, President,
ROBERT ANDREWS, Secretary.

Address of the Standing Committee to the members of the Protestant Episcopal Church.

Brethren,—Convinced that the God whom we worship hath furnished us, if we be not wanting to ourselves, with ample means for the preservation of that church of which we profess to be members; satisfied also that it claims a foundation the most truly apostolic, and that the proper support of it involves our dearest interests, both temporal and eternal; it is with the sincerest regret that we contemplate the situation to which it is now reduced. We trust that you have also viewed with sorrow a situation so humiliating to a Christian society; and we ardently hope that, not unmindful of the blessings which the bountiful hand of Providence hath so liberally bestowed on us, in common with other Christian societies, you now feel yourselves conscientiously bound to improve, with gratitude and industry, those means which may tend to promote the prosperity of our church, and thus render the most pure and rational mode of worship and instruction as extensively beneficial as possible. Under these impressions, brethren, we once more call your attention to the duty of completing the organization of our church. The superintendence and government of the episcopal office are indispensably necessary. Without them our religious concerns, important as they are in the eyes of every serious member—we may add of every worthy citizen, must rapidly decline. But the attainment of those benefits which result from the episcopal office, requires exertions of a pecuniary nature beyond the abilities of a few individuals. It is not just nor consistent with the principles of our religious union, that the generous alone should feel those burdens which belong to the whole of the society, and which, if properly distributed, may be borne with ease. We therefore earnestly recommend to all the friends of the Protestant Episcopal Church, that they do cheerfully assist in raising the sum necessary for defraying the expenses attendant on the consecration of a bishop. Arguments the most pressing might be urged, were they deemed necessary, to induce a ready compliance with this recommendation. But we hope, that as you regard the interests of religion, and of that church in particular of which you are members; as you estimate the advantages which civil society must receive from a mode of worship conducted on principles the most rational; as you venerate those instructions which so nearly concern your temporal and eternal happiness; and as you would with a parental tenderness cherish the best means of improving the morals of the rising generation, no one will, on this occasion, refrain from casting his mite into the common treasury. Let it, we exhort you, brethren, be no longer said that we, of all Christian societies, are alone inattentive to our religious concerns. It is time to awake from an inattention which, if continued, must prove fatal to the Protestant Episcopal Church.

We do not think it necessary to point out the particular mode in which the contributions may be collected; but suggest it to the consideration of the several ministers how far this end may be facilitated by their preaching occasional sermons at their respective churches, and in those of such vacant parishes as may be convenient.

That the divine wisdom may influence and direct your exertions, at this important crisis of our church, is the fervent prayer of your affectionate brethren in Christ.

*** Note that the contributions are to be forwarded to the Rev. Mr. Buchanan, of the city of Richmond.

Journal of a Convention of the Protestant Episcopal Church in the State of Virginia, held in the Capitol in the City of Richmond, from May 5th to May 8th, 1790.

A List of the MEMBERS of the Convention.

Counties.	Parishes.	Clergymen.	Lay Deputies.
Accomack,	St. George,	William Vere.	
Amelia,	Rawleigh,		John Royall.
Amherst,	Amherst,	Isaac Darneille.	
Amherst,	Lexington,	Charles Crawford.	
Albemarle,	Fredericksville,		Francis Walker.
Charles City,	Westover,	James Henderson.	Charles Carter.
Chesterfield,	Dale,	Needlet Robinson.	
Chesterfield,	Manchester,	William Cameron.	David Patterson.
Cumberland,	Lyttleton,	Elkanah Talley.	Mayo Carrington.
Caroline,	St. Margaret,		Anthony New.
Dinwiddie,	Bath,	Devereaux Jarratt.	
Elizabeth City,	Elizabeth City,		George Wray.
Frederick,	Frederick,	Alexander Balmain.	James Wood.
Goochland,	St. J. Northam,	Charles Hopkins.	Archibald Brice.
Halifax,	Antrim,		J. Coleman, E. Ragland.
Hanover,	St. Martin,	Peter Nelson.	William Fontaine.
Henrico,	Henrico,	John Buchanan.	William Foushee.
Hanover,	St. Paul,		T. White, W. Norvell.
James City,	Bruton,	John Bracken.	Robert Andrews.
James City,	James City,	James Madison.	John Ambler.
King and Queen,	St. Stephen,		Thomas Hill.
King William,	St. David,	Reuben Clopton.	Nathaniel Burwell.
Lancaster,	Christ Church,	David Ball.	James Ball.
Lunenburg,	Cumberland,	James Craig.	Edward Ragsdale.
Norfolk,	Elizabeth River,	James Whitehead.	William White.
Northampton,	Hungars,	S. S. M'Croskey.	Isaac Avery.
Northumberland,	St. Stepben,	Thomas Davis.	
Northumberland,	Wicomico,		Isaac Besye.
Nottoway,	Nottoway,		W. and F. Fitzgerald.
Orange,	St. Tbomas,		T. Barber and J. Daniel.
Prince George,	Bristol,	John Cameron.	James Campbell.
Princess Anne,	Lynnhaven,	Anthony Walke.	
Powhatan,	King William,		John and Thomas Harris.
Prince George,	Mar. Brandon,	John J. Spooner.	Edward Bland.
Suffolk,	Suffolk,	James Taylor.	Michael King.
Surry,	Southwark,	Samuel Butler.	
Spotsylvania,	Berkeley,	Hugh C. Boggs.	
Southampton,	St. Luke,		John Rogers.
York,	York Hampton,	Samuel Shield.	

WEDNESDAY, MAY 5th, 1790.

A SUFFICIENT number of clergymen and lay deputies to form a Convention having met, according to appointment,

The Rev. James Madison, D. D., was unanimously elected President.

The Rev. Thomas Davis was unanimously appointed Secretary.

Ordered, That a committee be appointed to examine and report to the Convention the certificates of appointment of the sitting members, and a committee was appointed of the Rev. John Bracken, the Rev. John Cameron, Hon. James Wood, and Mr. Walker.

Resolved, That this Convention will observe in their proceedings the standing rules of the House of Delegates, as far as they may be applicable.

The Rev. Mr. Bracken reported a journal of the General Convention held in the city of Philadelphia, from July 28th to the 8th of August, and continued by adjournment from Sept. 30th to the 10th of October, 1789, which was read and ordered to lie on the table.

The Convention then adjourned till 2 o'clock.

The Convention having met, according to adjournment,

The Rev. John Bracken, from the committee appointed to examine the certificates of appointment of the sitting members, reported, That the committee had, according to order, examined the same, and found the certificates from the following parishes to be made agreeably to the canons, viz., St. George, &c.;* they also found a double return from Elizabeth river parish, appointing different deputies, and each return signed by different persons, styling themselves church-wardens.

Ordered, That so much of the aforesaid re-

* As in the list prefixed to this journal, excepting Elizabeth river parish.

port as relates to the double return from Elizabeth river parish be recommitted to the same committee, and that the Rev. S. S. M'Croskey, the Rev. Anthony Walke, the Rev. Thomas Davis, Mr. Wray, Mr. Avery, and Mr. Barber, be added thereto.

The Convention adjourned till to-morrow, 9 o'clock.

THURSDAY, MAY 6.

The Convention having met, the Rev. J. Bracken read prayers, and a sermon was delivered by the Rev. John Cameron.

Ordered, On motion of Mr. Avery, that the thanks of this Convention be presented to the Rev. J. Cameron, for his judicious, affectionate, and seasonable discourse delivered, and that he be requested to prepare a copy for the press.

The Rev. J. Bracken, from the committee appointed to examine the double return of certificates from Elizabeth river parish, reported, That they had, according to order, examined and considered the business to them referred, and had come to some resolutions thereon, which were read, and, when amended, agreed to, as follows :—

Resolved, That it is the opinion of this Convention, that the Rev. Mr. Wm. Whitehead and Mr. W. White are legal deputies to represent the parish of Elizabeth river, Norfolk county, in this Convention.

Resolved, That it is the opinion of this Convention, that the Rev. William Bland is not legally appointed a lay deputy for Elizabeth river parish in this Convention.

A journal of the proceedings of the standing committee, with some other papers respecting the rights of the Protestant Episcopal Church, were presented by Mr. Andrews, and read.

Ordered, That they be referred to a committee of the whole Convention on the state of the Protestant Episcopal Church.

Resolved, That this Convention will to-morrow resolve itself into a committee of the whole Convention on the state of the Protestant Episcopal Church.

On motion, Resolved, That this Convention will to-morrow proceed to the nomination of a bishop of the Protestant Episcopal Church in Virginia.

On motion, Resolved, That a committee be appointed to amend the canons which respect the trial of offending clergymen.

And a committee was appointed of the Rev. S. Shield, the Rev. J. Cameron, the Rev. S. S. M'Croskey, the Rev. Mr. Jarratt, the Rev. Mr. Craig, Messrs. R. Andrews, M. Carrington, A. New, Ja. Avery, and J. Campbell.

On motion, Ordered, That leave be given to bring in an ordinance to amend the ordinance for the appointment of vestrymen and trustees, and for other purposes, and that the committee appointed to revise and amend certain canons do prepare and bring in the same.

The Convention adjourned till to-morrow morning, 9 o'clock.

FRIDAY, MAY 7.

The Convention, according to the order of the day, proceeded by ballot to the nomination of a bishop of the Protestant Episcopal Church in this state ; and the Rev. Mr. Craig, the Rev. Mr. Cameron, Mr. New, and Mr. Andrews, were appointed a committee to examine the ballots : who, having withdrawn and examined the same, reported, That they found the numbers for the persons balloted for to be as followeth :—

For the Rev. James Madison, 46 ; Rev. Samuel Shield, 9.

And it appearing from the report that a majority of the whole Convention was in favour of the Rev. James Madison,

Resolved, therefore, That the Rev. James Madison, D. D., be recommended as a proper person to be consecrated bishop of the Protestant Episcopal Church in the State of Virginia.

Ordered, That the Rev. Alexander Balmain be appointed visiter for District No. 12, including the counties of Frederick, Berkeley, Hampshire, and Hardy.

That the Rev. Thomas Davis be appointed visiter for District No. 6, including the counties of Lancaster, Northumberland, Richmond, and Westmoreland.

That the Rev. Elkanah Talley be appointed visiter for District No. 1, in the room of the Rev. J. H. Saunders, who is discontinued.

That the Rev. Abner Waugh be appointed visiter of District No. 15, including the counties of Hanover and Caroline, in the room of the Rev. Mr. Dick, who hath resigned.

That the Rev. Jesse Carter be appointed visiter of District No. 16, including the counties of Essex, King William, and King and Queen, in the room of the Rev. H. Skyring, who hath removed out of that district.

On motion, Resolved, That the members of this Convention do advance for their respective parishes two dollars, to be applied to the general purposes of the Convention.

Resolved, That a committee be appointed to examine the treasurer's accounts, and make report thereof ; and a committee was appointed of Mr. R. Andrews, Mr. Walker, the Rev. J. Cameron, and the Rev. Mr. Walke.

Resolved, on the motion of the Rev. J. Cameron, That this Convention do recommend it to the bishop, to whom Mr. Stephen Johnson, a candidate for holy orders, shall apply for ordination, to dispense with, in the examination of the said Johnson, that knowledge of the Greek and Latin languages which is required by the seventh general canon of the Prntestant Episcopal Church in the United States of America.

Ordered, That the Rev. Devereaux Jarratt have leave of absence for the remainder of this Convention.

The Convention, according to the order of the day, resolved itself into a committee of the whole Convention on the state of the Protestant Episcopal Church ; and, after some time spent therein, Mr. President resumed the chair, and the Rev. S. Shield reported, That the said committee had, according to order, taken under consideration the business to them referred, and had come to several resolutions thereon, which were read and agreed to as follows :—

Resolved, That it is the opinion of this Con-

vention, that the Protestant Episcopal Church is the exclusive owner of the glebes, churches, and other property held by the Church of England in Virginia, at the commencement of the revolution.

Resolved, That the principles upon which the said property is held, are those only by which the rights of property are regulated

Resolved, That the interference of the legislature in the sale of that property, or in the disposal of it to any other purpose than that for which it is now held, would be a violation of the constitution.

Resolved, That the several documents now referred to the Convention be referred to the standing committee: And that they be instructed to adopt such measures, and to make such publications or representations, as to them shall seem advisable on the premises.

The Convention adjourned until 9 o'clock tomorrow morning.

SATURDAY, MAY 8.

The Convention having met, the Rev. S. Shield, from the committee appointed to bring in an ordinance to amend the ordinance for the appointment of vestries and trustees, and for other purposes, reported, That they had, according to order, prepared the same, which was read, and ordered to be read a second time.

The Rev. Mr. Shield, from the same committee, reported, That they had, according to order, had the canons respecting the trial of offending clergymen under consideration, and had prepared some new canons relative thereto, which were read, and ordered to be read a second time.

Mr. Andrews, from the committee appointed to examine the treasurer's account, reported, That the committee had, according to order, examined the same, and found them justly and fairly stated, and that the balance in his hands for general purposes is 30*l.* 17*s.* 6*d.* That the committee, however, thought it their duty to observe, that the treasurer had advanced to the deputies who went to the last General Convention 15*l.* 2*s.* 1½*d.* more than was directed by the resolution of the last Convention: That they had farther found that the said deputies have still a claim on account of their expenses for the following balances, viz.:—

The Rev. John Bracken, for a balance of 7*l.* 8*s.*; Mr. Robert Andrews, for a balance of 7*l.* 9*s.* 10½*d.*

That the committee had also found in the hands of the treasurer a balance of 126*l.* 11*s.* 10½*d.* due to the bishop's fund: Whereupon the Convention came to a resolution that the treasurer's account do pass; and that he pay to the Rev. Mr. Bracken and Mr. Andrews the balances reported to be due to them.

It appearing that the Rev. Mr. Buchanan had declined receiving any compensation for his services as treasurer of the Convention for the last year,

On motion, Resolved, That the thanks of this Convention be given to the Rev. Mr. Buchanan for his faithful and disinterested discharge of the duties of the office of treasurer.

On motion of Mr. Walker, Resolved, That the thanks of this Convention be given to the Rev. Dr. James Madison, for his valuable essay read before the Convention, containing a defence of certain rights of the Protestant Episcopal Church.

On motion of the Rev. John Bracken, Ordered, That the treasurer of this Convention advance to the Rev. Dr. James Madison such a sum of money as may be directed by the standing committee, for the purpose of defraying his expenses in obtaining consecration, provided such sum does not exceed 200*l.*; and that it be advanced out of the money in the bishop's fund.

On motion, Resolved, That deputies be appointed to attend any General Convention of the Protestant Episcopal Church which may be called before the month of May, 1791: And the Rev. John Bracken and Mr. Robert Andrews were accordingly appointed.

On motion of Mr. Campbell, Resolved, That the deputies to the next General Convention be instructed to endeavour to procure the following amendment to the 7th general canon, viz., after "required," in the 5th line, to insert, "and can also satisfy the bishop that he hath a competent knowledge of moral philosophy, church history, and the belles lettres, and hath paid particular attention to acquire rhetoric and pulpit eloquence, as the means of giving additional efficacy to his labours."

On motion, Resolved, That the parish trustees be desired to transmit to the Rev. Mr. Buchanan, of the city of Richmond, to be laid before the next Convention, an account of the property of the church, both real and personal, within their respective parishes, with a state of the condition and supposed value of their glebes.

Resolved, That a register of the ministers of the Protestant Episcopal Church, who hold parishes within this state, and also of assistant ministers, be kept by the Secretary of the Convention; and that for this purpose, the vestries be desired to certify to the Rev. Mr. Buchanan the names of the ministers who hold their respective parishes, and of the assistant ministers.

On motion of Mr. Andrews, Resolved, That the trustees of the parish of Bruton have the consent of this Convention to sell the glebe of the said parish, provided it shall be the opinion of the trustees that it can be done with advantage to the Protestant Episcopal Church.

Ordered, That a standing committee be appointed, to continue in office until the end of the next session of Convention, and that their powers be the same as those vested in the former standing committees. A standing committee was accordingly appointed, of the Rev. James Madison, Rev. John Bracken, Rev. Samuel Shield, Hon. John Blair, Robert Andrews, Esq., Hon. Edmund Randolph, Hon. Joseph Prentis, and Rev. Henry Skyring.

Resolved, That the said committee be requested to frame standing rules for regulating the proceedings of Conventions, and to report the same to the next Convention.

Ordered, That 200 copies of the Journal of this Convention be printed, under the inspection of the Rev. Mr. Buchanan; and that the ordinances and canons of the Protestant Episcopal Church in this state which shall be in force at the end of this session, together with the General Constitution and canons framed by the late General Convention, be annexed to the journal.

An ordinance to amend an ordinance, entitled "An ordinance for regulating the appointment of vestries and trustees, and for other purposes," was read the second time, and ordered to be read a third time.

Resolved, That it be recommended to the several parishes within this commonwealth, to send the sum of twelve dollars to the Rev. Mr. Buchanan, treasurer, on or before the first Tuesday of May next; to be applied by the Convention to the general purposes of the Protestant Episcopal Church in this state.

An ordinance to amend the ordinance for the appointment of vestries and trustees, and for other purposes, was read the third time.

Resolved, That the ordinance do pass; and that the title be, "An ordinance to amend farther the ordinance entitled *An ordinance for regulating the appointment of vestries and trustees, and for other purposes.*"*

The reported canons respecting the trial of offending clergymen, were read a second time.

Resolved, That they be agreed to; and that they be numbered as the 28th and 29th canons.†

Resolved, That the former 28th, 30th, and 32d canons be, and they are hereby, abrogated.

Resolved, That the next Convention be opened with a sermon, and that the Rev. Thomas Davis be requested to preach the same.

Resolved, That the next Convention be called to meet on the first Tuesday in May, 1791, unless the standing committee shall think it necessary to call a Convention at an earlier period: and that the next Convention meet in the city of Richmond.

The Convention then adjourned.

James Madison, President.
Thomas Davis, Secretary.

APPENDIX.

An Ordinance for regulating the Appointment of Vestries and Trustees, and for other purposes.

Whereas an act of the General Assembly, which was passed in the year one thousand seven hundred and eighty-four, entitled, "An act for incorporating the Protestant Episcopal Church," hath been repealed by an act of the last session; in consequence of which it is supposed that the several powers of government and discipline in the said church are returned to the members at large; and in order to exercise those powers, the members of the said church, in their several parishes, have elected two deputies to represent them in a Convention to be held in the city of Richmond, on this sixteenth day of May, one thousand seven hundred and eighty-seven, with full powers to deliberate upon, form, and establish such regulations as they should judge to be necessary and proper for the government, discipline, and worship of the said church, and the care and direction of the social property; in order to effect which purposes, it is judged necessary that vestries should forthwith be elected in each parish.

Be it therefore ordained by the deputies so appointed, and now met in Convention at the time and place prefixed, That the church-wardens and vestrymen in the several parishes within this commonwealth, who were elected into office in conformity to an act of the General Assembly, passed in the year one thousand seven hundred and eighty-four, entitled, "An act for incorporating the Protestant Episcopal Church," be, and are hereby declared and acknowledged as trustees for the members of the Protestant Episcopal Church until a new election shall take place, and to hold the property, both real and personal, belonging to the said church, for their use and benefit, subject to such regulations as shall be made from time to time by the Convention of deputies elected by the members of the said church. And be it further ordained, that as soon as may be after notice of this ordinance, the late church-wardens, or any two other reputable inhabitants (being members of the Protestant Episcopal Church) in each parish, do call together, at some convenient time and place, by notice duly given, all the freeholders and housekeepers in such parish who are members of the said church, and contribute to the support thereof; then and there to elect twelve of the most able and discreet men of their society to be a vestry for such parish, and trustees of their property; to continue in office until the Monday in Easter-week, in the year one thousand seven hundred and ninety, and on that day, if fair, otherwise the next day which is so, there shall be a new election of vestrymen; and such elections shall continue to be made triennially on Easter-Monday, if fair, or the next fair day, until the Convention shall otherwise direct; intermediate vacancies occasioned by death, removal, or resignation, to be filled by the remaining vestrymen, and those so chosen to act until the period of the next general election.

Every vestryman, before he acts in office, shall subscribe in vestry to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church.

Each vestry, at their first meeting after their election, shall choose two of their members to be church-wardens, who shall superintend the next general election of vestrymen; judge of the qualifications of voters, and certify the names of the persons chosen. They shall be considered as the acting part of the vestry, and shall see that the orders and resolutions of the vestry be carried into execution.

The vestries respectively, with the minister, where there is one, shall hold and enjoy all glebes, lands, churches, books, plate, and other property, now belonging or hereafter accruing to the said church, as trustees for the benefit of the

* See Appendix.
† See 28th and 29th canons in the Appendix.

society, and may improve or demise the lands during the vacancy of a minister, but may not demise lands allowed for the minister's habitation or use, when they have one, without his consent. They may also use, improve, or dispose of all personal property, and the produce, rents, and profits of lands (not appropriated for the minister) belonging to the church, for the benefit of the society, in erecting or repairing churches, glebe-houses, or otherwise; and may make such rules and orders for managing the temporal affairs and concerns of the church, within their respective parishes, as they shall think most conducive to its interest and prosperity, and for carrying into execution such orders and rules for government and discipline, or other spiritual purposes, as shall be directed by this or any future Convention. They shall have the sole power of directing the payment of money belonging to the church within their respective parishes, and of appointing a clerk, treasurer, and collector, when they think necessary. All of which proceedings shall be fairly entered in a book to be kept for that purpose.

A meeting of the body (to be called by the minister, or if he be absent, or in case of a vacancy, by the church-wardens, or by a church-warden, if but one within the parish, or by any two vestrymen, if there be no minister or church-warden) shall be had as often as is necessary, the minister to have a vote equal to, and not greater than a vestryman, in all questions except for the demise of the glebe-lands assigned for his residence or use, in which he shall have a negative. Seven members shall be sufficient to constitute a meeting, and all questions shall be decided by a majority of those present.

Future Conventions shall consist of two deputies from each parish, of whom the minister shall be one, if there be a minister, the other a layman, to be annually chosen by the vestry, who shall also choose another where there is no minister in the parish: And twenty-five deputies thus qualified and appointed shall be a Convention.

Conventions shall regulate all the religious concerns of the church, its doctrines, discipline, and worship, and institute such rules and regulations as they may judge necessary for the good government thereof, and the same revoke and alter at their pleasure.

An Ordinance to amend the foregoing Ordinance.

Be it ordained by the clergy and lay deputies of the Protestant Episcopal Church, in Convention, that in case of neglect or refusal of any minister of a parish to call a meeting of the vestry, when required to do so by two or more vestrymen, the church-wardens, or church-warden, if but one within the parish, or any two vestrymen, if there be no church-warden, may call a meeting.

An Ordinance to amend further the Original Ordinance.

Be it ordained by the clergy and lay deputies of the Protestant Episcopal Church, in Convention, that in any parishes which have neglected to elect vestries and trustees agreeably to the "Ordinance for regulating the appointment of vestries and trustees, and for other purposes," or which shall hereafter neglect to make such election, the members of the Protestant Episcopal Church within such parishes may at any time afterward within six months elect vestries and trustees, in the manner directed by the aforesaid ordinance. And in all cases where elections have not been held, or shall not be held, at the periods fixed by the said ordinance for general elections, the former vestries and trustees shall continue to act until elections shall be held as hereby directed; or, if no elections shall be held, until a future Convention shall take some farther order in the matter. Provided nevertheless, That where any parish which had failed to elect vestrymen and trustees at the time appointed by the said ordinance for a general election, hath since elected the same, such election is hereby declared to be valid.

If any person elected a vestryman and trustee shall neglect or refuse to attend two successive meetings of the body, having had due notice thereof, he may be considered as having vacated his office; and the remaining vestrymen and trustees may elect into his place some other able and discreet man of their society.

In case of the nonattendance of the church-wardens at an election of vestrymen and trustees in any parish, the minister, or, if he be absent, or, if there be no minister in the parish, any two vestrymen, or, if there be no vestrymen present, any two reputable inhabitants of the parish who are members of the Protestant Episcopal Church, may be appointed to superintend the election.

No sale of such property as is of the nature of principal or stock, belonging to the Protestant Episcopal Church in any parish, shall be made without the consent of a Convention.

Any ordinance or part of an ordinance which is contrary to this ordinance, is hereby declared null and of no effect.

CANONS.

I. Conventions shall be holden annually on the first Wednesday in May, provided nevertheless, that if a sufficient number of members to form a Convention shall not attend on the said day, any five then assembled shall have power to adjourn.

II. A person shall preside in Convention with the name of president, who shall always be a bishop, when there is one present properly consecrated and settled in the church, till which time a president shall be appointed by the Convention out of their own body; if more than one bishop is found necessary in this church, they shall preside alternately.

III. A secretary shall be appointed by the Convention, who shall continue in office during good behaviour, who shall keep a record of their resolves and proceedings, and have the

records in his custody so long as he shall continue in office.

IV. Standing rules shall be established for the preservation of decorum, and the orderly management of business.

V. All questions, whether they relate to the order, government, discipline, doctrine, or worship of this church, or to any other matter which is properly before the Convention, shall be determined by a majority of votes.

VI. At all future Conventions, each member (whether minister or layman) shall, previous to his admission, produce a testimonial of his being regularly appointed, which testimonial shall be signed by one or both of the church-wardens, or by the clerk of the respective vestries.

VII. All the ordinances and other proceedings of the Convention shall be attested by the secretary.

VIII. The clergy of several neighbouring parishes, not less than three nor more than ten, shall assemble in presbytery annually on the second Wednesday in April, at some convenient place in the district, to be appointed by a majority of the ministers in the same district; one in each district shall be appointed by the Convention to preside at their meetings with the title of visiter, who shall annually visit each parish in his district—shall attend to and inspect the morals and conduct of the clergy—shall see that the canons and rules of the church are observed, and that no abuses are practised—shall admonish and reprove privately those clergymen who are negligent, or act in an unbecoming manner, and shall report yearly to the bishop, if there be one, or, if there be no bishop, to the next Convention, the state of each parish in his district, noting down the offenders and their offences.

IX. The clergy who shall minister in this church shall be the three orders of bishops, priests, and deacons.

X. Every person hereafter to officiate in this church as a bishop, shall be nominated by the Convention; and having received episcopal consecration before he enters on his office, shall subscribe to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church of Virginia; and no person shall be received into the church as a bishop until he shall have completed the thirtieth year of his age.

XI. As we conceive the office of a bishop, according to the true apostolic institution, differs in nothing from that of other ministers of God's word, except in the power of ordination and confirmation, and the rights of superintending the conduct of the clergy, and of precedency in ecclesiastical assemblies, that office shall be accordingly so exercised in this church; and every bishop, after his promotion to the episcopal order, shall continue to hold a parish and to do the duty of a parish minister, except when he is necessarily employed in the discharge of his episcopal office.

XII. No bishop shall inflict any censure upon, or exercise any power over, the clergy under his inspection, other than he is allowed to do by the laws and institutions of this church made in Convention.

XIII. No priest or minister shall hereafter be received into any parish within this commonwealth, unless he first produce to the vestry sufficient testimonials of his having been regularly ordained a priest by some Protestant bishop, and of having taken the oath of allegiance to this commonwealth, and subscribe to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church; nor till he shall have entered into a contract in writing with the vestry or trustees on behalf of the society within such parish, by which it shall be stipulated and declared that he holds the appointment subject to removal upon the determinations of the Convention of the Protestant Episcopal Church in this state. Provided, That any person who hath been ordained by a bishop of the Church of Rome may also be received as a minister, who shall produce satisfactory testimonials respecting his ordination, morals, and conduct, renounce the errors of that church, take the oath, and subscribe as aforesaid.

XIV. No minister shall hereafter be received into a parish who does not first produce to the vestry satisfactory testimonials of his morals, conduct, and conversation, from the person or persons appointed by the Convention to inquire into such matters, and grant such testimonials.

XV. The right of presentation or appointing ministers to serve in the parishes shall continue in the vestries, and each vestry shall choose its own minister.

XVI. Every person to be ordained priest or deacon by any bishop of this church, shall produce testimonials of his good morals and orderly conduct from the clergy assembled in the district where he for some time last resided, and from the vestry of the parish where he last lived, provided there be in the district a sufficient number of clergymen to form a presbytery; otherwise a testimonial from the minister and vestry of his parish, or from the vestry alone, if the parish is vacant, shall be deemed sufficient: Provided also, the candidate is not an inhabitant of some other state, and intended to minister in some parish or congregation in a neighbouring state. No person shall be ordained until due examination had by the bishop and two priests.

XVII. No person shall be admitted to priest's orders until he shall have completed the twenty-fourth year of his age, and is assured of the willingness of some parish or congregation to receive him as their minister, to be certified under the hands of the church-wardens, and attested by the clerk of the vestry.

XVIII. Every person who shall be admitted either to priest's or deacon's orders, shall be ordained according to the form prescribed in the Book of Common Prayer, &c. directed to be used in this church; but no person shall be ordained priest until he has served six months in the office of deacon.

XIX. No person shall be ordained deacon until he shall have completed the twenty-first year of his age.

XX. No person having deacon's orders only shall be allowed to hold a parish; but a deacon

may, during a vacancy, officiate in a parish, if chosen by the vestry to do so; he shall preach the gospel, and baptize; he may assist in administering the sacrament of the Lord's Supper, but not consecrate the elements; he may solemnize marriages, and shall attend to the situation and circumstances of the poor when it may be necessary.

XXI. A person may be ordained a deacon though he shall have no assurance of being called to minister in a parish or congregation, provided his testimonials and qualifications are satisfactory.

XXII. A deacon may minister as a probationer or missionary under the direction of the Convention or the bishop.

XXIII. The parish clerk shall be appointed by the minister and vestry, and displaced by them whenever his services are not satisfactory to the people, whenever he shall neglect his duty, or otherwise misbehave himself.

XXIV. Sextons shall be appointed by the vestries, and dismissed by them when they think proper.

XXV. Bishops shall be amenable to the Convention, who shall be a court to try them, from which there shall be no appeal; on all such occasions a president, who shall be a bishop, shall be chosen by the Convention to sit as judge, and they shall also appoint a clerk to the court.

XXVI. All accusations against a bishop, as such, shall come from the vestries; but no accusation against a bishop shall be received unless three vestries join in the complaint. All complaints against a bishop shall be lodged with such persons as may be appointed to call a Convention; and a copy of the charge or charges to be brought against him shall be communicated to him in writing at least two months before the trial; counsel may be employed on both sides, and none but *viva voce* evidence shall be admitted.

XXVII. Disorderly, scandalous, and immoral conduct, neglect of duty, a disregard to the rules and canons of the church, or taking a bribe to grant either ordination or a recommendation for a vacant parish, shall be considered as offences in a bishop, for which he may be brought to trial; and on his being convicted of any of these, he shall be reproved, suspended, or dismissed, at the discretion of the court.

XXVIII. Courts shall be instituted to examine into complaints exhibited against ministers or deacons, which courts shall be composed of one clergyman and one vestryman from each parish of the district in which the accused minister resides, the parish excepted to which the minister belongs. The appointment of the vestrymen shall be by lot; and the visiter of the district, unless he shall be the accused person, shall preside as judge; and in that case, the oldest clergyman in orders shall be the judge: Provided nevertheless, That where the number of settled clergymen in the district shall be less than two, the visiter shall call for a clergyman from a neighbouring district; and, moreover, if, when the court assembles, the number of vestrymen shall be found to exceed the number of clergymen present, so many vestrymen shall be withdrawn by lot as shall be necessary to equalize the number of the two orders.

Any number of members, not less than three, two of whom shall be clergymen, shall be sufficient to constitute a court.

On conviction of a minister, the court shall proceed to pass sentence; which shall be none other than reproof or suspension; and in all cases where the offence shall be thought to deserve suspension, the court shall without delay report the facts and state the evidence to the bishop, or, until a bishop shall be consecrated for the church in this state, to the chairman of the standing committee, who, with the standing committee, or three fourths of the same, shall be, and are hereby constituted and appointed, a court in the last resort to try the offender; and who, if they do not acquit him, shall either confirm the sentence of the examining court, or pass such other sentence as a majority of them shall think the offence deserves; which shall be either reproof, dismission, or degradation.

XXIX. Complaints against a minister shall be received from the vestry of the parish where the minister officiates, and from no other person or persons whatever. They shall be signed by a majority of a vestry, without which no complaint shall be received. They shall be directed to the visiter of the district in which the accused minister resides, or, where there is no visiter, or if the visiter be the person accused, to a member of the presbytery in the said district, who shall forthwith appoint a convenient time and place for the trial; and take care that the members who are to compose the court shall have timely information thereof.

In every complaint, the offence or offences shall be stated; and the minister shall be furnished with a copy of the charges brought against him, and with notice of his intended trial, at least one month before the trial. *Viva voce* evidence only shall be admitted, and that upon oath, or the evidence of authenticated records; and counsel may be employed on both sides.

The visiter, or the person to whom the complaint shall be made, shall cite the accused person before the appointed court; which shall (unless the person accused is prevented from attending by sickness) proceed to the trial, examine the testimony against the offender, and take the depositions of the witnesses.

XXX. No vestryman shall sit on the examination of a minister belonging to the parish wherein such vestryman resides; the examination shall be held in the parish where the accused minister officiates, and at a place to be appointed by the vestry; the judges shall appoint a clerk occasionally for such examinations.

XXXI. Disorderly, scandalous, and immoral conduct, neglect of duty, a disregard to the rules and canons of the church, or taking a bribe to recommend either for ordination or a parish, are to be considered as among the offences for which a minister may be brought to trial.

XXXII. Deacons behaving in a scandalous, disorderly, or immoral manner, or who neglect

the duty they have undertaken, shall, on full and satisfactory proof, be suspended or silenced by the bishop until the sense of the Convention shall be known. And the salary accruing during the suspension of a minister or deacon, who is afterward found guilty, shall go to the vestry for the use of the church.

XXXIII. Bishops shall visit the different parishes under their inspection once in three years at least; of which visitation the clergy or church-wardens shall have timely notice; in their visitation they shall confirm such as choose to receive confirmation, they shall inspect the state of the parishes, and the conduct of the clergy, who shall give them what information they can respecting such ecclesiastical matters as they may choose to be informed of.

XXXIV. Bishops shall hold ordinations at such times and places as they may judge necessary and convenient.

XXXV. Bishops, after every visitation, shall report the state of the church in the different parishes to the Convention.

XXXVI. No minister or bishop shall be allowed to hold more than one parish at the same time. Nevertheless, a minister may, if called thereto by the vestry, preach in a neighbouring parish or parishes during a vacancy in such parish or parishes, and may receive a compensation for his services, provided he has the consent of his own vestry, and shall not neglect the duties of his parish.

XXXVII. Every minister shall reside within his parish, unless a majority of his vestry shall agree to dispense with his residence, and shall at no time leave it for more than one month without the consent of the said vestry.

XXXVIII. Ministers shall, at their churches and other convenient places, instruct children, and such ignorant persons as may require it, in their catechism, and the principles of the Christian religion as maintained by this church; provided this duty may be dispensed with during the inclement winter months. They shall also explain the nature of confirmation, and instruct and prepare their parishioners for it.

XXXIX. Ministers and deacons shall wear a surplice during the time of prayer at public worship, in places where they are provided; shall wear gowns when they preach, where they conveniently can; and shall at all times wear apparel suited to the gravity of their profession.

XL. Ministers and deacons may encourage people to assemble together in small societies at convenient times for their edification, and may visit, superintend, and instruct such societies at their meetings; provided they shall not do it to the encouragement of idleness, or to the injury of private families.

XLI Ministers officiating in this church, whether bishops, priests, or deacons, shall preach once at least on every Lord's day, and at other stated seasons, unless prevented by some sufficient cause; they may at their discretion preach also at other times, when opportunities shall offer of edifying the church; bishops and priests shall administer the sacrament at least four times in the year at each church or place of worship in their respective parishes, and shall visit the sick when called on for that purpose.

Journal of a Convention of the Protestant Episcopal Church in the State of Virginia, held in the Capitol in the City of Richmond, from May 3d to May 6th, 1791, inclusive.

A List of the MEMBERS of the Convention.

Parishes.	Clergymen.	Lay Deputies.
Abingdon,	James Price.	John Page.
Antrim,	Alexander Hay.	John Coleman
Bath,	Devereaux Jarratt.	
Berkeley,	Hugh C. Boggs.	
Bristol,	John Cameron.	Thos. G. Peachy.
Bruton,	John Bracken.	Robert Andrews.
Charles,	Samuel Shield	Starkey Robinson.
Christ Church,	David Ball.	James Ball.
Cumberland,	James Craig.	John Stevenson.
Dale,	Needler Robinson.	
Drysdale,	Jesse Carter.	William Lyne.
Elizabeth River,	James Whitehead.	
Fairfax,		Robert T. Hooe.
Henrico,	John Buchanan.	William Foushee.
Hungars,		John L. Fulwell.
James City,	James Madison (Bishop and Pres.).	John Ambler.
King William,		Thomas Harris.
Lexington,	Charles Crawford.	
Littleton,	Elkanah Talley.	Mayo Carrington.
Lynnhaven,	Anthony Walke.	Edward H. Moseley.
Manchester,	William Cameron.	David Patteson.
Meherrin,	Stephen Johnson.	
Nottoway,		{ Rowland Ward.
Raleigh,		{ P. Robinson.
		John Royall.

Parishes.	Clergymen.	Lay Deputies.
St. Asaph,		John Hoomes.
St. Bride,	James Morris.	
St. David,	Reuben Clopton.	
St. George (Acco.),	William Vere.	Robert Twiford.
St George, (Spot.),	John Woodville.	
St. James Northam,	Charles Hopkins.	Archibald Brice.
St. Margaret,		Anthony New.
St. Mark,		David Jameson.
St. Martin,	Peter Nelson.	
St. Mary,	Abner Waugh.	James Taylor.
St. Paul,		Thomas Tinsley. John Garland.
Southam,		Edwd. Carrington.
Southwark,	Samuel Butler.	James A. Bradley.
Suffolk,	James Taylor.	Mills Godwin,
Trinity,		Charles Yancey.
Upper Parish (Nansemond),		Arch. Richardson. John Driver.
Westover,	James Henderson.	Charles Carter.

On Tuesday, the third of May, in the year of our Lord one thousand seven hundred and ninety-one, being the day appointed for the meeting of the Convention of the Protestant Episcopal Church in the Commonwealth of Virginia, a sufficient number of members to proceed on business being present,

Ordered, That Robert Andrews be appointed Secretary to the Convention.

The Right Rev. James Madison, D. D., having laid before the Convention his letters of consecration to the office of bishop of the Protestant Episcopal Church in this Commonwealth, took his seat as President of the Convention.

Ordered, That a committee of elections be appointed, to examine the returns of the sitting members, and to report thereon: And a committee was appointed of Mr. New, Mr. Craig, Mr. Page, and Mr. Buchanan.

Ordered, That a committee be appointed to examine the treasurer's accounts, and to report thereon: And a committee was appointed of Mr. New, Mr. Bracken, Mr. Hoomes, and Mr. Shield.

On motion, Ordered, That a committee be appointed to revise the canons: And a committee was appointed of Mr. Shield, Mr. Jarratt, Mr. Whitehead, Mr. Page, and Mr. E. Carrington.

And then the Convention adjourned till tomorrow morning, 10 o'clock.

Wednesday, May 4.

The Right Rev. the President having, on his taking the chair this morning, delivered a charge to the Convention,

Resolved, unanimously, That the thanks of this Convention be given to the Right Rev. Dr. Madison for the seasonable, judicious, and affectionate charge delivered them this day, and that he be requested to furnish a copy of the same for the purpose of having it published.

An Address to the Convention of the Protestant Episcopal Church in Virginia, by the R^t. Rev. J. Madison, D. D., Bishop of the said Church.

Brethren,—The office to which it hath pleased the church, by the permission of Providence, to call me, is attended with duties of a very serious and interesting nature. Would to God I were capable of discharging them in a manner equal to that full conviction which I have of the importance of the trust, or to that ardent but charitable zeal for the prosperity of our church, which it shall be my endeavour at all times to evince. I should then anticipate a satisfaction from the expected fruits of my labours replete with the highest reward, and esteem myself happy indeed in being called to an office which enabled me to be extensively useful in a cause the most interesting to mankind. But when I reflect upon my own imperfections; when I consider the present situation of our church; and further, when I cast my eyes towards the many obstacles to its prosperity which present themselves on every side, I confess to you that, struck with the arduous enterprise, I feel myself for a moment intimidated; that for a moment despondency instead of hope, fear of evils greater than we have yet experienced instead of the consolatory anticipation of better prospects, take possession of my soul.

It is from you, my brethren, from this respectable assembly, from the strenuous and zealous support of the many worthy members of our church, and particularly from the zealous co-operation of her pastors; but, above all, it is from the favour of Heaven itself that I derive hope and animation. Yes, my brethren; while I can flatter myself with your zealous co-operation, while I can behold the ministers of our church anxious, nay, ardent in the great work in which we are engaged, so long I will indulge the pleasing, the animated hope, that Heaven will smile upon our labours, that the obstacles which now surround us will vanish before our united exertions, and that religion, pure and spotless as she sprung from the *Eternal*, will once more regain her blissful empire in the hearts of men. Let us reflect that difficulties, instead of depressing, often serve only to call forth new ardour, even in pursuits that are bounded by this world. Let us follow the example; but with this difference, that our ardour should rise above

that of others in proportion to the superior importance of the cause in which we are engaged. If such application, such zeal, such courage, be exerted to accomplish ends which must still bear the stamp of mortality, surely an infinitely greater degree of application, of zeal, and of courage, may be expected from those who have in view eternal pursuits and immortal ends.

Encouraged by these considerations, permit me, in entering upon my episcopacy, to request your attention to such observations as the present occasion seems to require; and to exhort you, my reverend brethren in particular, at the same time admonishing myself, that we should not only recall to mind the duties of our vocation, but endeavour to reanimate each other, as bearing the same burden: and since Providence hath permitted me to be placed in a station so responsible to God and man, and hath associated you with me as fellow-labourers in my ministry, let us go to the source of our misfortunes, and try to discover the necessary remedies.

I. Were we then, in the first place, to investigate the causes which have operated in reducing our church to its present situation, perhaps we should find that too many of them have originated from ourselves. The suggestion, I am well aware, is pregnant with reflections the most poignant and alarming. But I do not think I should discharge my duty in the manner which my conscience and my inclination dictate, were I not to speak upon this occasion with all that plainness and freedom which the importance of the subject demands. I know that our church is blessed with many truly pious and zealous pastors; pastors from whose example the greatest advantage may be derived by all of us; but, at the same time, I fear there is too much reason to apprehend, that the great dereliction sustained by our church hath arisen in no small degree from the want of that *fervent Christian zeal* which such examples ought more generally to have inspired. The trials to which we have been exposed, the reverse of situation which we have experienced, the coldness and indifference of our lay brethren to their most essential interests, both temporal and eternal, are considerations, it is true, which seem to plead strongly in our excuse. But though our most fervent zeal might not, and indeed ought not to have prevented that reverse of situation in one respect, yet perhaps it has been too much aggravated by our own conduct. The coldness, the indifference of the laity, of which we so much complain, from whence hath it arisen? Hath the sacred fire committed to our trust been everywhere and at all times cherished by us with that watchful and zealous attention which so holy a deposite required? Had it been thus cherished, might not, my brethren, that ancient flame, which once animated and enlightened the members of our church, still have diffused its warmth, and thus have banished far that coldness which threatens an approaching torpor fatal to religion? or, instead of indifference to our church, might we not now have beheld many of those members who have forsaken her, still ardent and zealous in her support? In an inquiry which so nearly concerns every minister of the church, who shall not be found wanting?—Great God! perhaps a want of zeal in the discharge of my pastoral duties may have stored up for me, in the dreadful secrets of thy justice, judgments at which I ought to tremble! But I will implore the extension of thy mercies. I will endeavour, with thy aid, not only to awaken within myself a just sense of my duties, but exert the small portion of talents which thou hast allotted to me in impressing deeply upon the minds of all my fellow-labourers, "that a holy, fervent zeal, attempered with charity, is the most essential qualification of a minister of the gospel, and the first effect of sacerdotal grace."

Be ye then renewed in the spirit of your mind, or of *your vocation*. Recollect, my reverend brethren, to whom the apostle formerly addressed this word of exhortation—to ministers of the gospel, as has been well observed, who exposed their lives every hour for him who sent them; to ministers, persecuted, reviled, trampled under foot, yet suffering with joy, and embracing death as a reward; to the first preachers of the Christian religion, among whom were *apostles, prophets, evangelists, pastors, and teachers*; to men whose sanctity and zeal the whole world, with all its ostentatious philosophy, could not resist. Such were the men to whom the apostle thus earnestly recommended, that they should renew themselves in the spirit of their vocation; men who were still full of that holy spirit which had lately descended from heaven, and who, like their master, diffused it from their plenitude over the people and the nations.

It is this same exhortation which I address to you, and at the same time to myself; to us, who are respectively called to the ministry, as the successors of those men, in this latter age; an age which would substitute the cold lessons of a political philosophy for those sublime, those warm and consolatory ideas, that spring from religion, and which are no less necessary to vivify the moral, than the rays which flow from the sun are to invigorate the vegetable world; to us, who not only behold those temples dedicated to the living God too frequently deserted by their once warm and zealous friends, but to us, in whose days, unless those ideas, so prolific of duty, which our religion enforces, be revived, licentiousness must triumph, and not only shake the foundations of civil liberty, but, like a torrent, bursting all the mounds of virtue, must overwhelm whatever remains of truth, integrity, and happiness. Let us then be renewed, I entreat you, in the spirit of our vocation; in that holy, fervent zeal, which should be the distinguishing characteristic of every minister of the gospel.

But how is that zeal, which I now recommend as the most essential qualification of every minister of the gospel, to be displayed? I answer, by the manner in which we shall discharge the ministerial functions, by *our conversation, and by our example. Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* A law-

ful minister of the gospel, in the language of the apostle, is an *ambassador for Christ*. Such a character suggests to us, in the first place, the importance and the dignity of our functions, and at the same time, the fidelity and the zeal with which they should be performed. But such a minister is also termed *a labourer together with God* for the salvation of souls; by preaching the gospel, by the administration of the sacraments, and by all those other functions which tend to promote and establish virtue and charity among men, and to keep alive a just sense of the inestimable benefits of the Christian dispensation. We are also, my brethren, *to watch for the souls of others, as they that are to give an account*. If such be the nature, such the functions, of our sacred embassy, what minister, what priest, what bishop is there, who will not, with pious awe, reflect most seriously upon the momentous charge committed to him; and while he profoundly meditates upon the extent of his duties, ardently supplicate, at the throne of grace, the renewal of that *fervent zeal*, without which the great ends of his ministry can never be accomplished.

II. Renewed with this holy zeal, we should turn our attention to the principal means which are offered to us of displaying it; and of *labouring* effectually, *together with God, for the salvation of souls*. The first which presents itself is pulpit eloquence. *Pulpit eloquence*, my reverend brethren, is one of those remedies for which our present misfortunes call aloud; it is that ethereal fire which, if properly excited and conducted, will not fail to restore our enfeebled church.

Every minister of the gospel will readily agree, that his first duty is to adapt his discourses to those important purposes for which he is called to the ministry. As an ambassador of Christ, he must continue the mission of his Lord. His discourses must have for their constant aim the salvation of souls; he must keep alive a just sense of God, the beneficent Creator and preserver of the universe; he must make known the gospel of Christ, and the manner of our redemption; he must convince men of the certainty of a future judgment; he must keep their consciences awake to the dangers of sin; he must show that religion is the rock upon which our happiness, both temporal and eternal, must be founded; he must, in short, enforce all the truths of our religion, in order to *persuade* men to be virtuous and good. The pulpit orator must address the understanding, inform and enlighten the mind; he must "reason" *of righteousness, temperance, and judgment to come*, but he should remember that *knowledge* without *practice* is useless. He must *convince* in order to *persuade*. He must not only *prove* to men in what their greatest good consists, but call in his aid all the powers of the oratorical art, to *persuade* them to love and to pursue that good; he must not only give just and clear views of religious truths, but inculcate them in so forcible a manner that they shall penetrate the heart; that they shall there make an impression which no time or circumstances can ever efface. It is thus that he will influence the practice of his hearers; it is thus that practice will gradually ripen into habit, and that men will see and acknowledge that happiness is the offspring of religion.

In whatever point of view we consider this important part of the ministerial functions, it must be acknowledged, that every sermon should be a *persuasive oration*. Let, then, the situation of the church, and, in particular, the glorious fruits which spring up at the voice of the *persuasive* preacher, excite within us an ardent desire to render our discourses truly persuasive. To accomplish an end so devoutly to be wished, permit me to recommend, with a degree of earnestness which the sincerest anxiety only for the honour and the prosperity of our church could call forth, that all the *principles of pulpit eloquence* be most assiduously studied by every minister of the church; and that, by reiterated practice in private, they endeavour to evince their energy in public. Be persuaded that pulpit eloquence is an art, and one of the noblest, perhaps I may also add, one of the most difficult of the arts. But, should difficulties appal those whose profession enjoins the attainment of this art as a sacred duty? To attain it, however, we must first be possessed of all the principles upon which the art is founded; we must study those authors who have most clearly developed them; and then we should despise all toil, all labour, until we are enabled to reduce them to practice. It is then, my brethren, we shall in such a manner *reason of righteousness, of temperance, and of judgment to come*, that every sinner shall *tremble*, and with new-born fervour acknowledge, *thou persuadest me to be a Christian.*

What I have taken the liberty to recommend, appears to be well worthy of the attention of every pastor; but to the minister who has just entered upon the career of his labours, it is certainly of the utmost importance. If he be anxious, at the eve of a life dedicated to the service of his God, to enjoy the noble, the grateful retrospect, of having promoted piety among men, of having rendered them virtuous and happy, by *persuading* them to practise those duties which they owe to themselves, to their fellow-creatures, and to their God, he must be *eloquent*; he must unite the two great characteristics of the pulpit orator, *gravity and warmth*. They should be united, not only in the *composition* of his discourses, but also in his manner of *delivering* them. The nature of the subjects upon which he is to speak requires *gravity*; but their importance to mankind demands also *warmth*; they demand, essentially, that pious, interesting, affecting, penetrating manner, which a consciousness of the momentous truths he delivers naturally dictates.

I do not pretend that equal eminence is attainable by every preacher. Each will have a manner in some respects peculiar to himself. *Every man hath his proper gift of God, one after this manner, another after that.* What is natural we should preserve; but we may, by attention, not only remove adventitious faults, but greatly improve our *proper gifts*. For this

purpose it has been recommended, occasionally, to request some person in the congregation, upon whose judgment and candour we can rely, to point out whatever may be defective either in the management of the voice or in action. Good sense, and an earnest desire of being a profitable minister of the church, will soon effect the desired amendment. But every attempt towards amendment as a preacher, presupposes that the inanimate method of *reading* sermons is to be abandoned. The best discourse, when the eyes are continually fixed to the paper, instead of exciting warm affections, will scarcely engage the attention. But, on the other hand, when a sermon has been sufficiently digested, and in part committed to memory, it may be delivered with freedom and spirit; the preacher will be at liberty to enforce his words with correspondent looks, and even with a becoming action; he will insensibly address every part of his audience, and thus perceive whether they comprehend what has been delivered, or whether he has moved and roused them as he intended; he will also, after a short experience, be enabled to enlarge upon particular heads, as the occasion may require, or to add to his discourse new observations and reflections, more striking than might have occurred to him at the cool moments of composition; he will likewise, by prudent extemporaneous efforts, counteract those declaimers whose popularity depends upon such a method of speaking; and as their followers have the strange credulity to think them possessed of a supernatural gift, he will enjoy the reward of undeceiving them, by imitating the practice of St. Paul upon another occasion; *what I do, I will do, that wherein they glory, they may be found even as we.* The truth is, we have lost too many members of the church by the cold method of reading sermons, and by not preaching in a manner sufficiently *evangelical*; nor shall we either recover them, or prevent a continued diminution of our numbers, until we accustom ourselves to *declare* with zeal, with force, and with spirit, *all the counsel of God.* Let it be declared in a manner adapted to the comprehension of the lowest as well as of the highest. Let it be our care, as it was our Saviour's, that *the poor have the gospel preached to them.* It is among them that religion is most cherished; the heavenly blessing is their chief consolation and support, even in this world. They stand in most need of religious instruction; and therefore every pious minister will consider himself as conscientiously bound to take the greatest care, that his discourses be not only calculated for that purpose, but that they may be delivered in a manner which shall command their attention, and inspire an ardent love for piety and virtue; he will always remember *that he is a debtor both to the wise and the unwise*; he will consider, both while he is framing and preaching his discourse, "whether this be sufficiently adapted to the capacities, the state of mind, the circumstances, of the poor; will this part be clear, that *home enough*; a third well guarded against mistakes; will they return as much better disposed than they came, as it was in our power to make them?" In short, he will always endeavour that *the word of God* may be still, as it was originally, *powerful, and sharper than any two-edged sword.*

It will not be inferred, I hope, from what has been said, that I am an advocate for that manner which is termed *theatrical*; on the contrary, I consider it as most improper in the Christian orator, or for those noisy declamations with which Christian congregations are sometimes addressed. No; such declamations are as unworthy of comparison with the harmony of that eloquence which allures the soul to heaven, as the noise of cranes with the delightful symphonies of the organ.

Much also of our attention should be turned to the manner in which the other parts of divine service ought to be performed. We boast, and certainly with the greatest reason, of the excellency of our liturgy. Let us then study to deliver it in a manner worthy of such a composition; let us study the *art* of *reading*. Let us study to read distinctly, emphatically, fervently; we should no longer behold congregations inattentive; on the contrary, we should have the satisfaction of experiencing that the service, read or delivered with devotion, with force, and propriety, would infuse the spirit of devotion, and excite an ardent love for so excellent, so rational a form of public worship.

We complain, and with too much reason, of the decadence of religion, of the declension of our church, and of the inefficacy of the ministerial labours; but let her ministers be distinguished not only for piety and learning, but for pulpit eloquence and propriety of reading; we should soon find that they would be admired, followed, and almost adored.

III. In the next place, let me exhort you, my brethren, earnestly to impress upon parents not only the duty of infant baptism, but also the farther duty of having them instructed, as early as possible, in the principles of Christianity, and thus prepared for the ancient apostolic rite of confirmation. I trust the ministers of each parish will consider the instruction of children, in the principles and duties of Christianity, as an important part of their functions, and that, for this purpose, they will, at regular stated periods, examine and instruct them in their catechism, as our church directs. She prudently and wisely extends her maternal arms to the rising generations at the earliest periods. Gratitude for those blessings will be a source of the strongest attachment at a more advanced period. So far as the episcopal duties may require attention, I hope in God they will be discharged with a becoming zeal and fidelity. It is my present purpose triennially to visit each parish; and I flatter myself I shall enjoy the consoling prospect, not only of seeing our congregations revived, and religion everywhere diffusing its vital blessings, but also that such children as are *come to years of discretion* will be properly instructed and prepared for the rite of confirmation.

IV. In the fourth place I must observe, that

psalmody has been too much neglected in our churches. Let us be careful to revive so exalted a part of our public worship, and to render it not only more perfect, but more general. Let us endeavour to encourage those schools wherein that manner which is most melodious, and at the same time properly adapted to public worship, may be taught. All the members of our religious assemblies will thus be enabled and induced to join in those solemn acts of praise and thanksgiving; or, *in making a joyful noise to the God of their salvation, and in singing his praise with understanding.* It has appeared to me, that a proper attention to this subject is one of the necessary requisites to revive our congregations; and also, that the modern psalmody is generally to be preferred. There are various hymns, composed by many excellent and pious men, which breathe the spirit of true devotion, and which are admirably adapted to Christian worship; they admit of that solemn and elevated strain of harmony, which never fails to excite and increase, by sympathetic emotions, that ardour which should pervade the whole congregation; they may therefore be introduced to the greatest advantage.

V. But among the many duties which await us as ministers of the gospel, there can be none more important than that of *earnestly pressing* upon the minds of our congregations the *obligation* and the *benefits* of receiving, at regular stated times, the sacrament. I fear the communicants, in too many parishes, are not as numerous as formerly. If this be the case, it surely indicates an alarming declension of a just sense of the religion we profess. Let me, then, exhort you, particularly to impress upon your congregations the duties of observing strictly this holy ordinance, instituted by Christ himself, and the distinguishing badge of a Christian society, by plain, practical, and interesting discourses, wherein the nature, end, and benefit of the Lord's Supper may be clearly and fully shown.

VI. Another important duty, incumbent upon the ministers of Christ, claims also our attention; which is, to exercise a godly discipline. Without such discipline, the church of Christ, which should be holy and without blemish, cannot prosper. It is the duty of every pastor of the church to check the progress of wickedness by *all means becoming the spirit of the gospel;* by *exhortation* and by *reproof*, both private and public. If this part of the ministerial discipline be performed with meekness, with prudence, and Christian charity, it would certainly be attended with happy effects. But there is a discipline which particularly respects ourselves, and which must be most strictly regarded. The church has wisely ordered that visiters should be selected for certain districts, and pointed out the duties which they are to perform. Those duties, I hope, will be most sedulously attended to; and therefore I beg to take this opportunity of exhorting and of charging all those ministers who are intrusted with the visitatorial power, to consider the due exercise of it as *indispensable*. I doubt not of your zeal in this respect, but the importance of the trust requires that the strict execution of it should be earnestly recommended. This is not only necessary for the preservation of that godly discipline, without which our church must rush precipitately into still greater difficulties than those which now surround her; but the annual visits of clergymen, respectable for their piety, their zeal, their example, their eloquence, must serve to reanimate the members of the church, must confirm the wavering, and give fresh activity to the spirit of religion. We should behold our churches upon those occasions crowded; we should find a love for public worship would soon succeed to that indifference which is now so predominant. I am satisfied also, upon the same principle, that if the neighbouring ministers would occasionally assist each other in the performance of divine service, the interchange would be productive of the greatest benefits to the church. The love of novelty, so congenial to the human mind, should be gratified; or, rather, that principle should be seized upon and employed as one of the means which are offered to us to promote religion, to conduct men to the knowledge of the gospel, to prevent their being carried about by every blast of vain doctrine, and to renovate the former attachment to our church. As far, then, as such an interchange of pastoral duties can be effected, I would warmly recommend it also to the ministers of our church.

VII. There still remains, my brethren, a subject of great importance, at all times, to the church, but which, at present, requires a particular attention. A minister of Christ is to teach his flock by his good example. He is to be the *pattern of all good works.* Ye are the *salt of the earth.* Ye are, by your example as well as your doctrine, to prevent that corruption of manners to which the nature of man continually tends. Example, you know, is the abridged method of persuasion. Men live, for the most part, by imitation. It is the source of almost all their vices and their virtues. What happiness for that parish, or that congregation, when God raises up among them a minister whose example for piety and virtue serves as a spectacle both for men and angels! It is, if I may avail myself of the observations of one of the luminaries of the Christian church, a continued gospel before their eyes. If his example should not recall men to their duties, at least it inspires them with respect for virtue; it forces them to acknowledge that there are still just men upon earth; repairs the injury which unworthy ministers do, in the opinion of the public, to the sanctity of the ministerial character; and corrects the censures and the derisions which libertines throw upon the ministry itself. Yes, my brethren; though a pious minister should confine all the good he can do to the example of a regular and edifying life; though he should only show to the public, in the detail of his manners, an example of piety, of prudent conversation, of charity, of modesty, of innocence, and of sacerdotal gravity, it would be still true,

that he would be *set for the rising* or the salvation of many.

But, on the other hand, what reflections must attend that pastor, who, through the defect of such an example, sees, that during the course of a long ministry, he has not withdrawn a single soul from the ways of destruction; that he has corrected no disorders, public or private, in his parish; that, instead of effecting a change for the better, his ministry has been attended with a rapid degeneracy of manners, and a contempt for religion! What reflections must he make upon the long inutility of his ministerial labours! Ought he to search for the cause in his own conduct, in his relaxed piety, in his want of that zeal which should have animated a Christian pastor, in the defect of that example which should have adorned his life, or in the hardness and depravity of his flock? But alas! when the heavenly lustre of a pious and virtuous example is wanting, how can the event be otherwise! Doth he reprove, correct, instruct? It is not with that earnest zeal which animates the truly pious. Doth he deliver truths the most alarming! They are accompanied with an air of coldness or insensibility which takes from them all their influence; or, if he attempt a zeal, a warmth which such truths call for, that pure and spotless character, which gives weight and energy to the most simple discourse, is wanting; they come disarmed of all their force; instead of transfusing into the souls of his hearers an ardour for religion, or kindling the divine fire of love for God, they make no impression, but melt away like the sounds which convey them, and are nowhere felt. How different the effect when such truths fall from the lips of a minister respectable for his virtue and piety, whose example, in *word*, in *conversation*, in *charity*, in *spirit*, in *faith*, in *purity*, is a source of continual instruction! Doubt it not, my brethren; if we would speak with dignity and success, we must stand, like the apostle, upon the holy eminence of a sublime virtue and an animated zeal. It is from that eminence that we must speak terror into the souls of the violators of divine law, that we must draw tears of compunction from the eyes of the wicked, and oblige them, by the ardour of our zeal, to burn or trample under foot the idols which they have hitherto worshipped.

We cannot too often reflect, that the voice of mankind, the nature of our office, the solemn engagements we entered into when that office was conferred upon us, the prosperity of the church, the commands of our Lord and master, every consideration, either of duty or honour, demands from us a life of holiness. There are some vices, such as those of profaneness and ebriety, such as spring from ungoverned passions, from a disregard to veracity and honour, which demonstrate a mind lost to every principle of goodness; God grant that such may never be found in our society! But should they unhappily be found, or the least approximation to them, every member of the church, and in particular every worthy minister, is bound, by motives the most sacred, to exert himself in expelling from among us examples so ruinous to religion, so calamitous to the church, so disgraceful to humanity. There are, however, some failings to which we may be more exposed, and which, though not stained with the turpitude of those just mentioned, still tend to destroy the respect which is due to the ministerial character, and to detract from the utility of our labours. We should always bear in mind, that what may be slightly censured in others, is often deemed criminal to ministers of the gospel. Even they who solicit a clergyman to enter into all the diversions of the day, and entice him to an imprudent levity, will afterward despise him as a minister, though they affect to esteem him as a friend. Let not the example or corrupted sentiments of the world, let not an affectation of spirit and freedom, let not any inducement, prevail upon us to depart, in any instance, from the character we have undertaken to support. Beauty of character always reposes upon consistency. This is particularly expected from us, and must be maintained, if we would acquire respect and real esteem.

I have considered it as my duty earnestly to recommend zeal. It is certainly an essential qualification of the ministerial character. But we should beware of *intemperate* zeal. This vice, as well as the slighter failings to which we stand exposed, may insinuate itself too easily unless we guard against it. Respect for Christians of every denomination, a liberal and candid interpretation of their sentiments and designs, is a necessary consequence of that charity, that love, which is so often enjoined by the inspired writers. Instead of cherishing or encouraging animosities, be it ours to show an example worthy of the Christian character. Forbearance will thus become general; and at length, perhaps, we may all be united in the bonds of love and peace. Should, indeed, our just rights as a Christian society be invaded, it then becomes a duty, I had almost said a sacred duty, for I feel the obligation to be such, to maintain them with firmness. But let prudence and charity always prescribe the rule of conduct.

But in a place so full of the sacerdotal spirit, I will not dwell longer upon this subject, however interesting and momentous. God grant that the ministers of this church may ever bear in mind their high vocation; that they may be distinguished as examples to believers for the purity of their manners, for their godly conversation, for the soundness of their faith, for their charity to other sects, for liberal and extensive knowledge, for the practice of the most exalted virtue, and for their earnest zeal in the discharge of all their ministerial functions! May we ever remember, that all our labours will be fruitless, that the most edifying truths of the gospel will be lost in darkness, unless they be attended with that light which beams from a pious and virtuous example. May you, my reverend brethren, who discharge your duties with so much edification, serve as models to the more negligent; may your fervour, your example, diffuse their influence through every member of the church, until, by the grace of

God, we all acquire those habits of piety, unfeigned humility, extensive benevolence, charity, and every other amiable virtue which can adorn our profession or our religion. Thus shall we be found faithful stewards; thus shall we ensure our own salvation, while we are engaged in promoting the salvation of others.

There are many other subjects of great importance to us as a Christian society, to which I might, and perhaps ought to have requested your attention; but I fear I should trespass upon your patience. I must rely upon your own serious reflections, and that holy ardour which, I trust, will animate the breast of every minister of the church, to supply what has been omitted.

To you, my respected lay brethren, I beg now to address a few observations. It is with the sincerest pleasure that I congratulate the church on the attachment which many excellent characters among the laity have uniformly manifested to the communion in which they were nurtured. I must applaud and admire their attachment, since I behold in them not only zealous Christians, but the best of patriots.

Yes, my brethren; to minds free from prejudice, and uncorrupted by the sophisms of the age, nothing appears more amiable, nothing more essential to the happiness of man, either in his individual or social capacity, than that pure and truly divine religion which our Saviour delivered. The voice of reason, the language of experience, the records of all ages, evince that the happiness of individuals and the prosperity of nations spring from the principle of virtue. But from whence can this principle gain so firm a support as from religion; from just and exalted ideas of that Being who delights in virtue! In vain shall the legislator enact laws upon laws; in vain shall the moralist prescribe rules of duty; in vain shall he harangue upon the beauty of virtue and the deformity of vice: respect for the laws will vanish; virtue will lose its elasticity; corruption of manners, with all their consequent and dreadful attendants, must ensue, unless those principles be fortified by religion,—by just ideas of our relation and dependance upon a God, all-wise, all-just, omnipotent, and omnipresent,—the avenger of iniquity, but the remunerator of virtue. The effect cannot be otherwise. The mere coercive power of human laws, aided by all the abstract deductions of the political moralist, is inadequate to the great ends either of private happiness or public liberty. This position will not be questioned, if we reflect that it is religion alone which penetrates the secret recesses of the soul, and furnishes that interior authority which so regulates the heart of man, that its ruling passions are made to harmonize with the great and essential appointments of public law. If, indeed, laws in the present state of society appear to restrain men, it is because their nascent passions have felt the control of religious instruction. But were men freed from the mild bonds of religion; were their passions no longer under the control of its salutary instructions; were those ideas of duty, which flow from the belief of an all-ruling Providence, no longer to have their influence over the human heart; was the soul no longer, as soon as reason begins to dawn, to hear the awful voice of religion; I would ask, in the name of every thing which men hold most dear, in the name of truth, of integrity, of benevolence, of every imperfect right, of social order, of civil liberty, nay, of philosophy itself, whether the coercive power of human laws, together with all the abstractions of the moralist, would be sufficient to curb the violent impetuosity of those headlong passions which every moment stimulate to action? Or rather, I would ask, if religion were no longer the faithful sentinel, whether, when inflamed by the innumerable temptations which present themselves on every side, they would not burst all those restraints, *as a thread of tow is broken when it toucheth the fire?* As well might a Samson be bound with *green withes, or with new ropes which were never occupied.* Besides, there are a thousand duties, a thousand rights, and as many correlative obligations, which, though of the first consequence to social happiness, are, however, of so delicate a nature, that they elude the coarse touch of civil laws. But, even admitting that the causes before mentioned were adequate to the desired ends, who would not prefer the mild coercion of religion, which prevents crimes, to the sanguinary laws which punish them; the one, a guardian angel, *bearing us up, lest at any time we dash our foot against a stone;* while the other, like a Saturn, devours his own children. Doubt it not, my brethren, "every thing," as an amiable and eloquent philosopher observes, "is replaced and firmly established by religion; it surrounds, I may say, the whole system of morality, resembling that universal and mysterious force in the physical world, which retains the planets in their orbits, and subjects them to a regular revolution; and which, in the midst of the general order it maintains, escapes the observation of men, and appears to their feeble sight unconscious of its own work."

But, my brethren, it is not you only who will acknowledge the justice of these observations; infidelity itself has reluctantly acknowledged the transcendent excellence of our holy religion; even infidelity has not denied, that the gospel system was admirably calculated to promote the temporal happiness of mankind. But how much more enlarged and exalted are those views which that system presents to the eye of faith! They are not bounded by the narrow horizon of this world; they extend beyond the grave; they penetrate into regions of immortality; the certainty of future rewards and punishments is contemplated; misery and vice, happiness and virtue, are beheld as inseparably associated, even when this transitory scene shall vanish and be no more! What a noble, what a powerful, what an almost irresistible stimulus to great and laudable action, to the exercise of every virtue which can adorn the Christian or the citizen! One of the wisest of the ancients, to whom the gospel system was not revealed, held it as a maxim, "That it is impossible for those who have no belief of the immortality of the soul, or

a future state of rewards and punishments, to sacrifice their particular interests and passions to the public good, or to have a generous concern for posterity." Nay, the almost inspired Plato has declared, "that concerning those great duties which men's appetites and passions render difficult, it should seem rather the work of God to provide, than of human legislators." The Sun of righteousness had not risen in their days; but with what love, with what ardour, with what gratitude, should not we cherish the glorious light which now beams from it; a light whose genial rays warm and expand the noblest virtues of the human soul; a light which shows to man the unerring path that conducts to individual and to social, to temporal and to everlasting happiness Let us cherish the blessings which it gives; let us leave to infidelity its dark and comfortless system; but *let us not deny the Lord that bought us; let us earnestly contend for the faith which was once delivered to the saints.*

My brethren, our religion claims a divine descent; it is the work of God; but let it not be thought that it doth not therefore require the support of man. Far otherwise; it is the very reason, as was well observed by a venerable prelate of our church, which should urge us to exert the utmost care and diligence in its support. Good men will consider it as their indispensable duty to *co-operate* with the designs of Providence. It is in religion, as in the works of nature. God supplies abundantly the means, the rest is left to human industry. He causes the earth to bring forth materials for food and raiment; but human industry must improve, prepare, and properly apply, both the one and the other. The same analogy extends itself to religion. The things which belong to our salvation, though originally the work of God, require the protection of human aid, the furtherance of all wise and good men.

Since, then, God has graciously revealed his will, and supplied the means of rendering it known to all; to supply those means, and to make that use of them which his goodness demands, it is the duty of man. But how can this be effected but by a *standing ministry?* by an order of men *properly instructed and supported*, whose whole business it shall be, weekly and daily, to attend to the interests of religion, to preach the gospel, to make known its whole system, to convince men that they are accountable to God for their actions—in a word, to enforce those principles of piety and of virtue which lead both to present and future happiness? It was for this reason that our Saviour gave authority to his apostles and their successors, to finish the work which he had begun; that is, to preach the gospel to all succeeding generations: "*Go ye and make disciples to me in all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo! I am with you unto the end of the world.*" This commission was given to the apostles and their successors. Men are thus commissioned by Jesus Christ to teach what he has commanded them,—who have his promise to be with them in the exercise of their ministry unto the end of the world. Let us, then, consider a standing ministry, properly instructed and supported, as essential to the prosperity of the church, and as the means originally designed to make known the will of God.

But a standing ministry is not only necessary to make known the great truths of our religion, not only necessary to persuade men to be virtuous and good, but to perform those *ordinances* established by Christ himself, and which they alone can perform. The sacraments of baptism and of reconciliation are surely blessings which every wise and good man must esteem of the highest importance; yet how will they be dispensed, but by ministers duly authorized? They are the *stewards of the ministry of God.* But the ministers of Christ have also a daily charge upon them; they stand obliged, either publicly or in private, to offer to God the prayers of the church in behalf of their flocks; to return thanks for the divine mercies; and to implore the protection and the blessing of God upon their labours.

"In short, the ministers of the gospel, and the ordinances intrusted to them, are those ordinary means by which God himself hath appointed that men should be taught, edified, blessed, and saved."

I will not add to the benefits of a standing ministry already mentioned, those which must result from having men of learning, piety, and virtue, in every parish, who may instruct your children in their early years in the rudiments of knowledge. I will not speak of the advantages which must result from the establishment of private schools in each neighbourhood, which may be conducted by men worthy of the ministry; nor of the incitements to virtue which must arise from their examples. These, and many other considerations, I leave to your own reflections:—but I would impress strongly upon your minds the blessings which must arise from a ministry properly instructed and qualified to discharge the sacred office; I would present to you, in all its force, not only the duty of encouraging and supporting the means which God hath appointed for the dissemination of Christianity, and thus of co-operating with the designs of Providence; but I entreat you to call to mind the calamities, both individual and social, which must flow from the neglect of those means. For a moment, let us behold the pure religion of our forefathers, together with a mode of worship which hath excited the admiration of men the most distinguished for piety, wisdom, and patriotism, borne down by a torrent of ignorance and enthusiasm: behold her expiring through the cold neglect of her once warm and zealous friends: behold her temples tottering to ruin, her ministers slighted, *her flocks scattered upon the hills as sheep that have not a shepherd.* Should such a spectacle be presented to us, might we not soon expect also to behold virtue retiring, the bonds of society bursting asunder, corruption advancing with

rapid strides, liberty and happiness preparing to bid us a long adieu! May such a spectacle, my friends, never be seen but in imagination. Wise, prudent, virtuous, and patriotic men, will, however, guard against so calamitous an event. They will consider pure and undefiled religion as the rock upon which all their hopes are founded; they will contemplate *the things which belong to our salvation*, as requiring the protection of human aid; and they will be active, strenuous, and zealous in affording it; they will consider that our church requires the tender, the affectionate, the fostering care of all the ministers of her family; and that her future prosperity depends not only upon the zeal of the clergy, but of the laity. It is theirs to encourage respect for their pastors; to set a just value upon their labours; *to esteem them highly for their works' sake;* and to be attentive to promote the interests of the church, by all those means which a catholic spirit will approve. It is theirs to be constant and uniform in their attendance upon divine worship, and to stimulate each other by a reciprocal example; it is theirs to assist our ministers in forming the minds of the rising generation to the love of religion and virtue, and to impress, at the earliest period, a just esteem and veneration for our church. O, let not religion, source of so many hopes, abandon the infant mind; leave it not desolate; and, above all, defend it from the ascendency of ignorance and enthusiasm, which afflict the heart, which render it miserable and abject, by pretending to comfort it! Moreover, it is the part of the laity to make prudent arrangements for the certain and decent support of the clergy, and thus to enable them constantly to apply to their functions.

They who preach the gospel, St. Paul declares, *should live by the gospel*. Let me then earnestly recommend, in order *that you, and your children, and your children's children*, may receive all the blessings of a learned, pious, zealous, *standing ministry*, that the worthy and influential members in each parish warmly interest themselves in the decent support of the clergy, and *uniformly* pursue those means for the attainment of so desirable an end which may be thought best. If a *similar mode* were adopted throughout the church, if it were considered as the *duty of each member to contribute in the proportion which the law formerly prescribed*, the burden, thus divided, would be light, and I doubt not but the happiest effects would ensue. But, my brethren, think not that what has been just said is merely for our own sakes. You cannot, you will not, if you reflect upon the benefits of a standing ministry, such I mean as becomes the church of which we are members; or if you regard that rational mode of worship to which you have been long accustomed, and the advantages of religious instruction for yourselves, your children, your country.

To you, reverend brethren, as the anchor of my hopes, my thoughts again return. Let us sincerely and earnestly endeavour, I once more entreat you, to be renewed in the spirit of our vocation. Let our diligence, as ministers of the gospel of Christ, rise in proportion to the difficulties which surround us. Let us uniformly preserve an inviolable equity in all our transactions, a generous disinterestedness in our functions, the strictest adherence to the rules of the church, the most warm and animated piety; but, above all, a fervent zeal for the salvation of souls. In a word, let us be *sober, prudent, serious, diligent, and pious;* in all things, examples to the flock. *Remember, son of man, that I have made thee a watchman unto the house of Israel; therefore hear the word of my mouth, and give them warning from me. If thou dost not speak to warn the wicked from his wicked way, he shall die in his iniquity; but his blood will I require at thine hand. But if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity; but thou hast delivered thy soul.*

But, my brethren, vain will be our endeavours for the prosperity of our Zion, unless they be attended with fervent prayers, that God would graciously enable us to perform our duty with zeal, fidelity, and success. *Our sufficiency is of God.* To that infinitely great and glorious Being, let us therefore, with humility, now offer up our united supplications.

Almighty and everlasting God. *Look down from heaven, and behold and visit this vine, and the vineyard which thy right hand hath planted;* shed the dew of thy blessing upon the labours of thy servants here assembled; may thy holy Spirit animate the ministers of the gospel of Christ with a sincere and fervent, but catholic zeal, in the discharge of their duties; may it inspire them with true piety, with charity, with every godly and virtuous affection. Prosper, O Lord, our endeavours to revive among us a just sense of the inestimable benefits of true religion; dispose the hearts of the laity to receive thy word, and grant that the fruits of righteousness may abound more and more. Help us, for the glory of thy name, and mercifully grant, that every member of thy holy church, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

The Rev. John Cameron laid before the Convention sundry resolutions of a presbytery held at the glebe of Martin's Brandon Parish on Wednesday, the 13th of April, 1791, which were read, and ordered to be referred to a committee of the whole Convention.

Ordered, That Mr. J. Cameron, Mr. Waugh, Mr. Peachy, and Mr. New, be added to the committee for revising the canons.

Mr. New reported, from the committee of elections, That the committee had, according to order, examined the certificates of the appointment of deputies to serve in the present Convention, and had come to a resolution thereon, which was read and agreed to by the Convention, as followeth

Resolved, That it is the opinion of this committee, that the certificates of the appointment of deputies to serve in the present Convention for the parishes of Abingdon, Antrim, Bath,

Berkeley, Bristol, Bruton, Charles, Christ's Church, Cumberland, Dale, Drysdale, Elizabeth River, Fairfax, Henrico, Hungars, James City, King William, Littleton, Lynnhaven, Lexington, Manchester, Meherrin, Nottoway, Raleigh, St. Asaph, St. Bride, St. David, St. George (Accomack), St. George (Spotsylvania), St. James Northam, St. Margaret, St. Mark, St. Martin, St. Mary, St. Paul, Southam, Southwark, Suffolk, Trinity, Upper Parish (Nansemond), and Westover, are made as prescribed by canon.

The Convention, according to order, resolved itself into a committee of the whole Convention on the resolutions of the presbytery held at Martin's Brandon glebe, and after some time spent therein, Mr. Page reported, That the committee had, according to order, had the said resolutions under their consideration, and had come to several resolutions thereon, which were read and agreed to, as followeth :—

Resolved, That it is the opinion of this committee, that as there are at present no divinity schools in our church, the instruction of students in divinity might very properly be made part of the business of each presbytery within its own bounds ; and that the presbyteries, instead of meeting annually on a certain day, should be required to assemble as often as any student of that description should make application ; and when thus assembled, should examine the applicant, and, on finding his literary qualifications such as the canon made in that behalf requires, prescribe to him a theme or text, and give him such directions as they may think proper, in order to enable him to compose a discourse on the same, and, on a future day to be appointed by themselves, hear him deliver the said discourse.

Resolved, That it is the opinion of this committee that every candidate for holy orders ought to be required to produce to the bishop to whom he may present himself for ordination, a certificate of his having performed, in a satisfactory manner, the several exercises prescribed to him by the presbytery.

Resolved, That it is the opinion of this committee, that the members of the Protestant Episcopal Church within this commonwealth ought to form a society for the relief of distressed widows and orphans of clergymen, and that a committee ought to be appointed to frame a plan of such a society.

Ordered, That a canon or canons be brought in, pursuant to the first and second resolutions, and that the committee appointed to revise the canons prepare and bring in the same.

The Convention adjourned until 12 o'clock to-morrow.

Thursday, May 5.

Mr. Shield, from the committee appointed to revise the canons, reported, That the committee had, according to order, taken under their consideration the business to them referred, and had prepared canons to be substituted in the place of the 8th, 16th, 18th, and 29th canons, and also a canon for the trial of offending ministers not holding parishes, which several canons, after being twice read, were referred to a committee of the whole Convention.

The Convention having resolved itself into a committee of the whole Convention on the canons, and having spent some time therein, Mr. Page reported, That the committee had, according to order, had the same under their consideration, and had made some amendments thereto, which were read and agreed to, and the canons were ordered to be fairly transcribed and read a third time.

A letter from the Rev. Mr. Emmerson, visiter of District No. 20, resigning that office, was read ; whereupon the Rev. James Taylor, Rector of Suffolk Parish, was appointed visiter in his room.

On motion, Resolved, That this Convention do recommend it to the Right Rev. Dr. James Madison, bishop in this state, to dispense with, in the examination of such gentlemen as are now in deacon's orders in this state, that knowledge of the Greek and Latin languages which is required by the seventh canon of the General Convention of the Protestant Episcopal Church in the United States of America.

Friday, May 6.

The canon to be substituted in place of the 8th canon, was read the third time and passed.

The canon to be substituted in place of the 16th canon, was read the third time and rejected.

The canons to be substituted in place of the 18th and 29th, were severally read the third time and passed.

The new canon for the trial of offending ministers not holding parishes, was read the third time and rejected.

Leave was given to bring in a canon to amend the thirty-first canon ; and Mr. Foushee, Mr. Patteson, Mr. Jarratt, Mr. Craig, Mr. Waugh, and Mr. Carrington, were appointed to prepare and bring in the same.

Resolved, That deputies be appointed to attend any General Convention of the Protestant Episcopal Church which may be called before the month of May, 1792 : And the Rev. John Bracken and Robert Andrews, Esquire, were accordingly appointed.

Resolved, That a standing committee be appointed, to continue in office until the end of the next session of Convention, with the like powers as were vested in the last standing committee : And the Rev. John Bracken, Rev. Samuel Shield, Robert Andrews, Esquire, Rev. Henry Skyring, Hon. Joseph Prentis, Hon. Cyrus Griffin, and Joseph Hornsby, Esquire, were accordingly appointed.

Resolved, That 300 copies of the Journal of this Convention be printed under the inspection of the Rev. Mr. Buchanan, and that the charge delivered by the president, together with the ordinances and canons, be annexed to the same.

Resolved, That it be recommended to the several vestries of this church to transcribe the ordinances and canons into their vestry-books.

Resolved, That it be recommended to the ministers of this church to read or cause to be

read the ordinances and canons in each of their churches at least once in every year.

Resolved, That New-Year's day be set apart for the purpose of divine worship, and that the ministers in their respective parishes recommend it to their parishioners to devote themselves particularly on that day to the service of their Maker.

Mr. Foushee, from the committee appointed to prepare and bring in a canon to amend the 31st canon, reported, That the committee had, according to order, prepared the same; which was received, read the usual number of times, and passed.

Mr. New, from the committee appointed to examine the treasurer's accounts, reported, That the committee had, according to order, examined the same, and found them justly and fairly stated, and that the balance in his hands for general purposes was 108*l.* 15*s.* 1*d.*; and the balance belonging to the bishop's fund 15*l.* 12*s.* 8*d.*; but that of the sum of 200*l.*, directed by the last Convention to be paid to the bishop for the purpose of obtaining his consecration, only 136*l.* 11*s.* 10*d.* had been paid.*

Resolved, That the treasurer's accounts do pass.

Resolved, That the treasurer, out of any money in his hands, pay to Bishop Madison the sum of 63*l.* 8*s.* 1½*d.*, the balance due to him on the vote of the last Convention.

Resolved, That it is the duty of every member of the Protestant Episcopal Church to contribute towards a decent and comfortable support of their bishops and other pastors, and to defray the necessary expenses of their church.

Resolved, That to promote the welfare of the Protestant Episcopal Church, it be recommended to the vestries of the several parishes to raise a fund for the general purposes of the said church.

Resolved, That it be recommended to the several parishes within this commonwealth, to send the sum of sixteen dollars each, to the Rev. Mr. Buchanan, treasurer, on or before the first Thursday in May next, to be applied by the Convention, in such proportions as they shall judge necessary, to enable the bishop to make his visitations, and to perform the other duties of his office, and for the other purposes of the Protestant Episcopal Church in this state.

Resolved, That the report of the church property in the parishes within this commonwealth, directed by the last Convention to be forwarded to the Rev. Mr. Buchanan, and laid before this Convention, together with such further reports on the same subject as shall come to his hands, be registered by the treasurer in a book to be kept for that purpose, in which shall be distinguished the parish and each species of property under its respective head in separate columns.

On motion, resolved, That the State of Virginia be divided into districts for assembling the ministers in presbytery and for other purposes, as set forth in the 8th canon, and that the districts be arranged in the following manner, viz:

District No. 1, containing the parishes of Lynnhaven, Elizabeth River, Portsmouth, St. Bride, Suffolk, and Upper Parish (in Nansemond), Rev. James Taylor, visiter.

District No. 2, containing the parishes of Newport, Southwark, St. Luke, and Nottoway (in Southampton), Rev. George Gurley, visiter.

District No. 3, containing the parishes of Martin's Brandon, Albemarle, Bristol, Bath, Dale, and Manchester, Rev. John Cameron, visiter.

District No. 4, containing the parishes of Raleigh, Nottoway (in Nottoway), Cumberland, St. Andrew, Meherrin, and St. James, Rev. James Craig, visiter.

District No. 5, containing the parishes of King William, Southam, Littleton, Tillotson, and St. Patrick, Rev. Elkanah Talley, visiter.

District No. 6, containing the parishes of Cornwall, Antrim, Camden, and Russell, Rev. Alexander Hay, visiter.

District No. 7, containing the parishes of Patrick, Fincastle, and Botetourt.

District No. 8, containing the parishes of Accomack, St. George, and Hungars, Rev. Samuel S. M'Croskey, visiter.

District No. 9, containing the parishes of Elizabeth City, Warwick, Yorkhampton, Charles, and Bruton, Rev. John Bracken, visiter.

District No. 10, containing the parishes of Abingdon, Ware, Kingston, Pettsworth, and Christ's Church (in Middlesex), Rev. Samuel Klug, visiter.

District No. 11, containing the parishes of James City, Blisland, St. Peter, and Westover, Rev. James Henderson, visiter.

District No. 12, containing the parishes of South Farnham, St. Anne, St. David, St. John, Stratten Major, St. Stephen, and Drysdale, Rev. Jesse Carter, visiter.

District No. 13, containing the parishes of St. Asaph, St. Margaret, St. Mary, St. Paul, and St. Martin, Rev. Abner Waugh, visiter.

District No. 14, containing the parishes of Henrico, St. James Northam, and Trinity, Rev. John Buchanan, visiter.

District No. 15, containing the parishes of St. George, Berkeley, St. Thomas, St. Mark, and Bromfield, Rev. James Stephenson, visiter.

District No. 16, containing the parishes of Fredericksville, St. Anne, Amherst, and Lexington, Rev. Matthew Maury, visiter.

District No. 17, containing the parishes of Augusta and Beckford.

District No. 18, containing the parishes of Christ's Church (in Lancaster), St. Stephen, Wicomico, Lunenburg, and Farnham, Rev. Thomas Davis, visiter.

District No. 19, containing the parishes of Cople, Washington, Overwharton, Brunswick, Hanover, and St. Paul.

District No. 20, containing the parishes of Fairfax, Truro, and Dettingen, Rev. Brian Fairfax, visiter.

District No. 21, containing the parishes of

* Mr. Graham Franks, merchant, of London, gave five guineas to the bishop's fund, as a mark of his zeal for the interest of the Protestant Episcopal Church in Virginia.

Hamilton, Leeds, Cameron, and Shelburne, Rev. James Craig, visiter.

District No. 22, containing the parishes of Frederick, Norborne, Hampshire, and Hardy, Rev. Alexander Balmain, visiter.

The Convention having taken into consideration a resolution of the last General Convention, respecting the propriety of investing the House of Bishops with a full negative on the proceedings of the other house, came to the following resolution:

Resolved, That the deputies from the Protestant Episcopal Church in this state to the next General Convention, be instructed to express the disapprobation of this Convention respecting the matter of the said resolution of the General Convention.

Resolved, That the Rev. Mr Jarratt be requested to preach a sermon at the next Convention.

Resolved, That the next Convention be held in the city of Richmond.

The first canon was amended with respect to the time of the annual meeting of the Convention.

And then the Convention adjourned until the 30th day of April, 1792.

James Madison, President.
Robert Andrews, Secretary.

CANONS.

I. Conventions shall be holden annually on the first Thursday in May, provided nevertheless, that if a sufficient number of members to form a Convention shall not attend on the said day, any five then assembled shall have power to adjourn.

II. A person shall preside in Convention with the name of president, who shall always be a bishop, when there is one present properly consecrated and settled in the church, till which time a president shall be appointed by the Convention out of their own body; if more than one bishop is found necessary in the church, they shall preside alternately.

III. A secretary shall be appointed by the Convention, who shall continue in office during good behaviour, who shall keep a record of their resolves and proceedings, and have the records in his custody so long as he shall continue in office.

IV. Standing rules shall be established for the preservation of decorum, and the orderly management of business.

V. All questions, whether they relate to the order, government, discipline, doctrine, or worship of this church, or to any other matter which is properly before the Convention, shall be determined by a majority of votes.

VI. At all future Conventions, each member (whether minister or layman) shall, previous to his admission, produce a testimonial of his being regularly appointed, which testimonial shall be signed by one or both of the church-wardens, or by the clerk of the respective vestries.

VII. All the ordinances and other proceedings of the Convention shall be attested by the secretary.

VIII. The clergy of the several neighbouring parishes, not less than three nor more than ten, shall assemble in presbytery annually on some Sunday in April, and at other times, if required thereto, at some convenient place in the district. One in each district shall be appointed by the Convention to preside at their meetings, with the title of visiter, who shall name the place and time of meeting; shall annually visit each parish in his district; shall attend to and inspect the morals and conduct of the clergy; shall see that the canons and rules of the church are observed and practised; shall admonish and reprove those clergymen who are negligent, or act in an unbecoming manner; and shall report yearly to the bishop, if there be one, or, if there be no bishop, to the next Convention, the state of each parish in his district, noting down the offenders and their offences. It shall be the business of the presbytery when thus assembled to instruct and examine candidates for holy orders within their respective districts, to prescribe to them a thesis or text, and give them proper directions for composing a discourse on the same; and it shall be the duty of every candidate for holy orders to make application to the presbytery of the district within which he resides for such instruction and examination.

IX. The clergy who shall minister in this church shall be the three orders of bishops, priests, and deacons.

X. Every person hereafter to officiate in this church as a bishop, shall be nominated by the Convention; and having received episcopal consecration before he enters on his office, shall subscribe to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church of Virginia: And no person shall be received into the church as a bishop until he shall have completed the thirtieth year of his age.

XI. As we conceive the office of a bishop, according to the true apostolic institution, differs in nothing from that of other ministers of God's Word, except in the power of ordination and confirmation, and the rights of superintending the conduct of the clergy, and of precedency in ecclesiastical assemblies, that office shall be accordingly so exercised in this church: And every bishop, after his promotion to the episcopal order, shall continue to hold a parish and to do the duty of a parish minister, except when he is necessarily employed in the discharge of his episcopal office.

XII. No bishop shall inflict any censure upon, or exercise any power over, the clergy under his inspection, other than he is allowed to do by the laws and institutions of this church made in Convention.

XIII. No priest or minister shall hereafter be received into any parish within this commonwealth unless he first produce to the vestry sufficient testimonials of his having been regularly ordained a priest by some Protestant bishop, and of having taken the oath of allegiance to this commonwealth, and subscribe to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church, nor till he shall have entered into a contract in writing

with the vestry or trustees on behalf of the society within such parish, by which it shall be stipulated and declared that he holds the appointment, subject to removal, upon the determination of the Convention of the Protestant Episcopal Church in this state. Provided, That any person who hath been ordained by a bishop of the Church of Rome may also be received as a minister, who shall produce satisfactory testimonials respecting his ordination, morals, and conduct, renounce the errors of that church, take the oath, and subscribe as aforesaid.

XIV. No minister shall hereafter be received into a parish who does not first produce to the vestry satisfactory testimonials of his morals, conduct, and conversation, from the person or persons appointed by the Convention to inquire into such matters and grant such testimonials.

XV. The right of presentation or appointing ministers to serve in the parishes shall continue in the vestries, and each vestry shall choose its own minister.

XVI. Every person to be ordained priest or deacon by any bishop of this church, shall first produce testimonials of his good morals and orderly conduct from the clergy assembled in the district where he for some time last resided, and from the vestry of the parish where he last lived: Provided there be in the district a sufficient number of clergymen to form a presbytery; otherwise, a testimonial from the minister and vestry of his parish, or from the vestry alone, if the parish is vacant, shall be deemed sufficient: Provided also, the candidate is not an inhabitant of some other state, and intended to minister in some parish or congregation in a neighbouring state. No person shall be ordained until due examination had by the bishop and two priests.

XVII. No person shall be admitted to priest's orders until he shall have completed the twenty-fourth year of his age, and is assured of the willingness of some parish or congregation to receive him as their minister, to be certified under the hands of the church-wardens, and attested by the clerk of the vestry.

XVIII. Every person who shall be admitted either to priest's or deacon's orders, shall be ordained according to the form prescribed in the Book of Common Prayer.

XIX. No person shall be ordained a deacon until he shall have completed the twenty-first year of his age.

XX. No person having deacon's orders only shall be allowed to hold a parish. But a deacon may, during a vacancy, officiate in a parish, if chosen by the vestry to do so. He shall preach the gospel and baptize. He may assist in administering the sacrament of the Lord's Supper, but not consecrate the elements. He may solemnize marriages, and shall attend to the situation and circumstances of the poor where it may be necessary.

XXI. A person may be ordained a deacon though he shall have no assurance of being called to minister in a parish or congregation, provided his testimonials and qualifications are satisfactory to the bishop.

XXII. A deacon may minister as a probationer or missionary under the direction of the Convention or the bishop.

XXIII. The parish clerk shall be appointed by the minister and vestry, and displaced by them whenever his services are not satisfactory to the people: whenever he shall neglect his duty, or otherwise misbehave himself.

XXIV. Sextons shall be appointed by the vestries, and dismissed by them when they think proper.

XXV. Bishops shall be amenable to the Convention, who shall be a court to try them, from which there shall be no appeal. On all such occasions a president, who shall be a bishop, shall be chosen by the Convention to sit as judge, and they shall also appoint a clerk to the court.

XXVI. All accusations against a bishop, as such, shall come from the vestries; but no accusation against a bishop shall be received unless three vestries join in the complaint. All complaints against a bishop shall be lodged with such persons as may be appointed to call a Convention, and a copy of the charge or charges to be brought against him shall be communicated to him in writing at least two months before the trial. Counsel may be employed on both sides; and none but *viva voce* evidence shall be admitted.

XXVII. Disorderly, scandalous, and immoral conduct, neglect of duty, a disregard to the rules and canons of the church, or taking a bribe to grant either ordination or a recommendation for a vacant parish, shall be considered as offences in a bishop, for which he may be brought to trial, and, on his being convicted of any of these, he shall he reproved, suspended, or dismissed, at the discretion of the court.

XXVIII. Courts shall be instituted to examine into complaints exhibited against ministers or deacons, which courts shall be composed of one clergyman and one vestryman from each parish of the district in which the accused minister resides, the parish excepted to which the minister belongs. The appointment of the vestrymen shall be by lot; and the visiter of the district, unless he shall be the accused person, shall preside as judge; and in that case, the oldest clergyman in orders shall be the judge: Provided nevertheless, That where the number of settled clergymen in the district be less than two, the visiter shall call for a clergyman from a neighbouring district; and, moreover, if, when the court assembles, the number of vestrymen shall be found to exceed the number of clergymen present, so many vestrymen shall be withdrawn by lot as shall be necessary to equalize the numbers of the two orders.

Any number of members, not less than three, two of whom shall be clergymen, shall be sufficient to constitute a court.

On conviction of a minister, the court shall proceed to pass sentence, which shall he none other than reproof or suspension; and in all cases where the offence shall be thought to deserve suspension, the court shall without delay report the facts and state the evidence to the bishop; or, until a bishop shall be consecrated for the church in this state, to the chairman of the

standing committee, who, with the standing committee, or three fourths of the same, shall be, and are hereby constituted and appointed a court, in the last resort, to try the offender; and who, if they do not acquit him, shall either confirm the sentence of the examining court, or pass such other sentence as a majority of them shall think the offence deserves; which shall be either reproof, dismission, or degradation.

XXIX. Complaints against a minister shall be received from the vestry of the parish where the minister officiates, and from no other person or persons whatever. They shall be signed by a majority of a vestry, without which no complaint shall be received. They shall be directed to the visiter of the district in which the accused minister resides, or, where there is no visiter, or if the visiter be the person accused, to a member of the presbytery in the said district, who shall forthwith appoint a convenient time and place for the trial, and take care that the members who are to compose the court shall have timely information thereof.

In every complaint, the offence or offences shall be stated; and the minister shall be furnished with a copy of the charges brought against him, and with notice of his intended trial, at least one month before the trial: *vivâ voce* evidence only shall be admitted, and that upon oath; and counsel may be employed on both sides.

The visiter, or person to whom the complaint shall be made, shall cite the accused person before the appointed court; which shall (unless the person accused is prevented from attending by sickness) proceed to the trial, examine the testimony against the offender, and take the depositions of the witnesses.

XXX. No vestryman shall sit on the examination of a minister belonging to the parish wherein such vestryman resides; the examination shall be held in the parish where the accused minister officiates, and at a place to be appointed by the vestry; the judges shall appoint a clerk occasionally for such examinations.

XXXI. Disorderly, scandalous, and immoral conduct, neglect of duty, a disregard to the rules and canons of the church, or taking a bribe to recommend either for ordination or a parish, are to be considered among the offences for which a minister, whether benefited or not, may be brought to trial.

Complaints against a minister who has never been inducted into a parish, or, having been inducted, shall have vacated the same, shall be received from the minister as is hereinafter directed, or from the vestry of the parish where the offence is said to have been committed. They shall be signed by the minister of such parish, and four of his vestry at least, or by a majority of the vestry, where the minister is not included as a complainant, without which no complaint shall be received; and all other proceedings shall be the same as for the trial of a beneficed minister, except that the parish wherein the offence is alleged to have been committed shall be considered as the parish where the offending minister resides: Provided always, That where the visiter or his vestry make the complaint, the next eldest minister in the district shall act in the place of such visiter; and the court shall have the same power to pronounce sentence as against the beneficed minister.

XXXII. Deacons behaving in a scandalous, disorderly, or immoral manner, or who neglect the duty they have undertaken, shall, on full and satisfactory proof, be suspended or silenced by the bishop until the sense of the Convention shall be known. And the salary accruing during the suspension of a minister or deacon who is afterward found guilty, shall go to the vestry, for the use of the church.

XXXIII. Bishops shall visit the different parishes under their inspection once in three years at least; of which visitation the clergy or church-wardens shall have timely notice; in their visitation they shall confirm such as choose to receive confirmation, they shall inspect the state of the parishes, and the conduct of the clergy, who shall give them what information they can respecting such ecclesiastical matters as they may choose to be informed of.

XXXIV. Bishops shall hold ordinations at such times and places as they may judge necessary and convenient.

XXXV. Bishops, after every visitation, shall report the state of the church in the different parishes to the Convention.

XXXVI. No minister or bishop shall be allowed to hold more than one parish at the same time. Nevertheless, a minister may, if called thereto by the vestry, preach in a neighbouring parish or parishes during a vacancy in such parish or parishes, and may receive a compensation for his services, provided he has the consent of his own vestry, and shall not neglect the duties of his parish.

XXXVII. Every minister shall reside within his parish, unless a majority of his vestry shall agree to dispense with his residence; and shall at no time leave it for more than one month without the consent of the said vestry.

XXXVIII. Ministers shall, at their churches and other convenient places, instruct children, and such ignorant persons as may require it, in their catechism, and the principles of the Christian religion as maintained by this church; provided this duty may be dispensed with during the inclement winter months. They shall also explain the nature of confirmation, and instruct and prepare their parishioners for it.

XXXIX. Ministers and deacons shall wear a surplice during the time of prayer at public worship, in places where they are provided; shall wear gowns when they preach, where they conveniently can; and shall at all times wear apparel suited to the gravity of their profession.

XL. Ministers and deacons may encourage people to assemble together in small societies at convenient times for their edification, and may visit, superintend, and instruct such societies at their meetings; provided they shall not do it to the encouragement of idleness, or to the injury of private families.

XLI. Ministers officiating in this church,

whether bishops, priests, or deacons, shall preach once at least on every Lord's day, and at other stated seasons, unless prevented by some sufficient cause; they may at their discretion preach also at other times, when opportunities shall offer of edifying the church; bishops and priests shall administer the sacrament at least four times in the year at each church or place of worship in their respective parishes, and shall visit the sick when called on for that purpose.

Journal of a Convention of the Protestant Episcopal Church, in the State of Virginia, held in the Capitol in the City of Richmond, May 3d, 1792.

A List of the MEMBERS of the Convention.

Parishes.	Clergymen.	Lay Deputies.
Antrim,		Henry E. Coleman.
Bath,	Devereaux Jarratt.	Peterson Goodwin.
Bristol,	John Cameron.	Archibald Gracie.
Bruton,	John Bracken.	Robert Andrews.
Charles,	Samuel Shield.	
Christ Church (Middlesex),		Francis Corbin.
Christ Church (Lancaster),	David Ball.	
Cumberland	James Craig.	
Dale,	Needler Robinson.	Jerman Baker.
Frederick,	Alexander Balmain.	
Henrico,	John Buchanan.	William Foushee.
Hungars,	Samuel S. M'Croskey.	John Tankard.
James City,	James Madison (Bishop & Pres.).	John Ambler.
King William,		Thomas Harris.
Littleton,	Elkanah Talley.	John H. Overstreet.
Manchester,	William Cameron.	David Patteson.
Martin's Brandon,	John Jones Spooner.	George Ruffin.
Raleigh,		William Murray.
St. David,	Reuben Clopton.	Nathaniel Burwell.
St. James Northam,	Charles Hopkins.	Archibald Bryce.
St. John,		Carter Braxton, jun.
St. Luke,	Joseph Gurley (Assistant Min.).	
St. Margaret,		Anthony New.
St. Mary,	Abner Waugh.	
St. Paul (Hanover),		John Pendleton and William Norvell.
St. Stephen (K. & Queen),		Thomas Hill.
St. Stephen (Northumb.),	Thomas Davis.	
South Farnham,	Andrew Sim.	William Gatewood.
Southwark,	Samuel Butler.	James Allen Bradby.
Westover,	James Henderson.	Charles Carter.
Wicomico,	John Bryan.	

On Thursday, the third of May, in the year of our Lord one thousand seven hundred and ninety-two, being the day appointed for the meeting of the Convention of the Protestant Episcopal Church in the Commonwealth of Virginia, a sufficient number of members to proceed on business being present,

The Right Rev. Bishop Madison took his seat as President of the Convention.

Robert Andrews took his seat as Secretary to the Convention.

The Rev. Mr. Bracken, from the standing committee, reported standing rules for regulating the proceedings of Conventions, which were read and agreed to, as follows:—

1. No member shall absent himself from the service of the Convention unless he have leave, or be sick and unable to attend.

2. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and, without advancing, shall with due respect address himself to Mr. President, confining himself strictly to the point in debate, and avoiding all indecent and disrespectful language.

3. No member shall speak more than twice in the same debate without leave.

4. A question, being once determined, must stand as the judgment of the Convention, and cannot be again drawn into debate during the same session.

5. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the house, or read any book.

6. Every member who shall be in the Convention when any question is put, shall, on a division, be counted on one side or the other.

7. When the Convention is to rise, every member shall keep his seat until the president go out.

Ordered, That a committee be appointed to examine the return of the sitting members, and to report thereon. And a committee was ap-

pointed of Mr. Bracken, Mr. Corbin, Mr. Shield, and Mr. Ambler.

Ordered, That Mr. Patteson, Mr. William Cameron, Mr. Davis, and Mr. Baker, be appointed a committee to examine the treasurer's accounts, and to report thereon.

Ordered, That leave be given to bring in a canon or canons to amend the 15th, 29th, and 30th canons; and that Mr. Talley, Mr. Henderson, Mr. Brice, Mr. New, Mr. M'Croskey, and Mr. Bracken, prepare and bring in the same.

Ordered, That Mr. Shield, Mr. Carter, Mr. M'Croskey, Mr. Bracken, Mr. Braxton, Mr. Corbin, Mr. Baker, and Mr. Andrews, be appointed a committee to form a plan of a society for the relief of distressed widows and orphans of clergymen of the Protestant Episcopal Church in this state.

Ordered, That leave be given to bring in a canon to amend the 20th and 21st canons; that the committee appointed to prepare and bring in a canon or canons to amend the 15th, 29th, and 30th, prepare and bring in the same; and that Mr. Shield and Mr. Baker be added to the said committee.

Ordered, That leave be given to bring in a canon to direct the mode in which notorious crimes and scandals within the church shall be censured; and that Mr. New, Mr. Talley, Mr. Craig, Mr. Jarratt, Mr. Davis, Mr. Robinson, Mr. Ruffin, Mr. Patteson, Mr. Foushee, Mr. Burwell, and Mr. Bradby, prepare and bring in the same.

The Convention adjourned until 5 o'clock in the afternoon.

May 3, 5 o'clock P. M.—The Rev. Mr. Jarratt, according to the order of the last Convention, preached a sermon before the Convention.

The Convention adjourned until 10 o'clock to-morrow morning.

Friday, May 4.

Mr. Shield, from the committee appointed to form a plan of a society for the relief of distressed widows and orphans of clergymen of the Protestant Episcopal Church in this state, reported, That the committee had, according to order, prepared such a plan, which was read and agreed to, as follows:—

A fund for the relief of distressed widows and orphans of clergymen shall be raised by subscription, and subscribers may be divided into three classes, viz.:—

1. Subscribers who choose to have the interest of their subscription confined in the dividends to the families of subscribing clergymen.

2. Subscribers who choose to name a particular clergyman, to whose family the same benefit shall be extended as to the families of subscribing clergymen.

3. Subscribers who choose to have their interest applied to relieve indigent families of clergymen in general, without confining it to those of subscribers.

The subscriptions to each class shall be taken distinctly, and the account of the interests and dividends of the third class shall be kept separately from that of the first and second.

The yearly subscription of each member shall be at least six dollars.

The principal money shall remain a standing fund; and the dividends, which shall be annual, shall be made of the interest only.

In the first and second classes, a subscription of five years shall entitle the family for whose benefit the subscription was made to a full dividend, provided the subscription be made before the 4th day of May, 1793; but those becoming interested after that time, shall be entitled to a full dividend only on a subscription of eight years. And in case of a subscription for a less term than what entitles to a full dividend, the family shall receive in proportion, with the option of allowing to be withheld annually a sum equal to the yearly subscription, until they shall be entitled to a full share.

The claims of widows and daughters shall cease at their marriage; and that of sons on their attaining the age of twenty-one years.

Meetings of the subscribers shall be held for the management of the fund, at least once in every year, at which each subscriber shall have an equal vote.

The general rules and principles of the fund shall not be altered but with the consent of two thirds of the members present at an annual meeting.

The subscribers to the fund shall be called a society for the relief of distressed widows and orphans of clergymen of the Protestant Episcopal Church in the State of Virginia.

A subscriber failing for five years to pay his subscription, shall forfeit his claim to a dividend; and in case of failure for any less term, he shall preserve it only by a full payment of arrears, with interest.

Five trustees shall be appointed by the society, to continue in office until the next stated meeting, or until a new appointment shall be made.

A treasurer shall be appointed by the society, by ballot, to continue in office during good behaviour; who shall give bond to the trustees, with security, in such penalty as the trustees or a majority of them may direct, for the faithful discharge of his duty.

Occasional donations may be received by the society, to be applied as the donor or donors may direct; and in case there be no direction, the donations shall go into the fund for the general relief of the indigent families of deceased clergymen.

We, the subscribers, do therefore agree to become members of the said society for the relief of the distressed widows and orphans of clergymen of the Protestant Episcopal Church in the State of Virginia, and to pay the sums annexed to our respective names, to be applied according to the class in which our subscriptions shall stand.

Resolved, unanimously, That the thanks of the Convention be given to the Rev. Mr. Jarratt for the very excellent, seasonable, and animated sermon preached by him yesterday before the Convention, and that he be requested to prepare a copy of the same for the press.

Mr. Patteson, from the committee appointed

to examine the treasurer's accounts, reported, That the committee had, according to order, examined the same, and found them justly and fairly stated; and that the balance in his hands for general purposes is 152*l.* 8*s.* 1*d.*, of which the sum of 102*l.* 1*s.* 5*d.* has been received from sundry parishes in consequence of the recommendation of the last Convention.

Resolved, That the treasurer's accounts do pass.

Mr. Bracken presented, according to order, canons to amend the 15th, 20th, 21st, 29th, and 30th canons, and the same were read the first time, and ordered to be read a second time.

Mr. Bracken, from the committee appointed to examine the returns of the sitting members, reported, That the committee had, according to order, examined the same, and found that the returns from the following parishes, viz., Antrim, Bath, Bristol, Bruton, Charles, Christ Church (Middlesex), Christ Church (Lancaster), Cumberland, Dale, Frederick, Henrico, Hungars, James City, King William, Littleton, Manchester, Martin's Brandon, Raleigh, St. David, St. James Northam, St. John, St. Luke, St. Margaret, St. Mary, St. Paul (Hanover), St. Stephen (King and Queen), St. Stephen (Northumberland), South Farnham, Southwark, Westover, and Wicomico, were made agreeably to the canons.

The canons to amend the 15th, 20th, 21st, 29th, and 30th canons, were read the second time, and amended.

Ordered, That the same be fairly transcribed, and read a third time.

Resolved, That the Convention proceed by ballot to the choice of two deputies, to attend any General Convention of the Protestant Episcopal Church in the United States of America, which may meet before the month of May, 1793.

The Convention accordingly proceeded by ballot to the said choice; and Mr. J. Cameron and Mr. Corbin being appointed a committee to examine the ballots, and report to the Convention on whom the majority of votes should fall, withdrew, and after some time returned into the Convention, and Mr. J. Cameron reported, That the committee had, according to order, examined the ballots, and found them to stand as follows: for the Rev. Samuel S. M'Croskey, 25; Robert Andrews, Esq., 38; Rev. John Bracken, 14; Rev. John Cameron, 1; Rev. James Craig, 1.

A majority of votes appearing in favour of the Rev. Samuel S. M'Croskey and Robert Andrews, Esq., Resolved, That the Rev. Samuel S. M'Croskey and Robert Andrews, Esq. be, and they are hereby appointed, deputies to attend any General Convention of the Protestant Episcopal Church in the United States of America, which may be held before the month of May, in the year of our Lord one thousand seven hundred and ninety-three.

Mr. New, according to order, presented a canon to direct the mode in which notorious crimes and scandals within the church shall be censured; and the same, after being twice read, was ordered to be fairly transcribed, and read a third time.

The canons to amend the 15th, 20th, and 29th canons were read the third time and passed, as follows, to be substituted in the room of the said 15th, 20th, and 29th, and numbered as such.

Canon XV. The right of presentation or of appointing ministers to serve in the parishes shall continue in the vestries, and each vestry shall choose its own minister; and no minister shall officiate as a stated lecturer or preacher in any parish in which there is a rector, without having first obtained the leave of the said rector, or of a majority of the vestry.

Canon XX. No person having deacon's orders only, shall be allowed, as such, to hold a parish, until after he hath officiated eighteen months as a deacon, and attained the age of twenty-five years: A deacon shall preach the gospel and baptize; he may solemnize marriages, and assist in administering the sacrament of the Lord's Supper, but not consecrate the elements.

Canon XXIX. Complaints against a minister shall be made on oath, and directed to the visiter of the district in which the accused minister resides, or, where there is no visiter, or if the visiter be the person accused, to a member of the presbytery in the said district; who shall forthwith appoint a convenient time and place for the trial within the parish where the accused minister officiates, and take care that the members who are to compose the court shall have timely information thereof. The judges shall appoint a clerk occasionally for such trials, and no vestryman shall sit on the trial of an accused minister belonging to the parish wherein such vestryman resides. In every complaint, the offence or offences shall be stated; and the minister shall be furnished with a copy of the charges brought against him, and with notice of his intended trial, at least one month before the trial: *Vivâ voce* evidence only shall be admitted, and that upon oath; and counsel may be employed on both sides.

The visiter or person to whom the complaint shall be made, shall cite the accused person before the appointed court; which shall, unless the person accused is prevented from attending by sickness, proceed to the trial, examine the testimony against the offender, and take the depositions of witnesses.

In all complaints where the accused minister shall be the only clergyman resident within the district, the complaint shall be made to the bishop and standing committee, who shall without delay institute a court, consisting of two clergymen from an adjoining district, and two vestrymen from the most convenient parishes within the district. They shall appoint also the time for trial, which shall be held at such place within the parish of the accused minister as the vestry thereof shall direct.

Resolved, That a standing committee be appointed, to continue in office until the end of the next session of Convention, with the like powers as were vested in the last standing committee: And the Rev. John Bracken, Rev. Samuel Shield, Robert Andrews, Esq., Rev. Henry Skyring, Hon. Joseph Prentis, Hon. Cyrus Griffin,

and Joseph Hornsby, Esq., were accordingly appointed.

Resolved, That all reasonable expenses be allowed the deputies appointed to attend the next General Convention, and that the sum of twenty-five pounds be advanced to each of them on account.

Resolved, That the standing committee be authorized to appoint a deputy or deputies to the General Convention, should either or both of the deputies appointed by this Convention be prevented from attending.

Resolved, That all reasonable expenses be allowed the Right Rev. Dr. Madison, which he has incurred in his several visitations, and which may arise from his attendance on the next General Convention, and that the sum of eighty pounds be advanced to him on account. Bishop Madison delivered in to the Convention a report of his visitations since the last Convention, which was read, and is as follows:—

"Agreeably to the 35th canon, the bishop begs leave to report that he has visited the following parishes, viz.: York-Hampton, Elizabeth City, Abingdon, Ware, Christ Church (Middlesex), St. Anne, St. Paul (King George), Berkeley, Westover, Blisland, Bruton, James City, Henrico, and Lunenburg; and is happy to assure the Convention that in most of the parishes, the conduct of the ministers appeared to be such as merited the highest commendation. The congregations where he attended were generally numerous, and attentive to the form of worship established by the church; and though he had too much reason to lament that sufficient regard was not paid to the decent support of the clergy in many of the parishes, yet the diligence with which most of the ministers continued to discharge their sacred functions, while it afforded the highest proof of their zeal and piety, yielded at the same time a pleasing hope that the church would gradually revive. In the five parishes of Abingdon, Ware, Christ Church (Middlesex), Berkeley (Fredericksburg), and Bruton, upwards of six hundred persons have been confirmed."

Resolved, That it be recommended to the several parishes within this commonwealth, to send each the sum of fifteen dollars to the Rev. Mr. Buchanan, treasurer, on or before the first Thursday in May next, to be applied by the Convention as they shall judge necessary, to enable the bishop to make his visitations and perform the other duties of his office, and to the other purposes of the Protestant Episcopal Church in this state.

Ordered, That the standing committee be directed to apply to the different parishes which have not complied with the requisition of the last Convention for the sum of sixteen dollars, to transmit the same to the Rev. Mr. Buchanan as soon as possible.

Resolved, That 300 copies of the Journal of this Convention be printed under the inspection of the Rev. Mr. Buchanan; and that the sermon preached yesterday by the Rev. Mr. Jarratt be annexed to the same.

Resolved, That the Rev. Mr. Waugh be requested to preach a sermon before the next Convention.

The canon to direct the mode in which notorious crimes and scandals within the church shall be censured, was read the third time; and the question being put whether the same shall pass, it was determined in the negative.

Resolved, That the next Convention be held in the city of Richmond.

The Convention adjourned.

Signed, James Madison, President.
Robert Andrews, Secretary.

Journal of a Convention of the Protestant Episcopal Church in the State of Virginia, held in the City of Richmond, May 2d, 1793.

A List of the Members of the Convention.

Parishes.	Clergymen.	Lay Deputies.
Antrim,		Henry E. Coleman.
Berkeley,	Hugh Corrans Boggs.	
Bristol,	John Cameron.	Alexander M'Rae.
Bromfield,		Reuben Beall.
Bruton,	John Bracken.	Robert Andrews.
Dale,	Needler Robinson.	Thomas Friend.
Frederick,	Alexander Balmain.	
Fredericksville,		John Walker.
Henrico,	John Buchanan.	William Foushee.
Hungars,	Samuel S. M'Croskey.	
James City,	J. Madison (Bishop and Pr.).	
Kingston,	Armistead Smith.	Dudley Carey.
King William,		John Harris.
Littleton,		Joseph Carrington.
Lexington,	Charles Crawford.	
Manchester,	William Cameron.	David Patterson.
Nottoway,		John Gooch and Richard Bland.
St. Andrews,		Charles B. Jones.
St. Bride,	James Morris.	Joshua Grymes.
St. David,		Benjamin Temple and Nath. Burwell.

Parishes.	Clergymen.	Lay Deputies.
St. George (Accomack),		Cave Jones and William Drummond.
St. James Northam,		Archibald Bryce.
St. Margaret,		Samuel Temple.
St. Martin,	Peter Nelson.	
St. Paul (Hanover),		William Tinsley
St. Stephen,	Thomas Andrews.	
St. Thomas,		Thomas Barbour.
South Farnham,	Andrew Sim.	William Gatewood.
Southam,	John H. Saunders.	
Washington,		Daniel M'Carty, jun.
Westover,	Seawell Chapin.	Charles Carter.
York Hampton,	James Henderson.	Hugh Nelson.

On Thursday, the second day of May, in the year of our Lord one thousand seven hundred and ninety-three, being the day appointed for the meeting of the Convention of the Protestant Episcopal Church in the commonwealth of Virginia, a sufficient number of members to proceed on business having convened,

The Right Rev. Bishop Madison took his seat as President of the Convention.

Robert Andrews took his seat as Secretary to the Convention.

Ordered, That a committee be appointed to examine the returns of the sitting members, and to report thereon. And a committee was appointed of Dr. Bracken, Mr. Balmain, Mr. Foushee, and Mr. Patterson.

Ordered, That leave be given to bring in a canon concerning vestries and trustees; a canon concerning conventions; a canon concerning presbyteries; a canon concerning bishops; a canon concerning the ordination of priests and deacons, and their duties; a canon concerning the induction of ministers into parishes; a canon concerning offences and the mode of proceeding against offending ministers; a canon concerning the appointment and duties of a standing committee; a canon concerning the manner of granting testimonials to citizens candidates for parishes; a canon concerning a treasurer; and a canon rescinding certain ordinances and canons; and that Mr. Andrews, Mr. Balmain, Dr. M'Croskey, Mr. Walker, Mr. T. Andrews, Mr. Foushee, Dr. Bracken, Mr. W. Cameron, Mr. Patterson, Mr. Henderson, Mr. Carrington, Mr. Sims, Mr. Gatewood, Mr. Boggs, Mr. Drummond, Mr. Morris, Mr. Jones, Mr. Carter, and Mr. Charles B. Jones, prepare and bring in the same.

Mr. Andrews presented, according to order, a canon concerning vestries and trustees; a canon concerning conventions, a canon concerning presbyteries; a canon concerning bishops; a canon concerning the ordination of priests and deacons, and their duties; a canon concerning the induction of ministers into parishes; a canon concerning offences, and the mode of proceeding against offending ministers; a canon concerning the appointment and duties of a standing committee; a canon concerning the manner of granting testimonials to citizens candidates for parishes; a canon concerning a treasurer; and a canon rescinding certain ordinances and canons; which several canons were received, read a first time, and ordered to be read a second time.

On motion made, the canon concerning vestries and trustees, and the other canons before the Convention, were read a second time, and ordered to be committed to a committee of the whole Convention to-morrow.

Ordered, That a committee be appointed to examine the treasurer's accounts: And a committee was appointed of Dr. Bracken, Mr. Bryce, Mr. Charles B. Jones, and Mr. Henderson.

The Convention adjourned until 10 o'clock to-morrow morning.

Friday, May 3.

Bishop Madison having delivered a charge to the clergy at the meeting of Convention this morning,

Resolved, unanimously, That the thanks of the Convention be given to the Right Rev. Doctor Madison, for his very sensible, pious, and excellent address delivered this day, and that he be requested to furnish a copy for the press.

An Address to the Convention of the Protestant Episcopal Church in Virginia. By Bishop Madison.

Brethren,—When I determined to send circular letters to the different visiters, in order that I might, through them, request a general attendance of the clergy at this Convention, I was well aware of the inconveniences to which some of the members might be exposed. But, such is still the situation of our church, so loudly doth it call for the counsels of all its friends, that no doubt was left upon my mind but those inconveniences would be cheerfully borne, provided our consultations should be productive of beneficial effects. Whatever may be the result, whether we shall be enabled to devise any plan or propose any measures which may tend to that end, so ardently to be supplicated, still, it is surely a solemn duty imposed upon all of us, to endeavour to promote the prosperity of our Zion by all those prudent means which our profession will justify. This is most likely to be effected by the combined wisdom and experience of the whole body of the clergy. It is not then to be wondered at, that I should be anxious to see all the faithful pastors of our church here assembled, and that I should earnestly entreat them, in particular, seriously to consult, to digest, and bring forward, for the consideration of the Convention, whatever may appear most likely to promote the interest of religion, and that church of which we are the ministers.

I trust that the good effects of our late ministerial exertions are generally felt and acknowl-

edged; and that our affairs, under the blessing of Providence, begin to assume somewhat a more pleasing aspect. Several valuable ministers have been sent forth, men from whose piety and labours we may anticipate the happiest effects; our congregations seem more attentive to their religious concerns, and, I ardently hope, are gradually advancing to a greater degree of Christian perfection. Still, however, our exertions must be unabated, they must even increase; we must continue to advance if we would not become retrograde. Nor can I think but that Providence, at this moment, affords the most favourable opportunity for prudent and strenuous exertions. It has, in some degree, checked that fervour of enthusiasm which has lately ravaged our church. Our evils have in a great measure flowed from that source. But there is another enemy which is daily making rapid advances, and whose progress, if possible, we must arrest; I mean the demon of irreligion. These are the two principal enemies which we have to oppose, and which call for all the wisdom and all the zeal of every sincere minister. That the spirit and the resolution necessary for the most zealous opposition animates the breast of every one present, I do not question; but what are the prudent means which we must employ? what are the weapons? what is the armour we must put on for this Christian warfare? These are inquiries which demand our most serious attention.

I could have wished, upon this occasion, rather to have heard the sentiments of my brethren, than to have expressed my own. I do not pretend that I have not reflected, and that often and seriously, upon the situation of our church, and the means of promoting its prosperity; but I am not so presumptuous as to think, that better may not still be devised than those which have occurred to me. Perhaps, however, the propositions which I think it my duty to lay before you, if they do not meet with the approbation of this assembly, may at least be the means of calling forth others, which may operate more effectually to the end we all have in view.

The first that I shall submit to your consideration, as of great importance in my mind towards reviving a just sense of religion, and establishing a due ministerial influence among our parishioners, is, that the different pastors should consider it as a duty to visit their parishioners at their private dwellings as often in the year as may be convenient;—that, at these visits, children should be examined and instructed in their catechism; parents, when necessary, exhorted to lead Christian lives, and to be attentive to the religious instruction of their children; while the well-disposed should be encouraged to persevere, and to be steadfast in their attachment to the church. A practice of the kind here recommended would not only be productive of the best effects in a religious point of view, but it seems also essentially necessary in order to form that friendly attachment, or that intimate union, between ministers and their flocks, which would render their public exhortations more efficacious; it would afford the best opportunity of counteracting the great havoc which novel teachers are daily making, and which is carried on more successfully, I believe, by their private intercourse, than by their public harangues; it would also evince a spirit of disinterestedness and real concern for the religious welfare of our flocks, which, while it is the duty of a minister uniformly to manifest, would at the same time cause him to be more highly respected and beloved. It appears then that this proposition is recommended to us by several cogent considerations, whether we attend to the proper discharge of the ministerial functions, to the influence it will give the different pastors in their congregations, or to the means it would afford of counteracting the opponents of the church, and of renovating constantly the attachment of its members. Perhaps in some cases such visits would not always be convenient; but I am persuaded that, by the greater part of our congregations, they would be justly estimated, and, I have no doubt, prove highly beneficial to the interest of the church.

A second proposition which I shall make, appears also, at this time in particular, of great importance to the real interest of our holy religion and of our church.

It is, that the ministers should cause to be distributed among their congregations such books or pamphlets as would tend to check that spirit of proselytism which so strongly distinguishes most sects, by exposing whatever may appear erroneous, in a plain and candid manner, and at the same time showing the verity and constant superiority of the principles of our own church. The dissemination of pamphlets which might have such a tendency, appears particularly necessary at this time. Every one must have observed that there are two kinds of enthusiasts; the one seems to be composed of men of a warm imagination, strong passions, and little or no judgment. These lay hold of some favourite tenet, which may afford them an opportunity of exercising the powers of the imagination, and which they make the groundwork upon which to erect a sect. The other is composed of men more ignorant, but active and indefatigable. They dream dreams and see visions. They are favoured with immediate inspiration from Heaven; they soar above the vulgar rules of morality, and, sanctifying the means by the end, omit nothing to complete their designs. How shall we effectually counteract either, but by diffusing such pamphlets as shall place those truths or principles which are in danger of being obscured, in their proper light? What mischief, for instance, have not those wild notions respecting divine illumination, or inspiration, produced? The ordinary means of interpreting and explaining Scripture are of no moment, so long as the *extraordinary* can be obtained; the Scriptures are thus warped to support any opinion, however contrary to the truth; our flocks are misled, and too often, in consequence, abandon their maternal church. These evils flow from the want of information. Place the truth in its proper light; let it shine forth in every man's house, from plain but judicious

pamphlets, and it will soon illuminate the mind. Again, it is an opinion which has become too prevalent, that a Christian may, consistently with his profession, change his sect as often as he pleases, or as often as caprice may direct; and that the ordinances of Christ may be administered by any one who shall assume the ministerial office. Such opinions not only nurse the spirit of disunion among Christians, whose fatal effects to genuine religion I need not here mention, but subvert the fundamental principles of a Christian church. It is time to evince to the people committed to our charge the error and the dangerous tendency of such sentiments, and to show the duty and the necessity of adhering to those institutions which Christ and his apostles established.*

I would propose that the clergy now assembled specify such pamphlets as shall appear most useful for doctrinal information; that a sufficient number of copies be obtained for the congregations generally; that the respective ministers be supplied in proportion to the extent of their cures; and that they distribute them to the people, charging them only with the first cost.

It is true, that sermons should occasionally be delivered upon such doctrinal and institutional topics as may appear most necessary for the information of congregations; they would, no doubt, when conducted without reflections upon particular sects, have a good effect for the moment. But to produce that which shall be permanent, the same doctrine must be submitted to private consideration and reiterated perusal.

Nor should our attention be confined to pamphlets which respect merely the doctrines or the institutions of our church. Devotional tracts, such as would inspire and keep alive the spirit of a warm but rational piety, are greatly wanted. Let then such of this nature also be dispersed, as the ministry may approve and recommend to their congregations. They would not only be thus called to active piety, but secured against the impressions which the appearance of greater devotion and zeal in other sects must always make upon the minds of the truly religious. Many educated in the bosom of our church desert it, not solely from a conviction of errors in doctrine, but because the great bulk of its members seem indifferent to religious exercises. Another society is sought for, in which the pious are countenanced and stimulated by reciprocal example. Why can we not introduce an equal attention to their religious duties among the members of our own church, a conduct equally guarded and pious? It must be done, or we shall have only the semblance of religion among us. We have approached too nearly to that verge already. Let us then endeavour to disseminate valuable devotional treatises, and by all the means in our power recommend and encourage, exhort and enforce, attention to them.

A third proposition I have to make is, that we should endeavour to introduce family prayers among the members of our church; nothing, we are persuaded, tends more to keep up a sense of religion in the minds of men, than a serious and constant performance of this necessary duty. But it is more neglected in the families who profess themselves to be of our church, than in any other whatever. I would therefore beseech you, with earnestness, to exhort every housekeeper in your parishes, both privately and publicly, to worship God daily in their families. Among the poorer class, books with proper forms should be distributed *gratis*, or at as low a price as possible. I would not propose that the clergy should be burdened with this expense, but that the vestries should supply such as the ministers may recommend. If also, on particular days, as Sundays, when there may be no public service in our church sufficiently convenient, families could be persuaded to introduce their devotions with singing of psalms or hymns, the practice would effectually revive psalmody in our churches. Unless it originate or prevail in families, our congregations will never be brought to join generally in that essential and beautiful part of public worship. It is

* In a late charge by the Bishop of Norwich, a prelate distinguished for his learning and his piety, speaking of the constitution and use of the church of Christ, he makes some observations which deserve the serious attention of all Christians. "Salvation," says he, "is a gift of grace; that is, it is a free gift, to which we have no natural claim. It is not to be conceived within ourselves, but to be received, in consequence of our Christian calling, from God himself, through the means of his ordinances. These can no man administer to effect, but by God's own appointment; at first by his immediate appointment, and afterward by succession and derivation from thence to the end of the world. Without this rule we are open to imposture, and can be sure of nothing; we cannot be sure that our ministry is effective, and that our sacraments are realities. We are very sensible the spirit of division will never admit this doctrine; yet the spirit of charity must never part with it. Writers and teachers who make it a point to give no offence, treat these things very tenderly; but he who, in certain cases, gives men no offence, will for that reason give them no instruction. Light itself is painful to weak eyes; but delightful to them when grown stronger, and reconciled to it with use; and he who was instrumental in bringing them to a more perfect state of vision, though less acceptable at first, may yet, for his real kindness, be more cordially thanked afterward, than if he had made the ease and safety of his own person the measure of his duty."

In the same paragraph he further observes, "We are informed that the liberties taken of late years against the ministry of the church, have terminated in an attempt to begin a spurious episcopacy, or an episcopacy without succession, in America; a particular account of the affair has been published in a Life of Mr. John Wesley, and the case appears to have been as reported. Mr. Wesley, when questioned about this fact in his lifetime, did not deny it, but pleaded necessity to justify the measure (see Memoirs of the Rev. John Wesley, by John Hampson); a fatal precedent, if it should be followed. For if a presbyter can consecrate a bishop, we admit that a man may confer a power of which he is not himself possessed; instead of 'the less being blessed of the greater,' the 'greater is blessed of the less,' and the order of all things inverted."

this circumstance which, in point of psalmody, gives to the dissenting congregations such an advantage over those of our church.

If the duty which I have mentioned could be brought into general practice, and I cannot doubt but the well-disposed might be easily led to the constant performance of it, the happiest change in our religious affairs would be the immediate consequence; the change would be most important in a religious point of view, which is ever the first consideration, and it would also make an impression most favourable to our church in the minds of all.

4th. I have only one more proposition to make; which is, that we should all consider the interests of the church as a common cause, which we are bound to support by every consideration the most sacred. The ministers, in particular, should ever hold themselves related to each other by a truly fraternal connexion. A general cause unites them; but this union should be cherished; it should be a principle of action; it should animate the whole body, and render the concerns of one the concerns of the whole. But this principle, that it may be productive of the beneficial effects we desire, supposes necessarily the utmost purity in the order to which we belong. It is essentially necessary, then, that the preservation of the credit and reputation of our order should be the constant object of every minister. That confidence in each other which should distinguish our society, that disinterested love for the brotherhood, that respect and estimation which it should have in our own eyes, as well as those of the world, require, that every one should consider himself as deeply interested in the conduct of every clergyman. Without an entire purity, we cannot have confidence; without confidence, we cannot act as one firm, united body, whose interests and views are the same; in short, as a phalanx, whose strength depends upon the integrity of all its parts. Without this union, this entire consolidation of views and interests, success, as a Christian sect, cannot be expected. Observe what strength and firmness those sects are gaining, by their prudent regulations of this kind, whose views are certainly not friendly to the prosperity of our church. To maintain even the ground we now possess, we must adopt measures equally prudent; but to advance, to recover a part of what we have lost, our system must not only be wise and prudent, but it must be pursued with a uniformity, with an undeviating regularity, with a firmness and a constancy, which no events can shake. It is time to unite "the wisdom of the serpent with the innocence of the dove." And it is fortunate that these measures, which expediency may seem to suggest, or particularly to require, are also suggested by duty.

The promotion of true religion is our primary duty; but, split as the Christian world is into parties, we have also the interests of a sect to promote, in order to perform that primary duty. For this purpose, we must have not only our external, but internal regulations; we must have a line of conduct delineated, which, though it will not admit of canonical injunction, still should be systematically pursued by every minister. The force of a uniform systematic conduct upon the human mind, in every instance, is almost irresistible. It carries individuals directly, or by the shortest route, to the object at which they aim; but when wisely conceived by a body of men, they are rendered compact and strong; their progress towards the attainment of their end is constantly accelerated: but without a system, a sect becomes a heap of sand, unconnected and disunited, ready to be drifted or blown about in any direction, by the first wind which assails them.

Thus, my brethren, I have laid before you, as briefly as I could, such observations as it appeared to me were not unworthy of your attention: of that, however, you will judge. Their object is to promote that holy religion whose ministers we are, by reviving a spirit of true piety, and by invigorating that attachment to our church, which, through the want of proper information, I fear has been too much relaxed among most of our congregations. But let those means which have been proposed be adopted with a zeal becoming the greatest of all objects, the salvation of souls; or let any others, which the wisdom of this assembly may prefer, be adopted and pursued in the manner they ought, and I doubt not, with the assistance of divine grace, but that success will reward our labours. Like the rebuilders of Jerusalem after the captivity, we must, in the language of the Prophet, "every one, with *one* of his hands, work in the building; with the *other*, hold a weapon." With one hand we must build up our people in the doctrine of piety and the *apostolic institutions* of our church, while, with the other, we must resist that spirit of proselytism which is so unworthy of the followers of Christ, but which will otherwise demolish as fast as we build. In short, be it our duty in all things "to show ourselves approved unto God, as workmen that need not to be ashamed, rightly dividing the word of truth," "taking heed to the ministry, which we have received in the Lord, that we fulfil it."

Another proposition, which I confess I had much at heart, I should have laid before this Convention; but its fate has, I fear, been already determined; I mean, an invitation to all sincere Christians to unite with us in forming one church, and in abolishing those dissensions which are so contrary to our profession. There is no one here present but must cordially wish for such a union, provided it did not require a sacrifice of those points which are deemed essentials by our church; from them we have not the power to retreat. But in such matters as are subject to human alteration, if, by a candid discussion, they could be found capable of being so modified as to remove the objections of any sect of Christians who may be actuated by the same catholic spirit, and thereby effect a union, in that case, we should surely have reason to rejoice, not only in the event, but also in being the first to set an example to Christians which it is the duty of all to follow; and in convincing

them that there is infinitely more religion in not contending, than in those things about which they contend. There appear, however, so many difficulties, so many obstacles to this great work, in the opinion of those whose judgment I much respect, that I do not mean to take up your time by making a direct proposition upon it. But if any of the members here present should be acquainted with circumstances which may justify a conclusion that those apparent difficulties may be removed, or that the end mentioned can be effected by any means which have occurred to them, consistently with the fundamental principles of our own church, I doubt not but this Convention would gladly hear both the one and the other.

You see, respected lay brethren, with what difficulty the pastoral office is surrounded. You see the weight of that burden we have to support. But you see also that we are not dismayed, but anxious to encounter those difficulties, or support that burden, with a fortitude and a faithfulness proportionate to their magnitude. It must be remembered, however, that our success, next to the divine blessing, depends upon the zealous assistance which the most respectable lay members of the church in each parish shall afford. Much indeed depends upon your example; upon the influence which the real concern you discover for the prosperity of the church must have upon the minds of the people in general. Are you constant and exemplary in your attendance upon divine worship? Are you particularly observant of that excellent mode of worship which our church has adopted? Do you refrain from countenancing those teachers, the validity of whose ministry the church does not admit? Do you *evince* an *earnest zeal* for the prosperity of our Zion? The example will be, and, I am happy to say, is already, felt and followed, wherever it is fortunately held forth to public view.

Let me exhort you, brethren, be emulous in setting such an example in your respective parishes. Your pastors tremble at their insufficiency for their momentous undertaking. Be it yours to lessen the burden of the ministerial functions, by offices of affection, of kindness, and respect. Be it yours ever to say, "If I forget thee, O Zion, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Zion above my chief joy."

Bishop Madison reported the state of the churches visited by him since the last Convention, and also laid before the Convention the reports made to him by sundry visiters, which reports were read, and ordered to lie on the table.

Dr. Bracken, from the committee appointed to examine the returns of the sitting members, reported, That the committee had, according to order, examined the same, and found that the returns from the following parishes, viz., Antrim, Berkeley, Bristol, Bromfield, Bruton, Dale, Frederick, Fredericksville, Henrico, Hungars, James City, Kingston, King William, Lexington, Littleton, Manchester, Nottoway, St. Andrews, St. Bride, St. David, St. George (Accomack), St. James Northam, St. Margaret, St. Martin, St. Paul (Hanover), St. Stephen, St. Thomas, South Farnham, Southam, Washington, Westover, and York Hampton, were made agreeably to the canons.

Dr. Bracken, from the committee appointed to examine the treasurer's accounts, reported, That the committee had, according to order, examined the same, and found them justly and fairly stated, and that there is a balance in his hands of 139*l.* 19*s.* 1*d.*

On motion, Resolved, That permission be given to the Vestry and Trustees of the Parish of St. George (Accomack) to sell the glebe in the said parish, for the purpose of purchasing one in a more eligible situation, provided it can be done to the advantage of this church.

Ordered, That the treasurer pay to the deputies to the late General Convention any balances which may be due to them on account of their expenses in attending the said Convention.

The Convention, according to the order of the day, resolved itself into a committee of the whole Convention on the canons concerning vestries and trustees, concerning conventions, &c., &c., and after some time spent therein, Mr. President resumed the chair, and Mr. Charles B. Jones reported, That the committee had, according to order, had the said canons under their consideration, and had made several amendments thereto, which were read by the secretary, and agreed to by the Convention.

Ordered, That the said canons, with the amendments, be engrossed, and read a third time.

The Convention adjourned until 10 o'clock to-morrow morning.

Saturday, May 4.

An engrossed canon concerning vestries and trustees was read the third time.

Resolved, That the canon do pass, and that the title be, "A canon concerning vestries and trustees."

An engrossed canon concerning conventions was read the third time.

Resolved, That the canon do pass, and that the title be, "A canon concerning conventions."

An engrossed canon concerning presbyteries was read the third time.

Resolved, That the canon do pass, and that the title be, "A canon concerning presbyteries."

An engrossed canon concerning bishops was read the third time.

Resolved, That the canon do pass, and that the title be, "A canon concerning bishops."

An engrossed canon concerning the ordination of priests and deacons, and their duties, was read a third time.

Resolved, That the canon do pass, and that the title be, "A canon concerning the ordination of priests and deacons, and their duties."

An engrossed canon concerning the induction of ministers into parishes was read a third time.

Resolved, That the canon do pass, and that the title be, "A canon concerning the induction of ministers into parishes."

An engrossed canon concerning offences, and the mode of proceeding against offending ministers, was read the third time.

Resolved, That the canon do pass, and that the title be, "A canon concerning offences, and the mode of proceeding against offending ministers."

An engrossed canon concerning the appointment and duties of a standing committee was read the third time.

Resolved, That the canon do pass, and that the title be, "A canon concerning the appointment and duties of a standing committee."

An engrossed canon concerning the manner of granting testimonials to citizens candidates for parishes was read a third time.

Resolved, That the canon be rejected.

An engrossed canon concerning a treasurer was read the third time.

Resolved, That the canon do pass, and that the title be, "A canon concerning a treasurer."

An engrossed canon rescinding certain ordinances and canons was read the third time.

Resolved, That the canon do pass, and that the title be, "A canon rescinding certain ordinances and canons."

Resolved, That the Rev. John Buchanan be appointed treasurer for the ensuing year.

Resolved, That it be recommended to the several parishes within this commonwealth, to send each the sum of fifteen dollars to the Rev. Mr. Buchanan, treasurer, on or before the first Tuesday in May next, to be applied by the Convention towards compensating the bishop for his services, and expenses incurred in his visitations, and to the general purposes of the Protestant Episcopal Church in this state.

Resolved, That the treasurer be instructed to send to the several visiters of districts a list of the arrearages due from the parishes within their respective districts, and that it be recommended to the visiters to use their endeavours to have the said arrearages collected and transmitted to the treasurer.

Resolved, That the visitatorial districts continue as at present arranged.

Resolved, That the Rev. Henry J. Burgess be appointed visiter of District No. 2, in the room of the Rev. George Gurley, who has resigned his parish; the Rev. Charles Crawford, visiter of District No. 7; the Rev. Thomas Andrews, visiter of District No. 18, in the room of the Rev. Thomas Davis, who has removed; the Rev. Robert Buchan, visiter of District No. 19; the Rev. Thomas Davis, visiter of District No. 20, in the room of the Rev. Brian Fairfax, resigned; and the Rev. James Thompson, visiter of District No. 21, in the room of the Rev. James Craig, infirm.

Resolved, That Samuel Shield, Robert Andrews, Joseph Prentis, Cyrus Griffin, Joseph Hornsby, and James Henderson, be appointed a standing committee for the ensuing year.

On motion, Resolved, That a committee be appointed to examine Mr. Overstreet, a candidate for holy ordors, and report to the Convention whether, in their opinions, the dispensing with the knowledge of the Latin and Greek languages in the examination of the said Mr. Overstreet before the bishop will be of use to the church in this state; and a committee was appointed of Dr. M'Croskey, Dr. Cameron, Mr. Henderson, Mr. Balmain, and Mr. Buchanan.

A resolution of the last General Convention having been communicated to the Convention, which is in these words, "Resolved, That it be made known to the several state Conventions, that it is proposed to consider and determine, in the next General Convention, on the propriety of investing the House of Bishops with a full negative upon the proceedings of the other house;" Resolved, unanimously, That the deputies from the Protestant Episcopal Church in this state to the next General Convention, be instructed to express the highest disapprobation of this Convention respecting the investing of the House of Bishops with such negative.

Resolved, That the said deputies be further instructed to use their utmost endeavours to obtain a repeal of the sixth additional canon passed at the last General Convention.

Resolved, That the Convention proceed immediately to the choice of two deputies to attend any General Convention of the Protestant Episcopal Church in the United States of America, which may be called before the next meeting of the Convention of the said church in this state.

The Convention having accordingly balloted, Mr. Crawford and Mr. M'Rae were appointed a committee to examine the ballots; who, having withdrawn, after some time returned into the Convention, and reported, That they had examined the same, and found the votes unanimously in favour of the Rev. Dr. Samuel S. M'Croskey and Robert Andrews, Esq.

Resolved, That the sum of one hundred pounds be allowed to the Right Rev. Dr. Madison, for his services as bishop in this church for the last year, and for expenses incurred in his visitations, and that the treasurer pay the same.

The president signed the canons passed this day.

Resolved, That 300 copies of the Journal of this Convention be printed, under the inspection of the Rev. Mr. Buchanan; and that the bishop's charge, the canons passed by this Convention, the general constitution, and the general canons, be annexed.

Dr. M'Croskey, from the committee appointed to examine Mr. Overstreet, Reported, That the committee found they should not have sufficient time to examine into the qualifications of Mr. Overstreet during the present session of Convention; and had therefore instructed him to move that they should be discharged from proceeding further in the examination, which was agreed to.

Resolved, That the Rev. Dr. M'Croskey be requested to preach before the next Convention.

Resolved, That the next Convention be held in the city of Richmond.

Resolved, That the treasurer pay five dollars to the doorkeeper for his services.

The Convention adjourned.

Signed, JAMES MADISON, President.
Attest, ROBERT ANDREWS, Secretary.

CANONS FOR THE GOVERNMENT OF THE PROTESTANT EPISCOPAL CHURCH IN THIS STATE.

1. *A Canon concerning Vestries and Trustees.*

1. In each parish within the Commonwealth of Virginia, there shall be triennially elected, on Easter-Monday, if fair, otherwise on the next fair day, at some convenient place (of which due notice shall be given), by the freeholders and housekeepers who are members of the Protestant Episcopal Church within such parish, and regularly contribute to the support of the minister, where there is one, and to the common exigences of the church within the parish, twelve of the most able and discreet men of their society, of the above description and qualifications, to be a vestry for such parish, and trustees of their property for the three succeeding years. Intermediate vacancies occasioned by death, removal, or resignation, shall be filled by the remaining vestrymen and trustees, and those so chosen shall have power to act until the time of the next general election; the first general election shall be in the year of our Lord 1796.

2. Every vestryman shall, before he acts in office, subscribe in the vestry-book of his parish to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, and to the orders and canons of the said church in this state.

3. Each vestry, at their first meeting after their election, shall choose two of their members to be church-wardens, who shall superintend the next general election of vestrymen, judge of the qualifications of voters, and certify the names of the persons chosen. They shall be considered as the acting part of the vestry, and shall see that the orders and resolutions of the vestry be carried into execution.

4. In case of the nonattendance of the church-wardens at an election of vestrymen and trustees in any parish, the minister, or, if he be absent, or if there be no minister in the parish, any two vestrymen, or if there be no vestrymen present, any two reputable inhabitants of the parish, who are members of this church, may be appointed to superintend the election.

5. If any person elected a vestryman and trustee shall neglect or refuse to attend two successive meetings of the body, having had due notice thereof, he may be considered as having vacated his office; and the remaining vestrymen and trustees may elect into his place some other able and discreet man of their society.

6. In any parishes which have neglected to elect vestries and trustees agreeably to the ordinances heretofore in force, or which shall hereafter neglect to make such election as herein directed, the members of the Protestant Episcopal Church within such parishes may, at any time afterward within six months, elect vestries and trustees in the manner herein directed. And in all cases where elections have not been held, or shall not be held, at the periods fixed for general elections, the former vestries and trustees shall continue to act until elections shall be held as hereby directed; or, if no elections shall be held, until a future Convention shall take some order in the matter. Provided nevertheless, That where any parish which had failed to elect vestrymen and trustees at the time appointed for a general election, hath since elected the same, such election is hereby declared to be valid.

7. The vestries respectively, with the minister, where there is one, shall hold and enjoy all glebes, lands, churches, books, plate, and other property now belonging or hereafter accruing to the Protestant Episcopal Church within their respective parishes, as trustees for the benefit of the society; and may improve or demise the lands during the vacancy of a minister, but may not demise lands allowed for the minister's habitation or use, without his consent. They may also use, improve, or dispose of all personal property, and the produce, rents, and profits of lands and buildings (not appropriated for the minister) belonging to this church, for the benefit of the society in erecting or repairing churches, glebe-houses, or otherwise; and may make such rules and orders for managing the temporal affairs and concerns of the church (not contrary to nor inconsistent with the rules and orders of Convention) within their respective parishes, as they shall think most conducive to its interest and prosperity, and for carrying into execution the orders and canons for government and discipline, or other spiritual purposes, which shall be framed by this or any future Convention. They shall have the sole power of directing the payment of money belonging to the church within their respective parishes, and of appointing a clerk, and such other officers of the church as they shall think proper, and of removing them when they shall see cause. All their proceedings shall be fairly entered in a book to be kept for that purpose.

8. A meeting of the body, to be called by the minister, or, if he be absent, or in case of a vacancy, by the church-wardens, or by a church-warden, if but one within the parish, or by any two vestrymen, if there be no minister or church-warden, shall be had as often as may be necessary. In these meetings, the minister shall have a vote equal to, and not greater than, a vestryman, in all questions except for the demise of the glebe-lands assigned for his residence or use, in which he shall have a negative. Seven members shall be sufficient to constitute a meeting; and all questions shall be decided by a majority of those present. Provided always, That in the induction of a minister, and in granting testimonials to candidates for orders, the votes of six members at least shall be necessary.

9. If any minister of a parish shall neglect or refuse to call a meeting of the vestry, when requested by two or more vestrymen, the church-wardens, or church-warden, if but one within the parish, may call a meeting; or if there be no church-warden, or if the church-wardens or church-warden neglect or refuse when requested, any two vestrymen may call a meeting.

10. No sale of that kind of property which may be considered as principal or stock, belonging to this church in any parish, shall be made without the consent of the Convention.

2. *A Canon concerning Conventions.*

1. There shall be a Convention of the Protestant Episcopal Church in this commonwealth on the first Tuesday of May in every year, in such place as shall be agreed on by the Convention. A Convention shall consist of two deputies from each parish, of whom the minister shall be one, if there be a minister, and the other shall be a layman, to be annually chosen by the vestry. If there be no minister in any parish, two lay deputies shall be chosen. Twenty-five deputies, thus qualified or appointed, shall be a Convention; provided always, that if a sufficient number to form a Convention shall not attend on any day, any five members then assembled shall have power to adjourn.

2. Special Conventions may be called at other times, in the manner hereafter to be provided for

3. Each member shall, on taking his seat, deliver in to the secretary of the Convention a testimonial of his being regularly qualified or appointed, signed by one or both of the churchwardens, or by the clerk of the vestry, of the parish he represents.

4. A person shall preside in Convention with the name of president, who shall always be a bishop, when there is one present properly consecrated and settled in the church. If there be no bishop present, the Convention shall appoint some other member of their body president. If there be more bishops than one in Convention, they shall have the right of presiding in rotation.

5. A secretary shall be appointed by the Convention, who shall continue in office during good behaviour. He shall keep a record of their acts and proceedings, and have the custody of the records, so long as he shall continue in office.

6. The Convention shall establish standing rules for the preservation of decorum, and the orderly management of business.

7. Conventions shall regulate all the religious concerns of the Protestant Episcopal Church within this state, its doctrines, discipline, and worship, and institute such rules and regulations as they may judge necessary for the good government thereof, and the same revoke and alter at their pleasure. Provided always, That the powers hereby declared shall not be so construed as to affect any powers exclusively vested in the General Convention of the Protestant Episcopal Church in the United States of America.

8. All questions before the Convention shall be determined by a majority of votes.

3. *A Canon concerning Presbyteries.*

1. The clergy of the several neighbouring parishes, not less than three nor more than ten, shall assemble in presbytery annually, on some Monday in April, and at other times, if thereto required, at some convenient place in the district. The arrangement of the parishes into districts for this purpose shall be by the Convention, who shall also appoint in each district one of the said ministers, to preside at their meetings with the title of visiter. The visiter shall name the place and time of meeting of the presbyteries; shall annually visit each parish in his district; shall attend to and inspect the morals and conduct of the clergy; shall see that the canons and rules of the church are observed and practised; shall admonish and reprove privately those clergymen who are negligent or act in an unbecoming manner; and shall report yearly to the bishop, if there be one, or if there be no bishop, to the next Convention, the state of each parish in his district.

2. It shall be the business of the presbytery, when assembled, to instruct and examine candidates for holy orders within their respective districts, to prescribe to them a thesis or text, and give them proper directions for composing a discourse on the same. And it shall be the duty of every candidate for holy orders to make application to the presbytery of his district for such instruction and examination.

4. *A Canon concerning Bishops.*

1. Every person to officiate as a bishop of the Protestant Episcopal Church in this state, shall be nominated to that office by the Convention; and, having received episcopal consecration, shall, before he enters on his office, subscribe to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, and to the orders and canons of the said church in this state.

2. Every bishop, after his promotion to the episcopal order, may continue to hold a parish, and to do the duty of a parish minister, except when he is necessarily employed in the discharge of his episcopal office.

3. No bishop shall inflict any censure on, or exercise any power over, the clergy under his inspection, other than he is allowed to do by the laws and institutions of this church made in Convention.

4. Bishops, after every visitation, shall report the state of the church in the different parishes to the Convention.

5. Bishops shall have power to call special meetings of the Convention; to grant testimonials to all persons who are candidates for parishes, and who are not citizens of this state; to make such representations on behalf of this church, as may from time to time be expedient; to give advice on difficulties propounded to them concerning this church during the recess of Convention; and to correspond with any society or societies of the Protestant Episcopal Church in these United States, on any matters relating to this church, which several powers shall be exercised only with advice of the standing committee.

6. Bishops shall be amenable to the Convention, who shall be a court to try them, from which there shall be no appeal. On all such occasions, a bishop shall preside.

7. All accusations against a bishop, as such, shall be on oath; but no accusation against a bishop shall be received unless three respectable persons join in the complaint. All complaints against a bishop shall be lodged with the standing committee; and a copy of the charge or charges to be brought against him shall be communicated to him in writing, at least two months before the trial. Counsel may be employed on both sides, and none but *vivâ voce* evidence shall be admitted

8. If a complaint be against a bishop, as a minister of a parish, it may be brought as is directed in the canon concerning offences and the mode of proceeding against offending ministers, except that the complaint shall be made to the standing committee; and the subsequent proceedings thereon shall be before the Convention; and in like manner, as herein prescribed, where the complaint is made against him as a bishop.

9. Disorderly, scandalous, and immoral conduct, neglect of duty, a disregard to the rules and canons of the church, or taking a bribe to grant either ordination or a recommendation for a vacant parish, shall be considered as offences in a bishop for which he may be brought to trial; and on being convicted of any of these, he shall be reproved, suspended, or degraded.

5. *A Canon concerning the Ordination of Priests and Deacons, and their Duties.*

1. Every person to be ordained priest or deacon by any bishop of this church, shall produce such testimonials of his good morals and orderly conduct as are required by the canons of the General Convention, from the clergy assembled in the district where he for some time last resided, and from the vestry of the parish where he last lived, provided there be in the district a sufficient number of clergymen to form a presbytery; otherwise a testimonial from the minister and vestry of his parish, or from the vestry alone, if the parish be vacant, shall be deemed sufficient: Provided also, That the candidate is not an inhabitant of some other state, and intended to minister in some parish or congregation in a neighbouring state. *No person shall be ordained until due examination had by the bishop and two priests.*

2 Ministers shall, at their churches and other convenient places, instruct children, and such ignorant persons as may require it, in their catechism, and the principles of the Christian religion as maintained by this church; provided that this duty may be dispensed with during the inclement winter months. They shall also explain the nature of confirmation, and instruct and prepare their parishioners for it.

3. Ministers shall wear a surplice during the time of prayer at public worship, in places where they are provided; shall wear gowns when they preach, where they conveniently can; and shall at all times wear apparel suitable to the gravity of their profession.

4. Ministers may encourage people to assemble together in small societies at convenient times for their edification, and may visit, superintend, and instruct such societies at their meetings; provided they shall not do it to the encouragement of idleness, or to the injury of private families.

5. Ministers officiating in this church, whether bishops, priests, or deacons, shall preach once at least on every Lord's day, and at other stated seasons, unless prevented by some sufficient cause. They may, at their discretion, preach also at other times, when opportunities shall offer of edifying the church. Bishops and priests shall administer the sacrament of the Lord's Supper at least four times in the year at each church or place of worship in their respective parishes, and shall visit the sick when called on for that purpose. Deacons as well as priests shall baptize; and may solemnize marriages, and assist in administering the sacrament of the Lord's Supper, but they shall not consecrate the elements.

6. *A Canon concerning the Induction of Ministers into Parishes.*

1. The right of presentation, or appointing ministers to serve in the parishes, shall continue in the vestries, and each vestry shall choose its own minister.

2. No minister shall be received into a parish who does not first produce to the vestry satisfactory testimonials of his morals, conduct, and conversation, from the person or persons appointed by the Convention to *inquire into such matters*, and grant such testimonials.

3. No person shall be received into any parish within this commonwealth as a minister, unless he first produce to the vestry sufficient testimonials of his having been regularly ordained a priest or deacon by some Protestant bishop, *and of having taken the oath of allegiance to this commonwealth*, and subscribe to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church of the United States of America, and to the orders and canons of the said church in this state; nor until he shall have entered into a contract in writing with the vestry or trustees on behalf of the society within such parish, by which it shall be stipulated and declared, that he holds the appointment subject to removal, agreeably to the rules and canons of the Convention of the Protestant Episcopal Church in this state. Provided, That any person who hath been ordained by a bishop of the Church of Rome may also be received as a minister, who shall produce satisfactory testimonials respecting his ordination, morals, and conduct, take the oath, and subscribe as aforesaid.

4. No minister shall be allowed to hold more than one parish at the same time. Nevertheless, a minister may, if called thereto by the vestry, preach in a neighbouring parish or parishes during a vacancy therein; and may receive a compensation for his services, provided he has the consent of his own vestry, and does not neglect the duties of his parish.

5. Every minister shall reside within his parish, unless a majority of his vestry shall agree to dispense with his residence, and shall at no

time leave it for more than one month without the consent of the said vestry.

6. No person having deacon's orders only shall be allowed as such to hold a parish, after he hath officiated eighteen months as a deacon, and attained the age of twenty-five years.

7. *A Canon concerning Offences, and the mode of proceeding against offending Ministers.*

1. Disorderly, scandalous, and immoral conduct, neglect of duty, a disregard to the rules and canons of the church, or taking a bribe to recommend either for ordination or a parish, are offences for which a minister, whether beneficed or not, may be brought to trial.

2. District courts shall be instituted to examine into and decide on complaints exhibited against ministers, which courts shall be composed of one clergyman and one vestryman from each parish of the district in which the accused minister resides, the parish excepted to which the accused minister belongs, or in which he resides. The appointment of the vestrymen shall be by their respective vestries, and by lot. The visiter of the district shall preside, unless he be the accuser or the accused person; in either of which cases, the oldest clergyman in orders shall be the president. Provided nevertheless, That where the number of settled clergymen in the district be less than two, the president shall call for a clergyman from a neighbouring district. And moreover, if, when the court assembles, the number of vestrymen shall be found to exceed the number of clergymen present, so many vestrymen shall be withdrawn by lot as shall be necessary to equalize the numbers of the two orders.

3 Any number of members not less than three, two of whom shall be clergymen, shall be sufficient to constitute a court.

4. Complaints against a minister shall be on oath, and directed to the visiter of the district in which the accused minister resides; or, where there is no visiter, or where the visiter exhibits the complaint, or is the person accused, to a member of the presbytery in the said district. The visiter, or member of the presbytery, as the case may be, shall forthwith appoint a convenient time and place for the trial within the parish where the accused minister officiates or resides, and shall take care that the members who are to compose the court may have timely information thereof. The courts shall appoint their clerks occasionally for such trials; and no vestryman shall sit on the trial of an accused minister belonging to or residing in the parish to which such vestryman belongs.

5. In every complaint the offence or offences shall be stated, and the accused minister shall be furnished with a copy of the charges brought against him, and with notice of his intended trial, at least one month before the trial.

6. The visiter, or person to whom the complaint shall be made, shall cite the accused minister before the appointed court, which shall, unless the person accused is prevented from attending by sickness, proceed to the trial. *Vivâ voce* evidence shall only be admitted, and that upon oath; and counsel may be employed on both sides.

7. If the court shall be of opinion that the accused minister is guilty of the charge or charges brought against him, or of any of them, they shall proceed to pass sentence, which shall be none other than reproof or suspension.

8. In all cases where the court shall be of opinion that the offence deserves suspension, they shall take the depositions of witnesses, and shall without delay report their proceedings and the depositions to the bishop; or, if there be no bishop of the church in this state, to the *chairman* of the standing committee; and the bishop, with the standing committee, or, if there be no bishop, the standing committee, or a majority of them in either case, shall be, and are hereby constituted and appointed a court, in the last resort, to try the offender. If, on considering the case, they do not acquit him, they shall either confirm the sentence of the district court, or pass such other sentence as a majority of them shall think the offence deserves, which shall be either reproof or degradation. Provided always, That if there be no bishop of this church settled in the state, and the offences for which any minister may be suspended by a district court shall appear to the standing committee to merit the punishment of degradation, the standing committee shall not in that case pronounce sentence of degradation, but shall request the attendance of any bishop of this church in a neighbouring state, who shall, on the trial and in pronouncing sentence, be vested with as full and ample powers as a bishop of this church settled in the state would have.

9. If a minister, while under the sentence of suspension, shall nevertheless continue to execute the functions of the clerical office, on satisfactory proof thereof being made to the bishop, or standing committee, if there be no bishop, the sentence of degradation shall be passed on him.

8. *A Canon concerning the Appointment and Duties of a Standing Committee.*

1. A standing committee, consisting of six persons, shall be annually appointed by the Convention. They shall be considered in office from the end of the session of the Convention in which they are appointed, and shall continue in office until the end of the next annual session of Convention. Any four of them shall be a sufficient number to do business.

2. The standing committee shall have power, when there is no bishop of this church settled in this state, to call meetings of the Convention when they shall think them necessary; to grant testimonials to all persons candidates for parishes, and not citizens of this state, *who may apply for the same;* to make such representations on behalf of the church as may from time to time be expedient; to give advice on difficulties propounded to them concerning the church during the recess of Convention; to correspond with any society or societies of the Protestant Episcopal Church in these United States, on any matters relating to the church;

and to do all other things assigned to them by the rules and canons of the Protestant Episcopal Church in the United States of America passed in General Convention, or in Convention of the said church in this state.

9. *A Canon concerning a Treasurer.*

1. There shall be appointed annually by the Convention a treasurer of this church in this state, who shall be a man of good character and responsibility. He shall be removable at the pleasure of the Convention; but, unless so removed, shall continue in office until the end of the next annual session of a Convention after his appointment.

2. He shall keep a fair and exact account of all moneys received and paid away by him; and shall lay before the Convention annually, or oftener if thereto required, a full and accurate statement of his accounts. He shall pay no money but by direction of the Convention, and shall in all things relating to his office conform to their orders and regulations. For his services he shall be allowed a compensation of five per cent. on all moneys received by him.

10. *A Canon rescinding certain Ordinances and Canons.*

1. Whereas a general code of canons for the regulation and government of the Protestant Episcopal Church in this state has been framed by this present Convention, all ordinances and canons in force prior to the meeting of this Convention shall be, and they are hereby rescinded. Provided nevertheless, That nothing in this canon shall be construed to affect any rights, remedies, forfeitures, or penalties, which have accrued, been vested, or incurred, prior to the passing of this canon.

Journal of a Convention of the Protestant Episcopal Church in the State of Virginia, held in the City of Richmond, May 6th, 1794.

A List of the MEMBERS of the Convention.

Parishes.	Clergymen.	Lay Deputies.
Abingdon,		Warner Lewis.
Bristol,	Andrew Syme.	G. K. Taylor.
Bruton,		Robert Andrews.
Christ Church (Lancaster),		Raleigh W. Downman, W. Eustace.
Dale,	Needler Robinson.	
Frederick,	Alexander Balmain.	
Fredericksville,	Matthew Maury.	Reuben Lindsay.
Henrico,	John Buchanan.	William Foushee.
James City,	James Madison (P. and B.).	William Browne.
King William,		John Harris.
Littleton,		James Deane.
Manchester,	William Cameron.	David Patteson.
Martin's Brandon,	John J. Spooner.	
Nottoway,	John Cameron.	Robt. Fitzgerald.
St. Andrews,		W. E. Broadnax.
St. David,		Joseph Gwatney.
St. George (Accomack),	Cave Jones.	
St. John,	James Price.	Drury Ragsdale.
St. Paul (Hanover),		Thomas Tinsley, John Garland.
York Hampton,	James Henderson.	Hugh Nelson.

The Rev. Scwall Chapin and Samuel Tyler, Esqrs., from the parish of Westover, arrived on the second day too late to take their seats in Convention.

ON Tuesday, the sixth day of May, in the year of our Lord one thousand seven hundred and ninety-four, being the day appointed for the meeting of the Convention of the Protestant Episcopal Church in the commonwealth of Virginia, a sufficient number of members to proceed on business having convened,

The Right Rev. Bishop Madison took his seat as President of the Convention.

Robert Andrews took his seat as Secretary of the Convention.

Ordered, That a committee be appointed to examine the returns of the sitting members, and to report thereon: And a committee was appointed of Mr. Nelson, Mr. Patterson, Rev. Mr. J. Cameron, and Rev. Mr. Maury.

A motion being made by Mr. Nelson, and seconded by Mr. Patteson, that the Convention come to this resolution, Resolved, That a committee be appointed to inquire into the proceedings of all the Conventions of the church within the state, since the repeal of the law incorporating the church, as well as into the proceedings of the several General Conventions, and to make report, with their opinion thereon, to this Convention, the resolution was read by the secretary.

Ordered, That the said resolution lie on the table.

Ordered, That a committee be appointed to examine the treasurer's accounts: And a committee was appointed of Mr. Patteson, Rev. Mr. W. Cameron, Rev. Mr. Balmain, and Mr. Lindsay.

A letter from the Rev. John H. Saunders, addressed to the president, was laid before the Convention and read; whereupon the Convention came to the following resolution:—

Resolved, That the mode of communicating, by letter, sentiments on subjects proper for the discussion of the Convention, is irregular in individual members of the church.

Papers from the parishes of James City and Blisland, recommending Mr. Benjamin Brown for holy orders, and that examination in the Latin and Greek languages might be dispensed with, were read, and ordered to be referred to a committee, consisting of Mr. Brown, Rev. Mr. J. Cameron, Rev. Mr. Maury, Mr. Garland, and Rev. Mr. Henderson.

Papers from Accomack parish to the same effect in favour of Mr. Isaac Foster were read, and ordered to be referred to the same committee.

The Convention adjourned until 10 o'clock to-morrow morning.

Wednesday, May 7.

Mr. Brown, from the committee appointed to examine the papers relative to Mr. Benjamin Brown and Mr. Isaac Foster, reported, That the committee had, according to order, examined the same, and had come to a resolution thereon, which was read, and agreed to by two thirds of the Convention, as follows:—

Resolved, That it is the opinion of this committee, that the dispensing with the knowledge of the Greek and Latin languages in the examination of the said Mr. Benjamin Brown and Mr. Isaac Foster for holy orders, may be of advantage to the Episcopal Church in this state.

Mr. Nelson, from the committee appointed to examine the returns of the sitting members, reported, That the committee had, according to order, examined the same, and had found that the returns from the following parishes, viz., Abingdon, Bristol, Bruton, Christ Church (Lancaster), Dale, Frederick, Fredericksville, Henrico, James City, King William, Littleton, Manchester, Martin's Brandon, Nottoway, St. Andrews, St. David, St. George (Accomack), St. John, St. Paul (Hanover), and York Hampton, were made agreeably to the canon.

Resolved, That the Convention proceed by ballot to the choice of two deputies to attend any General Convention of the Protestant Episcopal Church in the United States of America, which may meet before the next meeting of the Convention of the said church in this state.

The Convention having accordingly balloted, Mr. Foushee and Mr. Henderson were appointed a committee to examine the ballots; who, having withdrawn, after some time returned into the Convention, and reported, That they had found a majority of the votes of the whole Convention in favour of the Rev. Dr. Samuel S. M'Croskey and Robert Andrews, Esqrs.

Resolved, unanimously, That the deputies to the next General Convention from the Protestant Episcopal Church in this state be instructed to express the highest disapprobation of this Convention, respecting the investing of the House of Bishops with a full negative upon the proceedings of the House of Deputies.

Resolved, That the said deputies be also instructed to use their endeavours to have the sixth additional canon, passed at the last General Convention, so amended as to vest the wardens, vestrymen, or trustees of any parish, with the power of granting permission to any clergyman of this church to preach or read prayers in the churches under their care, whenever they shall be of opinion that the interests of religion will be thereby promoted.

Bishop Madison reported the state of the churches visited by him since the last Convention.

Mr. Balmain, from the committee appointed to examine the treasurer's accounts, reported, That the committee had, according to order, examined the same, and found them justly and fairly stated: and that there is in his hands a balance of 87*l.* 18*s.* 1½*d.*

Resolved, That the treasurer's accounts do pass.

Resolved, That the Rev. John Buchanan be appointed treasurer for the ensuing year.

Resolved, That Samuel Shield, Robert Andrews, Joseph Prentis, Cyrus Griffin, Joseph Hornsby, and James Henderson, be appointed a standing committee for the ensuing year.

Resolved, That it be recommended to the several parishes within this commonwealth to send each the sum of fifteen dollars to the Rev. Mr. Buchanan, treasurer, in the city of Richmond, on or before the first Tuesday in May next, to be applied by the Convention towards compensating the bishop for his services, and expenses incurred in his visitations, and to the general purposes of the Protestant Episcopal Church in this state.

Resolved, That the visiters of districts be requested to use their endeavours to have the arrearages due from the parishes within their respective districts collected and transmitted to the treasurer.

Resolved, That the sum of one hundred pounds be allowed to the Right Rev. Dr. Madison for his services as bishop of this church for the last year, and for expenses incurred in his visitations, and that the treasurer pay the same.

Resolved, That the inhabitants of Tillotson parish qualified by the canons to vote for vestrymen and trustees, be empowered to elect the same on any day before the first day of January, 1795, in the manner prescribed by the canon concerning vestries and trustees.

Resolved, That the Rev. Needler Robinson be appointed visiter of District No. 3, in the room of the Rev. John Cameron, who has left the said district.

Resolved, That the Rev. Needler Robinson be requested to preach before the next Convention.

Resolved, That the standing committee be directed to address the members of the Protestant Episcopal Church in the different parishes of this state, through their ministers, or vestries, where there are no ministers, on the situation of the church, and the necessity of

complying with the requisitions of the Convention.

Resolved, That the next Convention meet in the city of Richmond.

Resolved, That the treasurer pay twenty shillings to the doorkeeper for his services.

Resolved, That 200 copies of the Journal of this Convention be printed, under the inspection of the Rev. Mr. Buchanan.

The Convention adjourned.

Signed, JAMES MADISON, President.
Attest, ROBT. ANDREWS, Secretary.

CONVENTION OF 1795.

A copy of the journals of this Convention could not be found.

Journal of a Convention of the Protestant Episcopal Church in Virginia, held at the Capitol in the City of Richmond, May 3d, 1796.

A List of the MEMBERS of the Convention.

Parishes.	Clergymen.	Lay Deputies.
Amherst,	William Crawford.	Joseph Shelton.
Antrim,	Alexander Hay.	
Berkeley,	Hugh C. Boggs.	Edward Herndon.
Blisland,		Burwell Bassett.
Botetourt,	Samuel Gray.	
Bristol,	Andrew Syme.	Alexander M'Rae.
Bruton,	John Bracken.	Robt. Andrews.
Christ Church,	Daniel M'Naughton.	James Ball.
Cumberland,	John Cameron.	Christopher Robertson.
Dale,	Needler Robinson.	
Elizabeth City,	John Jones Spooner.	
Frederick,	Alexander Balmain.	James Wood.
Fredericksville,	Matthew Maury.	John Walker.
Hanover,		Aaron Thornley, Peter Jett.
Hardy,	John H. Reynolds.	
Henrico,	John Buchanan.	
Hungars,	Sam. S. M'Croskey.	Nathaniel Darby.
James City,	Jas. Madison (B. & P.).	John Ambler.
Manchester,		David Patteson.
St. Andrew,		John Dunn, Charles B. Jones.
St. Asaph,	George Spierin.	John Woolfolk.
St David,		Thomas Fox, William Dabney.
St. George (Ac.),	Cave Jones.	John Reid.
St. George (Sp.),	James Stephenson.	William Lovell.
St. James Northam,		Archibald Bryce.
St. Mark,	John Woodville.	Robt. Slaughter, jr.
St. Martin (Ha.),	Peter Nelson.	
St. Paul (do.),		Thomas Tinsley, John Rowe.
St. Stephen (K. & Q.),		Thomas Hill, William Fleet.
St. Stephen (Nor.),	John Seward.	Abraham Beacham.
Shelburne,	Alex. M'Farland.	
Southam,		Brett Randolph.
Ware,	Elkanah Talley.	William Hall.
Washington,	John O'Donnell.	Daniel M'Carty.
Westover,	Sewall Chapin.	
Wicomico,		Hopkins Hardy, Tho. Hurst.
York Hampton,		Thomas Griffin.

ON Tuesday, the third day of May, in the year of our Lord one thousand seven hundred and ninety-six, being the day appointed for the annual meeting of the Convention of the Protestant Episcopal Church in the State of Virginia, a sufficient number of members to proceed on business having convened,

The Right Reverend Bishop Madison took his seat as President of the Convention.

Robert Andrews took his seat as Secretary to the Convention.

A committee, consisting of the Rev. Dr. Cameron, Mr. Wood, Mr. Balmain, and Mr. Jones, was appointed to examine and report on the returns of the sitting members.

A committee, consisting of Dr. Cameron, Mr. Patteson, Mr. Balmain, and Mr. Ambler, was appointed to examine the treasurer's accounts, and to report thereon.

Dr. M'Croskey and Mr. Andrews, deputies to the last General Convention, reported the proceedings of that body.

The accounts of the deputies to the last General Convention, for their expenses, were laid before the Convention, and referred to the committee appointed to examine the treasurer's accounts.

Dr. Cameron, from the committee appointed to examine the returns of the sitting members, which had been directed to withdraw for the purpose of examining the same, reported, That they had found the returns from the following parishes, viz., Amherst, Antrim, Berkeley, Blisland, Botetourt, Bristol, Bruton, Christ Church (Lancaster), Cumberland, Dale, Elizabeth City, Frederick, Fredericksville, Hanover, Hardy, Henrico, Hungars, James City, Manchester, St. Andrew, St. Asaph, St. David, St. George (Accomack), St. George (Spotsylvania), St. James Northam, St. Mark, St. Martin, St. Paul (Hanover), St. Stephen (King and Queen), St. Stephen (Northumberland), Shelburne, Southam, Ware, Washington, Wicomico, Westover, and York Hampton, were made agreeably to the canon.

The Convention resolved itself into a committee of the whole Convention on the state of the church; and after some time spent therein, the committee rose, and Mr. Wood reported progress, and asked for leave to sit again; whereon it was agreed that the Convention will to-morrow resolve itself into a committee of the whole Convention on the state of the church.

The Convention adjourned to 10 o'clock to-morrow.

Wednesday, May 4.

The Rev. Mr. Needler Robinson, according to appointment, preached before the Convention.

The Right Rev. Bishop Madison laid before the Convention a report of the visitation of parishes made by him since the last Convention, which was read.

The Convention resolved itself into a committee of the whole Convention on the state of the church; and after some time spent therein, the committee rose, and Mr. Wood reported, That the committee had taken under their consideration the state of the church, and had come to some resolutions thereon, which were agreed to, as follows:—

Resolved, unanimously, That it is the opinion of this committee, that, by various acts of the Legislature of Virginia, the property of the church, formerly established by law, has been confirmed to the Protestant Episcopal Church in this state; and that, therefore, any legislative interference without the consent of the said church, by which its right to the said property would be affected, would be a violation of the rights of private property, and of one of the fundamental principles of the present civil government.

Resolved, That the Convention ought to present a memorial to the ensuing General Assembly, stating the grounds of the right of the Protestant Episcopal Church to the glebes, churches, and other property now held by the said church in this state.

Mr. Bassett, Dr. Cameron, Mr. Andrews, Dr. M'Croskey, Mr. Walker, and Mr. Maury, were appointed a committee to draw the said memorial.

A petition was presented from the parish of Cumberland, praying for leave to sell a part of their glebe, for the purpose of raising money to repair the buildings of the said glebe; whereon it was resolved, That the trustees of the parish of Cumberland have the consent of this Convention to sell that part of the glebe-land of the said parish which lies on the north side of the Reedy Creek road, containing about one hundred acres, for the purpose of raising money to repair the buildings on the said glebe.

On motion, Resolved, That the vestry or trustees of St. Andrew's parish have the consent of the Convention to sell the glebe of the said parish for the purpose of purchasing a more convenient one; provided it shall be done within twelve months, and it shall be the opinion of the trustees that it can be done with advantage to the Protestant Episcopal Church.

Mr. Spierin, Mr. Spooner, and Mr. Nelson, obtained leave of absence for the remainder of the session.

The Convention adjourned to 10 o'clock to-morrow.

Thursday, May 5.

Dr. Cameron, from the committee appointed to examine the treasurer's accounts, reported, That they had examined the same, and found them fairly and truly stated, and that there was in his hands a balance of two hundred and fifty-two pounds six shillings and a halfpenny; and that there was due to the Rev. Dr. Samuel S. M'Croskey the sum of thirty pounds, and to Robert Andrews the sum of twenty-three pounds eighteen shillings and eleven pence, for expenses incurred by them respectively in attending the last General Convention of the Protestant Episcopal Church, as deputies from the said church in this state; whereon,

Resolved, That the treasurer's accounts do pass.

Resolved, That the treasurer pay to the Rev. Dr. M'Croskey and Robert Andrews the sums reported to be due to them.

Resolved, That the treasurer pay to Bishop Madison twenty-five pounds for his expenses in attending the last General Convention; and also two hundred pounds for his services, and the expenses incurred in his visitations in the years 1794 and 1795.

Resolved, That it be recommended to each

of the parishes within this commonwealth to send to the Rev. Mr. Buchanan, treasurer, in the city of Richmond, on or before the first Tuesday in May next, the sum of fifteen dollars, to be applied by the Convention towards compensating the bishop for his services, and expenses incurred in his visitations, and to the general purposes of the Protestant Episcopal Church in this state.

Mr. Bassett, from the committee appointed to prepare a draught of a memorial to be presented to the next General Assembly, on the subject of the property of the church, reported the same, which was read and agreed to; and it was resolved, That it should be signed by the president on behalf of the Convention, and that he should have it presented to the next General Assembly, should he find it expedient.

Resolved, That John Blair, Robert Andrews, Joseph Prentis, Cyrus Griffin, James Henderson, and Champion Travis, be appointed a standing committee for the ensuing year.

Resolved, That the Rev. John Buchanan, of the city of Richmond, be appointed treasurer for the ensuing year.

The Rev. Dr. John Cameron was appointed visiter of District No. 4, in the room of the Rev. Mr. Craig, deceased.

The Rev. Mr. James Whitehead was appointed visiter of District No. 1, in the room of the Rev. Mr. Taylor, deceased.

The Rev. Mr. John Seward was appointed visiter of District No. 18, in the room of the Rev. Mr. Andrews, deceased.

Resolved, That the Rev. Mr. Cave Jones be requested to preach before the next Convention; and also, that the Rev. Mr. Daniel M'Naughton be requested to prepare a sermon for the next Convention.

The Convention having proceeded by ballot to the choice of deputies to represent the church in this state in any General Convention of the Protestant Episcopal Church in the United States which might meet before the next meeting of the Convention of the said church in this state, on examining the ballots it appeared that the Rev. Samuel S. M'Croskey, D. D., was chosen clerical deputy, and Robert Andrews, lay deputy.

Resolved, That the next Convention of the Protestant Episcopal Church in this state meet in the city of Richmond.

Resolved, That the Rev. Mr. Needler Robinson be requested to furnish for the press a copy of his pious and judicious sermon preached yesterday.

Resolved, That 200 copies of the Journal of this Convention be published, and under the direction of the Rev. Mr. Buchanan; and that the sermon preached by Mr. Robinson, and the canons passed at the last General Convention, be annexed thereto.

Dr. Cameron presented a canon respecting ministers holding military commissions, which, after the customary readings, was passed, as follows:—

A canon to prohibit clergymen of the Protestant Episcopal Church from holding military commissions, and for other purposes.

No clergyman of the Protestant Episcopal Church in the State of Virginia shall be permitted to hold a military commission: nor shall a clergyman leaving one parish be inducted into another, unless he shall produce to the vestry of such parish testimonials of his good conduct from the vestry of the parish where he last resided.

Resolved, That the treasurer pay five dollars to the person who has acted as doorkeeper to the Convention for his services.

The Convention adjourned.

JAMES MADISON, President.
Attest, ROBERT ANDREWS, Secretary.

Journal of a Convention of the Protestant Episcopal Church in Virginia, held at the Capitol in the City of Richmond, December 6th, 1797.

A List of the MEMBERS of the Convention.

Parishes.	Clergymen.	Lay Deputies.
Abingdon,		John Page.
Amherst,	William Crawford.	Hudson Martin.
Berkeley,	Hugh C. Boggs.	
Blisland,		Burwell Bassett.
Bristol,	Andrew Syme.	George K. Taylor.
Brunswick,		Wm. Alexander.
Bruton,	John Bracken.	Robert Andrews.
Christ Church (Lancaster),	Daniel M'Naughton.	Martin Sherman.
Cumberland,	John Cameron.	Christ. Robertson.
Dale,	Needler Robinson.	Thomas Bolling.
St. David,	Thomas Hughes.	Benj. Temple.
Elizabeth River,	James Whitehead.	Thos. Matthews.
Elizabeth City,	John J. Spooner.	Wilson M. Cary.
Fairfax,		Ludwell Lee.
Frederick,		Governor Wood.
Fredericksville,		John Walker.
Henrico,	John Buchanan.	Edw. Carrington.
Hungars,		John Stratton.
James City,	Right Rev. Dr. Madison.	
King William,		Thomas Harris.

Parishes.	Clergymen.	Lay Deputies.
Leeds,		William Chilton.
Littleton,		Alexander Brend, James Deane.
Lunenburg,	——— Young.	Richard Barnes.
St. Margaret,		Daniel Coleman, Richard Wiatt.
St. Martin,	Peter Nelson.	
St. Mark,	John Woodville.	John Jameson.
St. James Northam,		Archibald Bryee.
Overwharton,		John Moneure.
St. Paul's (Hanover),		Thomas Tinsley, John Bowie.
Shelburne,	Alex. Macfarlane.	Francis Peyton.
Southam,		Edm. Randolph.
St. Thomas,	Charles O'Niel.	William Moore.
Ware,		Peter B. Whiting.
Westover,	Sewall Chapin.	
Wieomieo,		Thomas Gaskins, Thomas Hurst.
York Hampton,	James Henderson.	Thomas Griffin.
St. Stephen,		William Claughton.
St. John,	John Dunn.	James Ruffin.
Middlesex,	Henry Heffernan.	Ralph Wormeley.
Botetourt,		James Braekenridge.

A SUFFICIENT number of elerical and lay deputies having met to form a Convention,

Robert Andrews, Esq., resigned his offiee of seeretary to the Convention, and the Rev. John Bracken, D. D., was appointed in his room.

The Right Rev. Dr. Madison, Pr., then addressed the Convention on the subjeet and oeeasion of their present meeting.

Ordered, That it be referred to a seleet eommittee to take into eonsideration the matters therein eontained, and to report thereon, as also the mode whieh in their opinion will be most proper for showing the sense of this Convention upon the subject of the sale of chureh property, submitted by the last session of the General Assembly to the eonsideration of the people: And a committee was appointed for that purpose of Mr. Lee, Governor Wood, Mr. Andrews, Mr. George K. Taylor, Dr. Cameron, Dr. Buchanan, the Rev. Mr. Spooner, and the Rev. Mr. Dunn.

The opinions of Bushrod Washington, Edmund Randolph, and John Wiekham, Esqrs. upon the subjeet aforementioned, were presented by the president to the Convention, and being read, were ordered to be referred to the said eommittee.

On motion, Ordered, That the Rev. James Whitehead, Mr. John Walker, the Rev. Hugh C. Boggs, and Mr. Thomas Tinsley, be appointed a eommittee to examine and make report on the eertifieates of appointment of the sitting members.

On motion, Ordered, That a eommittee be appointed to examine and report on the treasurer's aeeounts: And a eommittee was appointed of Mr. Andrews, Dr. Cameron, Mr. Griffin, and the Rev. Mr. Spooner, for that purpose.

The Convention then adjourned until to-morrow, 1 o'clock.

THURSDAY, DEEEMBER 7, 1797.

Mr. Andrews, from the eommittee appointed to examine the treasurer's aeeounts, reported, That they had, aeeording to order, examined the same, and found them to be fairly and justly stated; and that the balance remaining in his hands due to the chureh, this 7th day of Deeember, 1797, is 53*l.* 2*s.* 1*d.*

Resolved, That the treasurer's aeeounts do pass.

The Rev. Mr. Whitehead, from the eommittee appointed to examine the eertifieates of appointment of the sitting members, reported, That they had, aeeording to order, examined the same, and found the eertifieates of appointment from the following parishes to be made agreeably to the eanons; viz.—

Abingdon, Amherst, Berkeley, Blisland, Bristol, Brunswiek, Bruton, Christ Chureh (Laneaster), Cumberland, Dale, St. Davids, Elizabeth River, Elizabeth City, Fairfax, Frederiek, Fredericksville, Henrico, Hungars, James City, King William, Leeds, Littleton, Lunenburg, St. Margaret, St. Martin, St. Mark, St. James Northam, Overwharton, St. Paul's (Hanover), Shelburne, Southam, St. Thomas, Ware, Westover, Wieomieo, York Hampton, St. Stephen, St. John, Middlesex, and Botetourt.

Mr. Lee, from the eommittee appointed to take into eonsideration the address of the bishop, and to report the mode whieh, in their opinion, would be most proper for showing the sense of this Convention upon the subjeet of the sale of chureh property, submitted by the last session of the General Assembly to the eonsideration of the people, reported, That they had, aeeording to order, taken into eonsideration the matter referred to them, and had eome to several resolutions thereon, whieh, being read, were ordered to be eommitted to a eommittee of the whole Convention.

The Convention having resolved itself into a eommittee of the whole (Mr. Basset in the ehair), proeeeded to take into eonsideration the aforesaid resolutions; and having gone through and amended the same, the president resumed the ehair.

Mr. Bassett, from the eommittee of the whole, reported, That they had, aeeording to order, gone through and eonsidered the resolutions to them referred, and had amended the same, whieh,

with the amendments, being read and debated, paragraph by paragraph, were agreed to.

The Convention then adjourned until to-morrow, 1 o'clock.

FRIDAY, DECEMBER 8, 1797.

After prayers, and a sermon suitable to the occasion, delivered by the Rev. Mr. M'Naughton in the general court room, the Convention met according to adjournment.

On motion, Resolved, That the report of the select committee on the president's address, &c., as amended and agreed to yesterday, be reconsidered.

The Convention proceeded to reconsider the resolutions aforesaid, and having farther amended the same, agreed thereto, as follows:—

Resolved, That the following are the grounds of the title of the Protestant Episcopal Church to the glebes, churches, and other property in their possession.

1. That the said glebes, churches, &c., were vested, prior to the revolution, in the then existing church, by public authority or private donations.

2. That the Protestant Episcopal Church is the same in its rights of property with the church which existed prior to the revolution.

3. That these rights cannot be wrested from the Protestant Episcopal Church upon any principle which will not impair all other rights of private property which was acquired before the revolution.

4. That if succour need be drawn to these rights, existing (as they do) independently of the will of the legislature, they have been solemnly recognised by an act of the General Assembly—made at the session succeeding that which framed the bill of rights and constitution—by the same body which composed the Convention, and became, under the constitution, the House of Delegates; and at the instance of those who were opposed to the said church.

5. That no subsequent act of the General Assembly, relative to the Protestant Episcopal Church, ought, or can be so interpreted, as to confer on the General Assembly any authority to assume, confiscate, or appropriate, without the will of the said church, the whole, or any part, of the property aforesaid.

6. That the bill of rights and constitution forbid the intrusion of the General Assembly into questions concerning the right of property; and more especially when the object of such intrusion is to apply that property to public uses to which the whole commonwealth, and not a selected and marked portion only of its citizens, ought to contribute.

7. Resolved, That a committee of five persons be appointed by ballot, whose duty it shall be to attend the discussion of the memorial of the Protestant Episcopal Church, the consideration whereof was postponed to the present session of the General Assembly, and to make to the General Assembly such other representations, by memorial or otherwise, in behalf of the Protestant Episcopal Church, as to them shall seem necessary, and shall be conformable with the spirit of the foregoing resolutions.

8. Resolved, That from the firm persuasion which this Convention entertains of the validity of the rights of property asserted in the foregoing resolutions, it be an instruction to the said committee to propose to the General Assembly, that the controversy concerning them be submitted to the decision of a proper tribunal of justice.

9. Resolved, That this Convention will cause to be defrayed all reasonable and necessary expenses in carrying into execution the foregoing resolutions.

The house proceeded to ballot for five persons to form a committee whose duty it should be to attend the discussion of the memorial of the Protestant Episcopal Church, &c.; and the Rev. Mr. Henderson and Mr. Griffin being appointed to examine the ballots, proceeded to examine the same, and reported, That a majority of the whole house was in favour of Robert Andrews, Ludwell Lee, George K. Taylor, John Page, and James Brackenridge, Esqrs.

Resolved, therefore, That they are appointed a committee for the purpose aforesaid.

Resolved, unanimously, That the Rev. John Buchanan, D. D., be continued treasurer for the ensuing year, and to the end of the next Convention.

Resolved, That John Blair, Robert Andrews, Cyrus Griffin, Joseph Prentis, Esqrs., the Rev. James Henderson, and Champion Travis, Esqrs., be continued members of the standing committee, and that they remain in office to the end of the next Convention.

On motion, Resolved, That it be an instruction to the standing committee to make inquiry concerning any church property which may have been alienated since the commencement of the revolution, and to report the situation and circumstances to the next session of the Convention.

Resolved, *nemine contradicente*, That Robert Andrews, Esq., and the Rev. John Bracken, D. D., do represent the Protestant Episcopal Church of this state in the next General Convention.

On motion, Resolved, That the deputies to the next General Convention be instructed to agree to the following addition to the second article of the general constitution, in the ninth line after the word *constitution*, viz., "But if the church shall not be represented in both orders in a majority of the states, then the vote shall be given by states without regard to orders."

Ordered, That the Rev. Mr. Smith be appointed a visiter in the room of James M. Fontaine, D. D., deceased.

Ordered, That the Rev. Mr. Dunn be requested to preach before the next Convention.

Resolved, That it be recommended to the several parishes within this state, to forward the annual contribution of 15 dollars, for the use of the church, to John Buchanan, D. D., treasurer, and that such as are in arrears do immediately send forward their arrearages.

Ordered, That 300 copies of the Journal of this Convention be printed, under the direction of Dr. Buchanan, and distributed among the several parishes.

Resolved, unanimously, That the thanks of this Convention be given to Bushrod Washington, Edmund Randolph, and John Wickham, Esqrs., for their opinion, delivered in to this house by the president, on the subject of the sale of glebes and other church property.

Ordered, That the next Convention do meet in the city of Richmond.

Ordered, That the treasurer pay to the doorkeeper the sum of six dollars.

The Convention then adjourned.

Signed, James Madison, President.
Attest John Bracken, Secretary.

Richmond, Dec. 5, 1797.

Sir,—We have endeavoured to fulfil the request of yourself and the standing committee, by the best examination in our power, of the tenure under which the Protestant Episcopal Church claim the glebes, churches, &c. Knowing that you possess every document and fact to which we have access, and that we may be therefore permitted to excuse ourselves, by the multiplicity of our late professional labours, from a detail of the reasons which govern us, we shall offer to you the conclusions only which we have formed. These are,

1st. That the Protestant Episcopal Church is the exclusive owner of those glebes, churches, &c.

2d. That so far is the title of the Protestant Episcopal Church from being impaired (as has been suggested) by our bill of rights, that they do not clash on any sound construction; but that title stands upon the same grounds with the rights of private property, which have been recognised and secured by the principles of the revolution and by the constitution.

3d. And that any question concerning the right of property in those glebes, churches, &c., being of a judicial nature, must constitutionally be decided by the judiciary, and the judiciary alone.

We have the honour, sir, to be, with great respect, your most obedient servants,

Bushrod Washington,
Edmund Randolph,
John Wickham.

The Right Rev. James Madison, Bishop of the Protestant Episcopal Church in Virginia.

CONVENTION OF 1798.

The Journal of this year has not been obtained.

Journal of a Convention of the Protestant Episcopal Church in Virginia, held at the Capitol in the City of Richmond, May 7th, 1799.

A List of the Members of the Convention.

Parishes.	Clergymen.	Lay Deputies.
Bristol,		John Grammer.
Blisland,		Henry Brown.
Bruton,		Robert Andrews.
Christ Church (Lan.),	Daniel M'Naughton.	Wm. Montague.
Cople,	James Elliott.	
Cumberland,	John Cameron.	Peter Eppes, jun.
Dale,	Needler Robinson.	
Fredericksville,	Matthew Maury.	John Walker.
Hampshire,		John H. Reynolds.
Henrico,	John Buchanan.	William Berkeley.
Hungars,		Nathaniel Wilkins.
James City,	James Madison (B. and Pr.).	John Ambler.
Littleton,	James Dickinson.	Alexander Trent.
Lunenburg,	George Young.	
Manchester	John Dunn.	David Patteson.
St. David,	Thomas Hughes.	Thomas Fox.
St. George (Accom.),	Cave Jones.	
St. John (King William),		Ed. P. Chamberlayne, John Lord.
St. Martin,	Peter Nelson.	Carter Berkeley.
St. Paul (Hanover),		Thomas Tinsley.
St. Peter,	Benjamin Brown.	
St. Stephen,	John Seward.	
Washington,		William Thompson.
Westover,	Sewall Chapin.	
Wicomico,		William Davenport, Thomas Harvey.
York Hampton,		Gavin L. Corbin.

TUESDAY, MAY 7, 1799.

A SUFFICIENT numher of clerical and lay deputies having met to form a Convention,

The Right Reverend Dr. Madison took the chair as president ex-officio. Robert Andrews was appointed to act as secretary in the ahsence of the Rev. Dr. Bracken.

Ordered, That the Rev. Dr. John Cameron, Rev. Mr. Jones, Mr. Patteson, and Mr. Amhler, be appointed a committee to examine and report immediately on the testimonials of the memhers.

The committee, accordingly, having withdrawn and examined the testimonials, reported, That the testimonials from the following parishes were made agreeably to the canons, viz. :—

Bristol, Blisland, Bruton, Christ Church (Lancaster), Cople, Cumberland, Dale, Fredericksville, Hampshire, Henrico, Hungars, James City, Littleton, Lunenburg, Manchester, St. David, St. George (Accomack), St. John (King William), St. Martin, St. Paul (Hanover), St. Peter, St. Stephen, Washington, Westover, Wicomico. and York Hampton.

Ordered, That Bishop Madison and Mr. Ambler be appointed a committee to consult gentlemen of eminence in the law respecting the method of defending, before the judiciary, the right of the church to glebes directed to he sold by act of Assembly.

Ordered, That the Rev. Mr. Manry and Mr. W. Berkeley he appointed a committee to examine the treasurer's accounts, and report thereon.

Resolved, That one hundred and fifty copies of the canons be printed and distributed among the parishes within this state ; and that the bishop he requested to accompany them with an address to the members of the church, enjoining a strict ohservance of the same, and of the several duties particularly required of them at this important crisis.

Resolved, That the Convention do attend divine service in the assembly room at 10 o'clock to-morrow morning.

The Convention adjourned till 10 o'clock tomorrow morning.

WEDNESDAY, MAY 8, 1799.

The Convention met according to adjournment.

Divine service was performed, and, agreeably to an order of the last Convention, a sermon was delivered by the Rev. Mr. Dunn, which was well adapted to the occasion.

Mr Ambler, from the committee appointed to consult gentlemen of eminence in the law respecting the method of defending, hefore the judiciary, the right of the church to glehes, &c., made a report, which was read, and ordered to be filed hy the secretary among the papers of the Convention.

Resolved, That the Convention grant permission to the vestry and trustees of Bristol parish to sell and dispose of the present glebeland of the parish, if they shall think proper, and to vest the proceeds thereof in such property as may he thought more beneficial and profitable to the parish and the incumhent.

Mr. Maury, from the committee appointed to examine the treasurer's accounts, reported, That the committee had, according to order, examined the same, that they had found them fairly and justly stated, and that the balance remaining in his hands this day is ninety-four pounds seven shillings and ten pence.

Resolved, That the treasurer's accounts do pass.

Ordered, That leave be given to hring in a canon to amend the canon entitled "A canon concerning offences, and the mode of proceeding against offending ministers :" and the Rev. Mr. Maury and the Rev. Mr. Jones were appointed to bring in the same.

Resolved, That the Rev. Doctor John Bnchanan he appointed treasurer for the ensuing year.

Resolved, That John Blair, Robert Andrews, Cyrus Griffin, Joseph Prentis, James Henderson, and Champion Travis, he appointed a standing committee for the ensuing year.

Mr. Maury, from the committee appointed, reported a canon to amend the canon concerning offences, and the mode of proceeding against offending ministers, which was read the first time, and ordered to he read a second time.

Resolved, That the hishop and standing committee be authorized to employ counsel to defend the right of the church to its property, whenever it shall appear to them most proper to hring the question before the jndiciary, and to draw on the treasurer for any money which may be necessary for the said purpose.

Resolved, That two clerical and two lay deputies he appointed to attend the next General Convention of the Protestant Episcopal Church, and also any General Convention of the said church which shall convene before the next meeting of the Convention of the church in this state.

The Convention then proceeded by hallot to the appointment of deputies to the next General Convention, &c. ; when a majority of votes appeared in favour of the Rev. Dr. John Bracken and the Rev. Dr. Samuel S. M'Croskey as clerical depnties, and of Robert Andrews and John Walker, Esqrs., as lay deputies.

The canon to amend the canon concerning offences, and the mode of proceeding against offending ministers, was read a second time, amended, and ordered to he fairly transcribed for a third reading.

Resolved, That it he an instruction to the deputies appointed to attend the next General Convention, to suhmit to the said Convention an amendment to the sixth general canon, so far as it requires testimonials of piety and good moral conduct for three years.

The canon to amend the canon concerning offences, and the mode of proceeding against offending ministers, was read the third time and passed.

Ordered, That the treasurer pay to Bishop Madison the sum of one hundred and sixty dollars.

Resolved, That one hundred and fifty copies of the Journal be printed under the direction of the Rev. Dr. Buchanan.

Resolved, That it be recommended to the several parishes within this state, to forward the annual contribution of 15 dollars, for the use of the church, to the Rev. Dr. John Buchanan, treasurer, and that such as are in arrears do immediately send forward their arrearages.

Resolved, That the next Convention do meet in the city of Richmond.

Ordered, That the treasurer pay four dollars to the doorkeeper.

Resolved, That the Rev. Mr. Cave Jones be requested to preach before the next Convention.

Resolved, That it be enjoined on the clergy throughout the state, to officiate in the vacant parishes in their neighbourhoods as frequently as the duties of their own parishes will permit.

The Convention then adjourned.

Attest, James Madison, President.
Robert Andrews, }
for John Bracken, Secretary. }

Canons—for the government of the protestant episcopal church in this state.

1. *A Canon concerning Vestries and Trustees.*

1. In each parish within the Commonwealth of Virginia, there shall be triennially elected, on Easter-Monday, if fair, otherwise on the next fair day, at some convenient place (of which due notice shall be given), by the freeholders and housekeepers who are members of the Protestant Episcopal Church within such parish, and regularly contribute to the support of the minister, where there is one, and to the common exigences of the church within the parish, twelve of the most able and discreet men of their society, of the above description and qualifications, to be a vestry for such parish, and trustees of their property for the three succeeding years. Intermediate vacancies, occasioned by death, removal, or resignation, shall be filled by the remaining vestrymen and trustees, and those so chosen shall have power to act until the time of the next general election; the first general election shall be in the year of our Lord 1796.

2. Every vestryman shall, before he acts in office, subscribe in the vestry-book of his parish to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, and to the orders and canons of the said church in this state.

3. Each vestry, at their first meeting after their election, shall choose two of their members to be church-wardens, who shall superintend the next general election of vestrymen, judge of the qualifications of voters, and certify the names of the persons chosen. They shall be considered as the acting part of the vestry, and shall see that the orders and resolutions of the vestry be carried into execution.

4. In case of the nonattendance of the church-wardens at an election of vestrymen and trustees in any parish, the minister, or, if he be absent, or if there be no minister in the parish, any two vestrymen, or if there be no vestrymen present, any two reputable inhabitants of the parish, who are members of this church, may be appointed to superintend the election.

5. If any person elected a vestryman and trustee shall neglect or refuse to attend two successive meetings of the body, having had due notice thereof, he may be considered as having vacated his office; and the remaining vestrymen and trustees may elect into his place some other able and discreet man of their society.

6. In any parishes which have neglected to elect vestries and trustees agreeably to the ordinances heretofore in force, or which shall hereafter neglect to make such election as herein directed, the members of the Protestant Episcopal Church within such parishes may, at any time afterward within six months, elect vestries and trustees in the manner herein directed. And in all cases where elections have not been held, or shall not be held at the periods fixed for general elections, the former vestries and trustees shall continue to act until elections shall be held as hereby directed, or, if no elections shall be held, until a future Convention shall take some order in the matter. Provided nevertheless, That where any parish which had failed to elect vestrymen and trustees at the time appointed for a general election, hath since elected the same, such election is hereby declared to be valid.

7. The vestries respectively, with the minister, where there is one, shall hold and enjoy all glebes, lands, churches, books, plate, and other property now belonging or hereafter accruing to the Protestant Episcopal Church within their respective parishes, as trustees for the benefit of the society; and may improve or demise the lands during the vacancy of a minister, but may not demise lands allowed for the minister's habitation or use without his consent. They may also use improve, or dispose of all personal property, and the produce, rents, and profits of lands and buildings (not appropriated for the minister) belonging to this church, for the benefit of the society, in erecting or repairing churches, glebe-houses, or otherwise, and may make such rules and orders for managing the temporal affairs and concerns of the church (not contrary to nor inconsistent with the rules and orders of Convention) within their respective parishes, as they shall think most conducive to its interest and prosperity, and for carrying into execution the orders and canons for government and discipline or other spiritual purposes, which shall be framed by this or any future Convention. They shall have the sole power of directing the payment of money belonging to the church within their respective parishes, and of appointing a clerk and such other officers of the church as they shall think proper, and of removing them when they shall see cause. All their proceedings shall be fairly entered in a book to be kept for that purpose.

8. A meeting of the body, to be called by the minister, or, if he be absent, or in case of vacancy, by the church-wardens, or by a church-warden, if but one within the parish, or by any two vestrymen, if there be no minister or church-

warden, shall be had as often as may be necessary. In these meetings the minister shall have a vote equal to, and not greater than a vestryman, in all questions except for the demise of the glebe-lands assigned for his residence or use, in which he shall have a negative. Seven members shall be sufficient to constitute a meeting; and all questions shall be decided by a majority of those present. Provided always, That in the induction of a minister, and in granting testimonials to candidates for orders, the votes of six members at least shall be necessary.

9. If any minister of a parish shall neglect or refuse to call a meeting of the vestry when requested by two or more vestrymen, the churchwardens, or church-warden, if but one within the parish, may call a meeting; or if there be no church-warden, or if the church-wardens or church-warden neglect or refuse when requested, any two vestrymen may call a meeting.

10. No sale of that kind of property which may he considered as principal or stock, belonging to this church in any parish, shall be made without the consent of the Convention.

2. *A Canon concerning Conventions.*

1. There shall be a Convention of the Protestant Episcopal Church in this commonwealth on the first Tuesday of May in every year, in such place as shall be agreed on by the Convention. A Convention shall consist of two deputies from each parish, of whom the minister shall be one, if there be a minister, and the other shall be a layman, to be annually chosen by the vestry. If there be no minister in any parish, two lay deputies shall be chosen. Twenty-five deputies, thus qualified or appointed, shall be a Convention: Provided always, That if a sufficieut number to form a Convention shall not attend on any day, any five members then assembled shall have power to adjourn.

2. Special Conventions may be called at other times in the manner hereafter to be provided for.

3. Each member shall, on taking his seat, deliver in to the secretary of the Convention a testimonial of his being regularly qualified or appointed, signed by one or both of the churchwardens, or by the clerk of the vestry of the parish he represents.

4. A person shall preside in Convention with the name of president, who shall always be a bishop, when there is one present properly consecrated and settled in the church. If there be no bishop present, the Convention shall appoint some other member of their body president. If there be more bishops than one in Convention, they shall have the right of presiding in rotation.

5 A secretary shall be appointed by the Convention, who shall continue in office during good behaviour. He shall keep a record of their acts and proceedings, and have the custody of the records so long as he shall continue in office.

6. The Convention shall establish standing rules for the preservation of decorum, and the orderly management of business.

7. Conventions shall regulate all the religious concerns of the Protestant Episcopal Church within this state, its doctrines, discipline, and worship, and institute such rules and regulations as they may judge necessary for the good government thereof, and the same revoke and alter at their pleasure. Provided always, That the powers hereby declared shall not be so construed as to affect any powers exclusively vested in the General Convention of the Protestant Episcopal Church in the United States of America.

8. All questions before the Convention shall be determined by a majority of votes.

3. *A Canon concerning Presbyteries.*

1. The clergy of the several neighbouring parishes, not less than three nor more than ten, shall assemble in presbytery annually on some Monday in April, and at other times, if thereto required, at some convenient place in the district. The arrangement of the parishes into districts for this purpose shall be by the Convention, who shall also appoint in each district one of the said ministers, to preside at their meetings with the title of visiter. The visiter shall name the place and time of meeting of the presbyteries; shall annually visit each parish in his district; shall attend to and inspect the morals and conduct of the clergy; shall see that the canons and rules of the church are observed and practised; shall admonish and reprove privately those clergymen who are negligent, or act in an unbecoming manner; and shall report yearly to the bishop, if there be one, or, if there be no bishop, to the next Convention, the state of each parish in his district.

2. It shall be the business of the presbytery when assembled to instruct and examine candidates for holy orders within their respective districts, to prescribe to them a thesis or text, and give them proper directions for composing a discourse on the same. And it shall be the duty of every candidate for holy orders, to make application to the presbytery of his district for such instruction and examination.

4. *A Canon concerning Bishops.*

1. Every person to officiate as a bishop of the Protestant Episcopal Church in this state, shall be nominated to that office by the Convention; and, having received episcopal consecration, shall, before he enters on his office, subscribe to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, and to the orders and canons of the said church in this state.

2. Every bishop, after his promotion to the episcopal order, may continue to hold a parish, and to do the duty of a parish minister, except when he is necessarily employed in the discharge of his episcopal office.

3. No bishop shall inflict any censure on, or exercise any power over, the clergy under his inspection, other than he is allowed to do by the laws and institutions of this church made in Convention.

4. Bishops, after every visitation, shall report the state of the church in the different parishes to the Convention.

5. Bishops shall have power to call special meetings of the Convention; to grant testimo-

nials to all persons who are candidates for parishes, and who are not citizens of this state; to make such representations on behalf of this church, as may from time to time be expedient; to give advice on difficulties propounded to them concerning this church during the recess of Convention; and to correspond with any society or societies of the Protestant Episcopal Church in these United States on any matters relating to this church; which several powers shall be exercised only with advice of the standing committee.

6. Bishops shall be amenable to the Convention, who shall be a court to try them, from which there shall be no appeal. On all such occasions, a bishop shall preside.

7. All accusations against a bishop, as such, shall be on oath; but no accusation against a bishop shall be received unless three respectable persons join in the complaint. All complaints against a bishop shall be lodged with the standing committee, and a copy of the charge or charges to be brought against him shall be communicated to him in writing at least two months before the trial. Counsel may be employed on both sides, and none but *vivâ voce* evidence shall be admitted.

8. If a complaint be against a bishop, as a minister of a parish, it may be brought as is directed in the canon concerning offences, and the mode of proceeding against offending ministers, except that the complaint shall be made to the standing committee; and the subsequent proceedings thereon shall be before the Convention, and in like manner as herein prescribed, where the complaint is made against him as a bishop.

9. Disorderly, scandalous, and immoral conduct, neglect of duty, a disregard to the rules and canons of the church, or taking a bribe to grant either ordination or a recommendation for a vacant parish, shall be considered as offences in a bishop, for which he may be brought to trial; and, on being convicted of any of these, he shall be reproved, suspended, or degraded.

5. *A Canon concerning the Ordination of Priests and Deacons, and their Duties.*

1. Every person to be ordained priest or deacon by any bishop of this church, shall produce such testimonials of his good morals and orderly conduct as are required by the canons of the General Convention, from the clergy assembled in the district where he for some time last resided, and from the vestry of the parish where he last lived, provided there be in the district a sufficient number of clergymen to form a presbytery; otherwise a testimonial from the minister and vestry of his parish, or from the vestry alone, if the parish be vacant, shall be deemed sufficient; provided also that the candidate is not an inhabitant of some other state, and intended to minister in some parish or congregation in a neighbouring state. *No person shall be ordained until due examination had by the bishop and two priests.*

2. Ministers shall, at their churches and other convenient places, instruct children, and such ignorant persons as may require it, in their catechism and the principles of the Christian religion as maintained by this church; provided that this duty may be dispensed with during the inclement winter months; they shall also explain the nature of confirmation, and instruct and prepare their parishioners for it.

3. Ministers shall wear a surplice during the time of prayer at public worship, in places where they are provided; shall wear gowns when they preach, where they conveniently can; and shall at all times wear apparel suitable to the gravity of their profession.

4. Ministers may encourage people to assemble together in small societies, at convenient times, for their edification, and may visit, superintend, and instruct such societies at their meetings; provided they shall not do it to the encouragement of idleness, or to the injury of private families.

5. Ministers officiating in this church, whether bishops, priests, or deacons, shall preach once at least on every Lord's day, and at other stated seasons, unless prevented by some sufficient cause. They may, at their discretion, preach also at other times, when opportunities shall offer of edifying the church. Bishops and priests shall administer the sacrament of the Lord's Supper at least four times in the year at each church or place of worship in their respective parishes, and shall visit the sick when called on for that purpose. Deacons, as well as priests, shall baptize; and may solemnize marriages, and assist in administering the sacrament of the Lord's Supper, but they shall not consecrate the elements.

6. *A Canon concerning the Induction of Ministers into Parishes.*

1. The right of presentation, or appointing ministers to serve in the parishes, shall continue in the vestries, and each vestry shall choose its own minister.

2. No minister shall be received into a parish who does not first produce to the vestry satisfactory testimonials of his morals, conduct, and conversation, from the person or persons appointed by the Convention to *inquire into such matters*, and grant such testimonials.

3. No person shall be received into any parish within this commonwealth, as a minister, unless he first produce to the vestry sufficient testimonials of his having been regularly ordained a priest or deacon by some Protestant bishop, *and of having taken the oath of allegiance to this commonwealth*, and subscribe to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church of the United States of America, and to the orders and canons of the said church in this state; nor until he shall have entered into a contract in writing with the vestry or trustees on behalf of the society within such parish, by which it shall be stipulated and declared that he holds the appointment, subject to removal, agreeably to the rules and canons of the Convention of the Protestant Episcopal Church in this state. Provided, That any person who hath been ordained by a bishop of the Church of Rome may also be

received as a minister, who shall produce satisfactory testimonials respecting his ordination, morals, and conduct, take the oath, and subscribe as aforesaid.

4. No minister shall be allowed to hold more than one parish at the same time. Nevertheless, a minister may, if called thereto by the vestry, preach in a neighbouring parish or parishes during a vacancy therein, and may receive a compensation for his services, provided he has the consent of his own vestry, and does not neglect the duties of his parish.

5. Every minister shall reside within his parish, unless a majority of his vestry shall agree to dispense with his residence, and shall at no time leave it for more than one month, without the consent of the said vestry.

6. No person, having deacon's orders only, shall be allowed, as such, to hold a parish, after he hath officiated eighteen months as a deacon, and attained the age of twenty-five years.

7. *A Canon to amend the canon entitled "A canon concerning Offences, and the mode of proceeding against Offending Ministers."*

1. Courts shall be instituted to inquire into and decide on complaints exhibited against ministers; to compose which courts an equal number of clergymen and vestrymen shall be appointed, as follows: On the testimony of two credible witnesses of the offence of any minister, the bishop, with the advice and consent of the standing committee, or the standing committee, when there is no bishop, shall nominate such clergymen as he or they shall think proper, in the neighbourhood of the parish in which the accused minister resides, and the vestries of the parishes of such clergymen shall severally appoint one of their own body to act in conjunction with their clergymen. The visiter of the district, if he be nominated, shall preside, unless he be the accuser or the accused person, in either of which cases, or in case there be no visiter, or the visiter be not nominated, the oldest of the clergymen assembled under the nomination shall preside. If, when the court assembles, the number of vestrymen shall be found to exceed the number of clergymen present, so many vestrymen shall be withdrawn by lot as shall be necessary to equalize the numbers of the two orders. And courts thus constituted shall have the same powers as are vested in the courts, directed for the like purposes, by the canon entitled "A canon concerning offences, and the mode of proceeding against offending ministers;" and shall proceed in like manner, except where it is herein otherwise directed and provided for.

2. The bishop, with the advice and consent of the standing committee, shall appoint a convenient time and place for the trial, and shall take care that the members who are to compose the court may have timely information thereof. The courts shall appoint their clerks occasionally for such trials; and no vestryman shall sit on the trial of an accused minister belonging to, or residing in, the parish to which such vestryman belongs.

3. Any clergyman who, being nominated and called on as above mentioned, shall refuse or neglect to attend at the time and place fixed on for the purpose of forming the court as aforementioned, shall be liable to be proceeded against in the same manner as other offending clergymen.

4. The bishop, or the standing committee, if there be no bishop, shall cite the accused minister before the appointed court; which shall, unless the person accused is prevented from attending by sickness, proceed to trial. *Vivâ voce* evidence only shall be admitted, and that upon oath; and counsel may be employed on both sides.

5. The second, fourth, and sixth sections of the canon entitled "A canon concerning offences and the mode of proceeding against offending ministers," is hereby repealed.

8. *A Canon concerning the Appointment and Duties of a Standing Committee.*

1. A standing committee, consisting of six persons, shall be annually appointed by the Convention. They shall be considered in office from the end of the session of the Convention in which they are appointed, and shall continue in office until the end of the next annual session of Convention. Any four of them shall be a sufficient number to do business.

2. The standing committee shall have power, when there is no bishop of this church settled in this state, to call meetings of the Convention when they shall think them necessary; to grant testimonials to all persons candidates for parishes, and not citizens of this state, *who may apply for the same;* to make such representations on behalf of the church as may from time to time be expedient; to give advice on difficulties propounded to them concerning the church during the recess of Convention; to correspond with any society or societies of the Protestant Episcopal Church in these United States, on any matters relating to the church; and to do all other things assigned to them by the rules and canons of the Protestant Episcopal Church in the United States of America, passed in General Convention, or in Convention of the said church in this state.

9. *A Canon concerning a Treasurer.*

1. There shall be appointed annually by the Convention a treasurer of this church in this state, who shall be a man of good character and responsibility. He shall be removable at the pleasure of the Convention, but, unless so removed, shall continue in office until the end of the next annual session of a Convention after his appointment.

2. He shall keep a fair and exact account of all moneys received and paid away by him; and shall lay before the Convention annually, or oftener if thereto required, a full and accurate statement of his accounts. He shall pay no money but by direction of the Convention; and shall in all things relating to his office conform to their orders and regulations. For his services he shall be allowed a compensation of five per cent. on all moneys received by him.

10. *A Canon rescinding certain Ordinances and Canons.*

Whereas a general code of canons for the regulation and government of the Protestant Episcopal Church in this state has been framed by this present Convention, all ordinances and canons in force prior to the meeting of this Convention shall be and they are hereby rescinded. Provided nevertheless, That nothing in this canon shall be construed to affect any rights, remedies, forfeitures, or penalties, which have accrued, been vested, or incurred, prior to the passing of this canon.

An Address to the Members of the Protestant Episcopal Church in Virginia. By Bishop Madison.

Brethren,—It is with an anxious solicitude that I undertake to fulfil the request of the late Convention of our church. At a crisis so interesting as the present, the zeal of that body must appear highly commendable to you, as well as to myself; for the time has arrived when it is no longer a doubt whether every one, who has any regard for religion, for morals, for individual and for social happiness, should unite, should rouse from their lethargy, and consider profoundly the means of securing those great and important objects. They are in jeopardy. That dreadful prostration of religious and moral principle, which we everywhere experience, manifests the awful truth. Religion, the only anchor which holds man to his duties, no longer finds that firm ground in which it can inhere; morals, and with them private and public, present and future happiness, are left to the mercy of a rude storm, which threatens their destruction. Even they who still call themselves Christians, have grown cold and languid; while thousands, availing themselves of that languor, treat religion as a prejudice which debases the human mind; deride its sacred obligations, and exultingly anticipate its obliteration from the earth. The success which attends the indefatigable labours of those apostles of irreligion and immorality, in disseminating principles which appal the good, cannot be unknown to you. To their own consciences, however, let the appeal be made. I presume not to address them. But to you, brethren, who have not yet abjured your God and your Saviour, I address myself with confidence; you, who know that good morals can spring only from the bosom of religion, and that they are equally essential to temporal and eternal happiness.

The first subject which solicits your attention, is the necessity of a strict observance of the canons, or laws, which have been enacted for the government of our church. These laws arise from two sources; the General Convention of the United Episcopal Churches in America, and your State Convention; both regularly constituted and authorized by you to enact all necessary laws for the above purpose. They have done so. They have accomplished that work as became faithful and zealous representatives; and have deposited the result of their labours in your hands, as the proper guardians. Destitute of that coercive power which compels obedience to civil laws, the enforcement of those which you have adopted as a Christian society, depends entirely upon your virtue. It is strictly a government of choice; a government which is, or should be, the result of that noble, disinterested effort, which actuates the great and good, when they experience no other impulse than that which their own reason, their own patriotism, their own generous love for man communicates. It supposes a society of Christians, governing themselves not by those severe penalties which civil laws annex to their nonobservance, but by a high and elevated sense of duty, by considerations no less important than those which are suggested by temporal and eternal felicity. It supposes virtue to be the basis; and that its members will never cease to strengthen that basis, by a daily progression in virtue. It supposes men to be actuated by a spirit worthy of Christianity: sensible, indeed, that no society can exist without certain laws and rules by which the general interest may be regulated and promoted; but cherishing the fond hope that every individual will feel it his sacred duty, either to conform to them, or voluntarily to aid in the enforcement of them. Did men possess that virtue which such a social union supposes, were they actuated by that truly dignified spirit which gave it birth, no government could be more prompt or certain in its effects. Every one would feel a sincere anxiety for the preservation of its laws; obedience, springing from the noblest principle of the human soul, would show to men the practicability of a government, whose energy consisted in the love of its members. Thus would be realized that great truth in government, which Christianity desires to impress upon the hearts of men: thus, either no violations of those rules by which the society resolved to act in concert would arise; or, if they should arise, the execution of that sentence which the laws had previously pronounced would inevitably follow. It is true, then, that your representatives, either in the General or State Conventions, were not pursuing a chimera when they digested a plan of union, and enacted laws by which the church should be governed. They did not rest upon the aid of civil law, nor did they desire that aid to cause their decrees to be enforced. But they did confide in your virtue, in your good sense, in your love for religion and your country. It was a confidence which you reposed in yourselves. And truly, it was a spectacle at which many great and good men might well rejoice, when they beheld the members of our church, after the American revolution had sealed the liberties of this western world, instead of repining at the loss of those exclusive advantages which had long been enjoyed, evincing their consciousness, that on themselves alone depended the prosperity of their Zion. Scarce was the voice of one of her sons heard to utter the language of discontent. They immolated with joy those exclusive advantages upon the sacred altar of

public justice. They organized their church, adopted rules by which, as a society, they were to act in concert, and framed laws for its particular government.

Such were the principles, such the conduct, which gave birth to your laws. You still admire that self-confidence which suggested the idea that we possessed sufficient virtue to govern ourselves; you still acknowledge that, without the observance of its rules, no society can exist; and you still retain the just conviction that, without religion, man degenerates into the beast that perishes. Shall I here, then, place before your view that situation into which your laws have fallen? Shall I remind you that they have become a dead letter; that they are treated as unworthy of your regard; that there is scarcely a parish which conforms to them, or even knows the duties which they enjoin? No, brethren! You are ready to spare me the pain which you know must attend so disagreeable a recital, and yourselves the mortification which it would excite in your breasts. To all of us, this truth is too impressive not to be felt and acknowledged, that, unless the laws and the rules which we have adopted for our government as a Christian society be strictly adhered to and enforced, our church must fall the victim of our own apathy. But, in God's name, is it possible that the flight of a few years has wrought such degeneracy in the sons of a church which has for ages been the ornament and the bulwark of genuine Christianity? Is it possible that we have already experienced so violent a recession from those just, wise, and virtuous principles which originated our laws, as that all attachment to them, all sense of their utility, all conviction of the necessity of their observance, is eradicated and lost? I will not indulge a supposition so degrading to us, so humiliating to our church, so afflictive to virtue and to religion. But I will earnestly and affectionately exhort you, brethren, to dispel this astonishing, this fatal lethargy; to resume your wonted love for your maternal church, that church which first nurtured you with the milk of the gospel; and to evince a determination to atone for past neglect, by your attention to her laws in future. That every difficulty may be removed in thus acting, the Convention has directed a sufficient number of copies of them to be forwarded to each parish. Let, I entreat, the vestries become intimately acquainted with them, and zealous for their observance; let stated times of reading them to our congregations be carefully regarded; and let ministers, vestrymen, every worthy member of the church, feel a lively interest in their support. In those parishes where there are no vestries duly elected, let some friend to our church urge, without delay, the duty and the necessity of holding an election, and of organizing that essential part of our ecclesiastical government. Let men be chosen whose souls can comprehend a general good; and whose hearts, warmed with the love of religion, know how to appreciate its value. Let such men be the guardians of the property of the church; let them husband it with an affectionate concern; let them manage it with the same prudence which they extend to their private affairs; and let them not despair of obtaining, in due time, holy and virtuous pastors, whose instructions, admonitions, and example, they will love, reverence, and follow.

I proceed to another subject. St. Paul, when he visited Athens, observed an altar dedicated *to the unknown God*. Suppose the holy apostle, descending from the mansions of eternal bliss, should visit our altars and our temples: to whom do you imagine he would think they were dedicated? Not, surely, to that God *in whom we live, move, and have our being*, and who was made known to us by his messengers: nor even to the unknown God. No! he would consider them as dedicated, or rather devoted, to the demon of ruin; he would read in their dejected, forlorn aspects, the fate which threatens them; and in that fate the degeneracy of those who once felt a holy pride in having reared them for the service of the LIVING GOD. Ah, brethren! Is it a melancholy truth, that your temples are the just emblems of your regard for religion! You see them, almost everywhere (I thank God there are some exceptions), tottering to their base. Shall ruin seize them? Shall those venerable fabrics perish, and leave not a trace of public worship among us? It is in vain to urge that our uncertain tenure of them will not justify the expense which their repairs demand. Four of the most able jurists, men whose bright talents reflect a lustre upon their profession, and even upon their country, have not hesitated to declare that your title is valid. The integrity of the judiciary will then be your shield against every attack. Proceed upon this ground; and while, as good citizens, you cheerfully acquiesce in those laws which the constitution of our country will embrace, and which the public good may require, still maintain a sacred regard for your rights as men and as members of a Christian society; nor fear a deprivation of them by any exertion of power which justice and the universal laws of property will not sanction. Hasten, I entreat you, to cause your churches to assume an appearance more worthy of adorators of the beneficent Parent of the universe; let them no longer present to the astonished eye of every good man the miserable garb of exiles or outcasts; let not their silent eloquence plead in vain; but let the love of God and of our holy religion open the palm of bounty, and let all voluntarily contribute to their necessities, according to that store with which a kind Providence hath blessed him. The vestries will, I trust, make every proper arrangement, and conduct this good, this necessary work, with a zeal which knows how to ensure success. The simplicity of our worship requires no pomp or magnificence in our buildings appropriated for that purpose; but assuredly it is a duty incumbent upon us to keep them in decent repair, to guard them against the injuries which they must receive from time, and particularly from a shameful exposure to every insult.

This subject is interesting, not only on account of the value of the buildings, and their convenience for public worship, but also on another ground. By an unavoidable association of ideas, men easily transfer to religion itself that indifference, that contempt, which they see manifested towards one of the means of promoting it. It is in vain to say we have a just and a sincere regard for religion; we know and we feel its infinite importance to temporal and eternal felicity; and at the same time permit those buildings, so essential to its dissemination, to exhibit a spectacle at which the good and the pious man, of whatever sect he may be, must weep. No, brethren! Your very children will not be duped by so shallow a pretext. They will draw for themselves that inference which you will never afterward be able to shake. They will be cradled in a contempt for religion. Yes; this afflicting spectacle of an object which ought to recall to the infant mind, and to the minds even of the aged, the awful idea of a God, such as we worship, must be fatal to religion and to virtue.

Let me then, brethren, earnestly exhort you, in every parish to which the exhortation will apply, and particularly in those parishes where there may not be, at present, a stated minister, carefully to attend to this important object; and let us evince externally, as well as internally, that *we have not forsaken the God who made us, nor lightly esteemed the rock of our salvation.*

This subject calls me to another very nearly connected with it; I mean, the situation of your pastors. That some stipend should be allowed for their support and that of their families, is obvious. The truth is acknowledged by the facility with which a subscription is generally obtained; but, unfortunately for the pastor and for religion, the collection too often proves another mortifying truth, which I need not detail. It is not expected, it is not desired, that the pastoral office should be burdensome to those for whose instruction and benefit it was instituted; but, on the other hand, it can neither be expected nor desired by the real friends of religion, that the labours of that office should receive so uncertain, so precarious a reward, as not to afford the necessary support. In the present state of society, nothing can be accomplished without pecuniary aid. Your pastors, though glowing with the zeal of martyrs, though animated by the most ardent love for piety and virtue, though urged by the strongest sense of duty to God and to their Saviour, cannot devote themselves to their holy functions, unless they know that they may rely upon a certain stipulated income. No clergyman is so weak as to expect to be enriched by his ministerial labours; but every one who discharges his duty with the fidelity which becomes his station, and whose life is, as it ought to be, a living gospel to his parishioners, should in justice receive that compensation at least which may enable him to continue his utility. It is fortunate for you, for themselves, and for society, that to the ministerial office, your pastors generally add the office of instructers of youth. In this double capacity, they discharge duties the most interesting. It is certainly in the first period of education that the germe of future greatness is either fostered with a genial warmth which ensures its full development, or is bruised, stifled perhaps, or deadened, by the murdering hand of the instructer. Of what infinite importance, then, is it not to parents and to their children, to have in their own neighbourhood, or in their parishes, schools under the guidance of men whose profession and whose duty is the inculcation and the practice of the sublimest moral duties, while they are instilling into the infant mind the first rudiments of science. Parents ought to have the highest security that the pastor of their church will be the faithful guardian of the morals and improvement of their children; while the vicinity also of the school enables parents to superintend the discharge of this most important trust. It is true, and I rejoice at it, that the pastor frequently derives from his labours, as instructer of youth, a reasonable competence; but it is no less true, that without this auxiliary resource, few could continue their ministerial functions. They do not find, that they who preach the gospel can live by the gospel, though the Scriptures inform us they should. But if this be the case, if it be a melancholy truth that the ministers of our church do not, as ministers, receive that support which their labours merit, or which will enable them to continue those labours, the inevitable consequence must be, so soon as this generation is passed, that there will be neither able pastors of our churches, nor confidential pastoral instructers of our children. But, I ask, who among us wishes to see the mournful period arrive, when the attendants at the altar shall no longer be men well instructed, well educated in all liberal science; men whose minds, enlarged by true philosophy, and exalted by sublime conceptions of the Deity, contain within themselves the strongest stimulus to virtuous action, as well as the surest antidote to a grovelling fanaticism, or a wild and extravagant enthusiasm, as inconsistent with the gospel as with reason? And yet arrive it must, unless the only preventive which the case will admit be strenuously applied. I exhort you, then, adopt in your respective parishes some certain mode, by which your pastors may be assured of receiving the stipulated support which you may find yourselves able and willing to give. Let it be moderate, but let it be certain.

It is now no longer admitted to plead disaffection to the clergyman. He is a man of like passions with yourselves. He may prove a recreant in the cause of religion and virtue. If such should be the fatal issue; if he should depart from the strictest adherence to those sacred duties which his profession enjoins; if, instead of being a light, he should become a blot upon our church, the canon passed at our last state Convention points out to you the mode by which we may, as expeditiously as justice will admit, purge off the foul stain.

There still remains another subject which ought not to be omitted in this short, but sincerely affectionate address.

Certaioly, our best reason authorizes the belief, that the order of the universe was not only at first established, but is every moment maintained, by the incessant agency of one Supreme Mind. All the phenomena of this world, and of other worlds, so far as we can trace them, lead to the necessary conclusion of a presiding, as well as a creating God. Nor is it less certain, that our perceptions of moral distinctions, the admonitions of conscience, the irresistible impulse which forces us to love virtue and to hate vice, do all imply a conviction of the moral administration of the universe. Man sees everywhere clear indications of a connexion between virtue and happiness, to which he must conform if he would avoid misery. He sees everywhere a system upheld by laws, both physical and moral, which never err; and which, the more they are investigated, the more do they evince the beneficent design of the Creator. It is thus that the mind acquires just ideas of the attributes of God, and from thence of the relation we bear to him. The duties of religion follow as a self-evident consequence. If infinite power, infinite wisdom, infinite moral excellence be the attributes of the Deity, must we not extend to him, though in an infinite degree, all those affections of veneration, of love, of gratitude and confidence, which similar attributes in our fellow-creatures, however vast the difference, never fail to excite in the breast of every one who has not lost the nature of a man? Surely the cultivation of those affections, the establishment of an habitual love and reverence for the Supreme Being, is the first great branch of morality; nor is it possible that the virtue of that man can be complete or consistent with itself, whose mind is not acted upon, warmed, and elevated by these first sentiments of piety, which nature and reason so powerfully inculcate; while, on the other hand, it is impossible that exalted virtue should not be the offspring of such sentiments, wherever they are received, loved, and cherished in all their purity. Can man conceive just ideas of a God, can he believe in him as the Creator, the protector of whatever exists, but particularly as the friend of innocence and virtue, and not feel the strongest inducement to practise every branch of his duty? Will not conscience be to him the vicegerent of God? Will not its whispers be to him the commands of that Being whose government can have no other object than the happiness and the perfection of his creation? Can man extend his views still further, and, aided by the combined light of reason and revelation, contemplate himself as the heir of immortal life; can he entertain a just regard for an eternity of happiness; can he consider the connexion between that happiness and virtue as indissoluble; can he, in a word, look intensely forward to a state of future rewards and punishments, and not be urged, by the most irresistible motives, to love and to practise the purest virtue? Who does not see that religion thus becomes a species of authoritative law, enforced by the most awful sanctions, and extending not merely to our actions, but to our thoughts! "In the case of the great bulk of mankind," says an able modern philosopher, "who are incapable of abstract speculation, and whose moral feelings cannot be supposed to have received much cultivation, it is chiefly this view of religion, which is addressed to their hopes and fears, that secures a faithful discharge of their social duties." Let us not, then, suppress the truth, that religion, such as the blessed Jesus presents to us, is essential to private and to public, to temporal as well as eternal felicity. Ah! had men acted upon this truth, had they cherished the spirit of our holy religion and obeyed its precepts, instead of desolation and misery, instead of those bitter potions of sorrow and wretchedness with which ambition and impiety have drenched the human race, righteousness and peace, justice and benevolence, would long have flowed as mighty streams throughout the earth, gladdening the nations, and pouring through a thousand different channels prosperity, happiness, and joy.

But, brethren, if reason, if revelation, if duty and interest, if the good order of society, if every unbiased sentiment of the human heart, if, in short, every consideration the most important to man, thus evinces the high and inestimable value of religion, it follows, undoubtedly, that the abandonment of it must be fatal to human happiness. This conclusion follows, or we should be justified in the expectation of an effect when the only cause which can produce it is removed. What then is the real fact? Is not religion, I might not confine the question to that sincere and ardent love for it which the truly virtuous only feel, hut is not even the appearance of religion almost laid aside, nay, scoffed at, by the great bulk of society! I do not think it becomes me to dissemble this truth, terrific as it really is; nor do I think it necessary, though the task would not be difficult, to investigate the causes which have produced the effect; but I am convinced, deeply convinced, that the affirmative cannot be denied. Do not our days of public worship manifest this truth? Does not the entire neglect of parents in the religious instruction of their children manifest this truth? Does not the rapid growth of immorality in general, of profaneness and impiety; do not the beginnings of prodigious crimes; does not that party rage, which, not content with blasting, by slander's envenomed breath, the well-earned fame of honesty and worth, but, tiger-like, thirsts even for the blood of fellow-citizens; do not all these effects demonstrate that religion no longer dwells among us? But, indeed, I might save both you and myself the trouble of these interrogatories, and ask, whether there be a truth more manifest to the minds of all, or one, which could be the cause of more exultation to many?

If such then be our situation, while the importance of religion is also such as we contend for, what remains to be done? Shall we, with folded arms, await the rising tempest which

threatens to shake this guilty land, and to sweep with the besom of destruction these fair fabrics of human wisdom, the proudest monuments of republican virtue; or shall we raise to Heaven the only means which are left of averting the impending ruin, and of conducting it silently and imperceptibly from us? Between these extremes, a wise man will not hesitate. He will seize those means with avidity. He will become the sincere and the active friend of rational religion; convinced that it is the only foundation upon which good morals, and, consequently, private, social, and eternal happiness, can securely rest. He will see that those pretended lovers of morality who tear it from religion, leave a bleeding trunk and grasp a withered bough. He will guard the sacred trunk, nourish its roots, protect its branches, and once more indulge the delicious hope of enjoying the fruits of righteousness and of peace.

But in order that a specific mode may be adopted which shall be the most likely to produce the effect so devoutly to be wished, the revival of a just sense of religion, permit me to submit the following to every parish.—Let the vestries assemble so soon as it may be convenient; and let it then be proposed to enter into a solemn engagement with each other, to use every exertion to induce a regular attendance at church, whenever an opportunity is presented; let them resolve to set the example; let their attendance, with their families, be as constant and uniform as possible; and let each, being provided with a prayer-book, join in the service, as our church has directed. Let them also use all their influence, by reasoning, by persuasion, by such exhortations as may be thought most proper, to induce their neighbours to adopt and to carry into effect the same resolution. Let them begin, seriously and heartily, to attend to whatever concerns the interest of the church; and, for this purpose, to have regular quarterly meetings. If those meetings could be held in church, after divine service, I believe it would often be found most convenient. Let also every respectable and influential character who may prefer our church, whether he be a vestryman or not, resolve to give his assistance: let all join zealously in this good work, and we should soon see rational religion to revive among us. I do not suppose that any one, who has voluntarily undertaken the office of a vestryman, will object to what has been here proposed, unless he can suggest a better plan to effect the same purpose; but if any one should, a resignation would be a benefit which he could have no reluctance in conferring upon religion and the church.

It will not be objected to this proposal, that we might thus have the show of religion, but still want the reality. No! I have a higher idea of the attractive charms of religion than to believe that they who frequent her courts, and who come within the music of her voice, will not learn to love her. I know that inattention to religion produces indifference, and that indifference terminates in irreligion, in profaneness, and impiety; one effect thus becoming the prolific parent of other effects the most deadly to individual, to domestic, and to social happiness. The unnatural state of man is certainly that which is diseased and polluted with moral turpitude; which is rendered loathsome by crimes rank and offensive to Heaven and earth. A state of religion and of virtue is his only natural state. The distinction between the religious and the moral man is a cobweb, which may entangle the sophist himself; but he who loves virtue, he who really practises moral duties, will never, without some violence offered to his nature, fall into the absurdity of neglecting the God by whose appointment they are made necessary to happiness. We need, then, to arrest the progress of irreligion, only assemble men once more as Christians; we need only accustom them to worship their God, to hear instruction, and to see how amiable his tabernacles are; they will abandon the unnatural state, they will return to that which is so congenial to their nature; they will gradually repent, and *turn to God, and do works meet for repentance.* We should behold, in a short time, *how great a matter a little fire kindleth;* we should see the love of God and man to warm the breasts of fellow-citizens; we should see a society where each might say, We have wronged no man, we have corrupted no man, we have defrauded no man; a society in which, instead of being hateful and hating one another, all bitterness, and wrath, and clamour, and evil-speaking, and evil-doing, would be put away from us.

To the soul frozen with apathy, or entirely engrossed with its worldly pursuits; to the man who has so long abstracted himself from every thought of religion, that it is not possible to find even a few of its scattered rays emanating from his breast, which we might concentre, and reflect back upon himself in their collected warmth, these ideas will appear vain and illusory, perhaps extravagant and enthusiastic. Be it so. To those who cherish virtue; who know, from all past and present experience, throughout every period of civil history, that criminality has always advanced in the same proportion as the principle of religion has receded; and that it is more easy to recall men to a state which is natural to them, and in which their happiness is placed by God himself, than to turn them from it to one which is unnatural, and consequently miserable, to such I address myself with confidence. From such I hear the animating voice, Come, let us make the noble effort; it is reason, it is patriotism, it is our best interest, it is gratitude to our God, which persuades; let us snatch ourselves, our children, our country, from the madness of libertinism, from the vortex of impiety and irreligion, and let us revive the reign of truth and justice, of peace and righteousness, of love to God and man. Let us unite; let us act as fathers, as patriots, and as Christians; let us raise the parent of morality and happiness from the dust; and let us resolve henceforth to become her protectors, her guardians, her truly sincere and zealous friends.

Before such sentiments, such resolutions, would not every obstacle vanish? Would they

not disappear, like the light down which the wind chaseth from the mountain's top? They would. There is not a tongue which is not ready to join in the response. See then the conclusion. The means are certain; they are within your power; nay, they invite you to hasten to their adoption. If they be not adopted, the consequences may be fatal to human happiness. To your consciences, and to your God, I leave the decision. If religion, such as the wisest and the best of men approve, must continue to decline—perish it cannot—nothing remains for its real friends but the mantle of mourning. I anticipate, however, a far different event. Besides the hope of your exertions, a ray of consolation seems to break forth from another quarter. The cultivation of piety is ranked by the most eminent writers among the highest duties which a nation owes to itself. Perhaps the time may not be far distant, when the enlightened patriots of this country, in their legislative capacities, conscious of this duty, "knowing that nothing is so proper as piety to strengthen virtue, and to give it its full extent;" and preferring the prevention of crimes to the multiplication of sanguinary laws; or the perfection of citizens to their extermination; will bring forward some well-digested plan for the security of this great object. Whether a general assessment, upon principles suited to the nature of a free government, would not be the most happy expedient, and productive of really great and extensive public good, is a subject well worthy of the most serious consideration of every friend to virtue and genuine republicanism.

To you, reverend brethren, in particular, a few words only shall be added. This is the season for exertion. You will find, I trust, in every parish, many good men, who will gladly aid you. Consult with them; exhort and encourage each other; unite your zeal with theirs, and let not the overflowings of ungodliness deter you from your duty. Extend your care not only to your own parish, but to any neighbouring parish which may not have a minister. Make known to all the laws and regulations which govern us as a Christian society; excite all to a diligent observance of them; and be the first to set the example. Be zealous for the glory of our God, walk in all his ordinances blameless, and in every thing keep a conscience void of offence. Be ever impressed with this truth, the most important to us and to religion, that, to be useful, we must be respected; and to be respected, we must be truly good. Prudence, mildness, benevolence, charity for all men, wisdom and piety, active, zealous, but liberal;—great God! with these virtues clothe the ministers of thy gospel.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

James Madison,
Bishop of the Protestant Episcopal
Church in Virginia.

From the best information which the author has been able to collect, the depressed condition of the church led to the entire discontinuance of the Conventional meetings for several years. There will therefore be found irregularity in the Journals from this period up to 1812. All that could be procured are published.

Journal of a Special Convention of the Protestant Episcopal Church in Virginia, held at the Capitol in the City of Richmond, May 7th, 1805.

On Tuesday, the 7th of May, in the year of our Lord 1805, being the day appointed for a special meeting of the Convention of the Protestant Episcopal Church at the Capitol in the city of Richmond, a sufficient number of members having attended to form a Convention, the Rev. Abner Waugh read prayers, after which the Rt. Rev. Dr. Madison took his seat as president.

Charles Marshall was appointed secretary to the Convention.

An address suitable to the occasion was delivered by the president.

The deputies then delivered in at the secretary's table the certificates of their appointments.

Resolved, That the Rev. Mr. M'Norton and Mr. Ambler be appointed a committee to examine the certificates of the deputies attending, and report to the Convention.

The committee appointed to examine the certificates of members attending reported, That the returns made from the parishes of Berkeley, Bruton, Christ's Church, Fredericksville, Hamilton, Henrico, Elizabeth River, James City, Manchester, St. Mark, Southam, St. Stephen, St. Martin, Shelburne, Wicomico, Ware, St. James Northam, Cumberland, and Bath, were conformably to the canons.

The Rev. Abner Waugh, Sewall Chapin, and Andrew Syme, appeared without certificates; and the Convention being satisfied that they were regularly ordained ministers, and in the following parishes, to wit: the Rev. Abner Waugh in the parish of St. Mary's (Caroline), the Rev. Andrew Syme of the parish of Bristol, the Rev. Sewall Chapin in the parish of Westover, and Godfrey Davenish, Master of an Academy, King William, were severally permitted to take their seats in Convention without certificates.

The Convention was then composed of the following members, viz:—

Clerical Deputies.	Lay Deputies.	Parishes.
Hugh Coran Boggs,		Berkeley.
	Robert Greenhow,	Bruton.
Daniel M'Norton,	James Ball,	Christ's Church.
Matthew Murray, D. D.,	John Walker,	Fredericksville.
Charles O'Neal,	Charles Marshall,	Hamilton.
James Madison (B. and P.),	John Ambler,	James City.
	David Patteson, James A. Patterson,	Manchester.
James Whitehead, D. D.,		Elizabeth River.
	William Broadus,	St. Mark.
	William Bently,	Southam.
Duncan M'Naughton,	John Hull,	St. Stephen.
	William Fontaine,	St. Martin.
John Dunn,		Shelburne.
	Richard Gaskins,	Wicomico.
	Richard Banum,	Ware.
John Buchanan, D. D.,		Henrico.
	John Curd,	St. James.
John Cameron, D. D.,	Edmund P. Bacon,	Cumberland.
Wright Tucker,	John Walker,	Bath.
Abner Waugh,		St. Mary.
Godfrey Davenish, Master of an Academy,		King William.
Sewall Chapin,		Westover.
Andrew Syme,		Bristol.

Resolved, That Mr. Ambler, Mr. Fontaine, Rev. Mr. M'Norton, and Rev. Mr. Waugh, be appointed a committee to examine the treasurer's accounts and report, &c.

Resolved, That the Rev. Doctor Cameron, the Rev. Doctor Buchanan, the Rev. James Whitehead, the Rev. Daniel M'Norton, the Rev. Matthew Murray, the Rev. Hugh Coran Boggs, the Rev. Abner Waugh, Mr. Walker, Mr. Ball, Mr. Ambler, Mr. Greenhow, Mr. Fontaine, Mr. Broadus, and Mr. Marshall, be appointed a committee to take under consideration the subjects mentioned in the president's address this day delivered, and also the general business to be laid before the Convention, and report their opinion of the measures necessary to be adopted, and that the president be requested to attend the said committee.

Resolved, That the Convention do to-morrow form themselves into a committee of the whole, to take under consideration the state of the church.

Resolved, That the thanks of this Convention be given to the Right Rev. Doctor Madison for his well-timed and judicious address.

Resolved, That the visiters of districts who are present, give as accurate information as they can to the secretary, of the officiating clergy within their respective vestry districts.

Ordered, That the Convention do adjourn until to-morrow morning, 9 o'clock.

Wednesday, May 8th, 1805.

The Convention met according to adjournment. Prayers were read by the Rev. Mr. Young, and a sermon delivered by the Rev. Mr. Dunn.

The Rev. John Braeken, D. D., of the parish of Bruton, appeared and took his seat.

Certificates from the clerk of Washington parish, from the Wardens of Elizabeth City parish, from Drysdale parish, and from Frederick parish, were severally handed in at the secretary's table, and, upon being examined by the committee appointed for that purpose, were found to be conformable to the canons; whereupon the Rev. James Elliott and Daniel Carmichael, deputies from the parish of Washington, the Rev. Benjamin Brown and John Cooper, deputies from the parish of Elizabeth City, William Syme, a lay deputy from the parish of Drysdale, and Gilbert Page, a lay deputy from the parish of Frederick, severally took their seats.

The committee appointed yesterday to take under consideration the president's address, and also the general business to be laid before the Convention, returned a report in part, which was delivered in at the secretary's table, where it was read.

Resolved, That the Convention form themselves into a committee of the whole on the state of the church.

The Convention then formed themselves into a committee of the whole, to take under consideration the report of the select committee, Mr. David Patteson in the chair; and after some time spent, the committee rose, reported, and asked leave to sit again.

Mr. David Patteson reported, That the committee of the whole had gone through the report of the select committee, and agreed to the same, with an amendment, which he delivered in at the secretary's table.

Resolved, That the said report lie on the table, and be made the order of the day for to-morrow.

The Rev. John Braeken and Robert Page were added to the committee appointed to take under consideration the president's address, and the general business to be laid before the Convention.

Ordered, That the Convention be adjourned until to-morrow morning, 9 o'clock.

Thursday, May 9th, 1805.

The Convention met according to adjourn-

ment. Prayers were read by the Rev. John Buchanan. The Convention then proceeded to consider the report yesterday made from the committee of the whole on the state of the church, and which was made the order of the day.

The said report having been debated by sections, received several amendments, and was afterward read by the secretary as amended.

Resolved, That the said report, as amended, be agreed to.

Resolved, That a canon in conformity to the said report be prepared and reported to the Convention.

A canon conformably to the said report was then presented, as follows:

A Canon for the effectual government of the Protestant Episcopal Church in this State.

Whereas the present state of the Protestant Episcopal Church in Virginia has experienced many and great inconveniences from the want of such regulations and provisions as the good and wholesome government of the said church required, and from the nonperformance of existing canons; Now, in order that such inconveniences may be removed, so far as lieth in this Convention, and that the rules and canons of the said church, and also those of the General Convention, may be strictly observed and enforced in all time to come, that all the members of the said church, whether clergymen or laymen, may be excited to the most zealous and commendable exertions to further, by all justifiable means, the future prosperity of the church,

Be it ordained, That every minister shall lay before each Convention a full statement of the church within his care, which shall exhibit not only the numbers of his congregation or congregations, but of their increase or decrease, the number of communicants, the support which he receives, the attention paid to the preservation of the church or churches, the state of psalmody, the use of the Book of Common Prayer, and the general observance of the ordinances.

Sec. 2d. Every minister shall take due care that vestries be regularly elected, that the rules of the church be read agreeably to a canon provided for that purpose, and shall once at least in every year preach a sermon upon the necessity of knowing and adhering to the rules of the church, and use every exertion to instruct the rising generation in the principles of Christianity and of our church.

Sec 3d. Every minister shall attend Conventions, unless in case of sickness or other sufficient reason, of which each succeeding Convention shall be notified and judge.

Sec. 4th. In any case of nonobservance of these regulations, the sentence shall be admonition, censure, or suspension.

Sec. 5th. Any lay member of the church, conducting himself in a manner unworthy of a Christian, may be, and ought to be, admonished by the minister and vestry of the parish or congregation; and if such member persevere in such conduct, he shall be suspended or expelled by the minister and vestry; in which case he may appeal to the Convention, who shall have power to confirm or reject the sentence.

Resolved, That the said canon do pass, and the title thereof be, "A canon for the effectual government of the Protestant Episcopal Church in this state."

Resolved, That the treasurer be directed to take measures for compiling into one volume all the canons and resolutions, as well of the general as State Conventions, which shall have been heretofore made and are now in force, for the government of the Protestant Episcopal Church; and that he cause two hundred copies to be immediately printed, and distributed among the ministers and laymen of the several parishes within this state, who shall hold such copies for the use of their respective vestries, and shall submit them, when desired, to the inspection of parishioners.

Resolved, That the Rev. Mr. M'Norton, the Rev. Mr. Whitehead, D. D., the Rev. Mr. Bracken, D. D., the Rev. Mr. Boggs, Mr. Walker, Mr. Ambler, and Mr. Page, be appointed a committee to bring in a canon amendatory of the canon concerning presbyteries.

Resolved, That the thanks of this Convention be given to the Rev. Mr. Dunn for his excellent sermon preached yesterday.

The committee appointed to examine the treasurer's accounts, returned their report that there was a balance remaining in his hands of 67*l.* 12*s.* 7*d.*

Resolved, That the said account and report do pass.

The committee appointed to take into consideration the subjects mentioned in the president's address, and also the general business to be laid before the Convention, reported, That they had, according to order, again taken those subjects into their consideration, and had agreed to several resolutions thereupon, which were delivered in at the secretary's table: which resolutions are in the words following, to wit:—

Whereas the great question of the title to the glebe-lands belonging to the Protestant Episcopal Church, in the estimation of this committee, remains yet undecided; and this committee, considering the law of this commonwealth, passed in the year 1802, authorizing the overseers of the poor to expose to sale all vacant glebes, to be unconstitutional, as interfering with a title completely vested in the Episcopal Church, and subversive of private right; and this committee, feeling an ardent desire to defend the rights of the church, they therefore recommend to the Convention, for their adoption, the following resolutions:—

Resolved, That the bishop and standing committee be authorized and requested to pursue to the end the defence of the rights and property of the churches aforesaid.

Resolved, That this Convention will endeavour, by contribution from the several parishes or otherwise, to raise a fund for the purpose of defraying any and all expenses which may be incurred in the protection and maintenance of the rights aforesaid.

These resolutions, after being read, were agreed to.

A resolution from the same committee was delivered in at the secretary's table, and, after being read, was agreed to in the words following :—

Resolved, That it shall be the duty of the visiter of each district in the state, to report as soon as possible to the bishop and standing committee all the parishes within his district, with the name of each parish, what parishes have incumbents, who those are, what parishes are vacant, what glebes have been sold, and what are in a state of litigation; and that it be the duty of the bishop and standing committee to report the result to the next Convention.

Resolved, That the committee appointed to take into consideration the subjects mentioned in the president's address, and also the general business to be laid before the Convention, be discharged from further proceeding.

Whereas the bishop has represented to this Convention, that from want of bodily strength, and from sundry necessary and official occupations, he finds himself unable to discharge the whole of the arduous and important duties annexed to that office; Resolved, That it is expedient an assistant bishop be appointed.

Ordered, That the said resolution be committed to a committee of the whole on the state of the church.

The Convention then formed themselves into a committee of the whole on the state of the church, Mr. D. Patteson in the chair; and after some time spent therein, the committee rose, and the chairman reported, That the committee had, according to order, taken the said resolution under consideration, and had directed him to report the same without amendment.

The Convention then took the report of the committee of the whole into consideration, and agreed thereto.

Resolved, That the nomination of an assistant bishop be postponed until the next Convention.

Resolved, That it be recommended to the clergy in their respective cures, to embrace every opportunity of visiting their parishioners, accompanying those visits with instructions suitable to their sacred office, insisting on the necessity of religion to the happiness of man, the duty incumbent on all parents to instruct their children in the principles of Christianity, the advantages arising from family worship, and a pointed attendance on the public worship of our church.

The said resolution being first read by the secretary, and then by the president, was agreed to.

A resolution respecting itinerant ministers was delivered in at the secretary's table; and after being read, Resolved, That the said resolution be committed to the Rev. John Bracken, D. D., the Rev. Mr. Whitehead, D. D., the Rev. Mr. Boggs, the Rev. Mr. M'Norton, Mr. Walker, Mr. Ambler, and Mr. Page, to make a report on the same.

Ordered, That the Convention adjourn until to-morrow morning, 10 o'clock.

FRIDAY, MAY 10, 1805.

The Convention met according to adjournment.

The Rev. Matthew Murray, D. D., read prayers.

The committee to whom was referred the resolution concerning itinerant missionaries reported, That they had, according to order, taken into consideration the subject, and had come to a resolution thereupon, which was delivered in at the secretary's table, and, after being twice read, was agreed to, as follows :—

Whereas many parishes in this state are without pastors, so that the members of the Protestant Episcopal Church residing therein have no opportunity of hearing the doctrines of our church explained and inculcated, and of having its several ordinances administered: And whereas it is believed that the interests of religion will be promoted by the mission of suitable characters in the several districts within this state, for the purpose of explaining and inculcating those doctrines, and of administering such ordinances: Resolved, That it be recommended to the bishop and standing committee to select so many suitable characters as they shall deem necessary, from time to time, for the objects aforesaid; and that, previous to such missions, due notice shall be given, by circular letters or otherwise, to the minister and vestry, or, where there is no vestry, to some respectable member or members of each parish, whose duty it shall be to promote a subscription for the compensation of such travelling ministers, and that the several sums so raised be forwarded to the treasurer of the church, subject to the management and disposal of the bishop and standing committee.

Resolved, That the Rev. Dr. Buchanan be appointed treasurer of the church for the ensuing year.

Resolved, That the next Convention be held in the city of Richmond.

Resolved, That the treasurer be directed to report to the next Convention what parishes have failed in payment of the annual requisitions, with a statement of the amount of the arrearages due from each delinquent parish; and, in the meantime, that he shall transmit to the minister and vestry, or, where there shall be no minister or vestry, to some respectable member of such delinquent parish, a statement of the balances due from such parish.

Resolved, That Cyrus Griffin, Joseph Prentis, James Henderson, Champion Travis, John Bracken, and Robert Greenhow, be appointed a standing committee for the ensuing year.

The thanks of this Convention were unanimously given to Charles Marshall, for his attention to the duty of secretary.

Ordered, That the treasurer pay to the Right Rev. Dr. Madison one hundred and fifty dollars, for his services as bishop for the last year.

Resolved, That the Reverend Mr. Duncan M'Naughton, the Rev. Mr. Davenish, and the Rev. Mr. Boggs, be each of them requested to prepare a sermon, to be preached before the next Convention.

Resolved, That the treasurer pay five dollars

to the person who has acted as doorkeeper to the Convention.

Resolved, That it be recommended to the bishop and standing committee to call the next Convention to meet on the first Tuesday in May, 1806.

Resolved, That two hundred copies of the Journal be printed, under the direction of the Rev. Mr. Buchanan, D. D., and that two copies be furnished to each parish.

The Convention then adjourned.

Attest, CHARLES MARSHALL, Secretary.

A Canon to amend the Canon entitled "A Canon concerning Conventions." [Passed in May, 1803.]

Fifteen deputies, qualified or appointed agreeably to the canon concerning Conventions, shall be a Convention, any thing in the said canon concerning Conventions notwithstanding: And there shall be a Convention of the Protestant Episcopal Church in this state on the fourth Tuesday of May in every year, instead of the first Tuesday of May, in such place as shall be agreed on by the Convention. Provided always, That for the altering or framing of a canon, twenty-five members at least shall be necessary.

A Canon for the effectual government of the Protestant Episcopal Church in this State. [Passed in May, 1805.]

See Journal of May 9th, 1805.

Journal of a Special Convention of the Protestant Episcopal Church in Virginia, held at the Capitol in the City of Richmond, May 13th, 1812.

ON Wednesday, the 13th of May, in the year of our Lord 1812, being the day appointed for the special meeting of the Convention of the Protestant Episcopal Church in Virginia, at the capitol in the city of Richmond, a sufficient number of members having attended to form a Convention, the Rev. Mr. Strebeck read prayers, after which the Rev. Dr. John Bracken was chosen president, and George Deneale, Esq. was appointed secretary.

The clerical and lay deputies then delivered in at the secretary's table the certificates of their appointment.

On motion, Resolved, That the Rev. John Cameron, the Rev. John Buchanan, and Mr. William Moore, be appointed a committee to examine the certificates aforesaid, and to report thereon.

The said committee shortly after reported, That the returns made from the parishes of Bristol, Lynnhaven, Cumberland, Manchester, Henrico, Lyttleton, Staunton, St. Mark, Christ Church, Alexandria, St. George, Wicomico, Suffolk, Berkeley, Bruton, and Antrim, were conformable to the canons.

The Convention was then composed of the following members, viz. :—

Clerical Deputies.	Lay Deputies.	Parishes.
Rev. Andrew Syme,	William Moore,	Bristol.
Anthony Walke,		Lynnhaven.
John Cameron,		Cumberland.
	David Patteson,	Manchester.
John Buchanan,	Alexander M'Rae,	Henrico.
	Codrington Carrington,	Littleton.
William King,	George Turner,	Staunton.
John Woodville,	Robert Slaughter,	St. Mark.
	Raleigh W. Downman, }	Christ Church.
	John M. Smith, }	
William Meade,	George Deneale,	Alexandria.
George Strebeck,	William S. Stone,	St. George.
Samuel Low,	Thomas Gaskins,	Wicomico.
Jacob Keeling,	Thomas H. P. Goodwyn,	Suffolk.
Hugh C. Boggs,		Berkeley.
John Bracken,		Bruton.
Alexander Hay,		Antrim.

On motion made by the Rev. Dr. Cameron,

Resolved, That a committee be appointed to take into consideration the expediency of amending the canon concerning vestries and trustees, passed in May, 1799, which resolution was referred to the Rev. Mr. Cameron, Rev. Mr. Walke, Rev. Mr. Boggs, Mr. M'Rae, and Mr. Patteson.

On motion made and seconded, Resolved, That a committee be appointed to amend the canon entitled a canon concerning Conventions, passed in May, 1803, which resolution was also referred to the Rev. Mr. Cameron, Rev. Mr. Walke, Rev. Mr. Boggs, Mr. M'Rae and Mr. Patteson.

On motion, Resolved, That Mr. Robert Slaughter and Mr. William B. Stone be appointed a committee to examine the treasurer's accounts, and to report thereon.

A motion was made and seconded, That a committee be appointed to consider the expediency of amending the 7th canon; and on the question being put, it passed in the affirmative. The following gentlemen were accord-

ingly appointed, viz.: the Rev. Mr. Cameron, Rev. Mr. Walke, Rev. Mr. Boggs, Rev. Mr. Meade, Rev. Mr. Hay, Mr. M'Rae, Mr. Patteson, Mr. Gaskins, and Mr. Downman.

A certificate from Frederick parish was laid on the secretary's table by Mr. Edward M'Guire, showing his appointment as a lay deputy from the said parish; which, on examination, was found to be conformable to the canons, and Mr. M'Guire took his seat accordingly.

The Rev. Alexander Hay, from Antrim parish, presented a report agreeably to a canon "for the effectual government of the Protestant Episcopal Church in this state."

On a motion made, it was unanimously Resolved, That the Rev. Dr. Bracken be requested to deliver a sermon to-morrow morning at 11 o'clock.

The Convention then adjourned until to-morrow morning 11 o'clock.

THURSDAY, 14th MAY, 1812.

The Convention met, agreeably to adjournment, at 11 o'clock. Present the same members as yesterday. Divine service was performed, and a sermon preached by the Rev. Dr. Bracken; after which, Resolved, That the thanks of this Convention be given to the Rev. Dr. Bracken, for the excellent sermon he delivered.

On a motion made and seconded, the Convention resolved itself into a committee of the whole on the state of the church, Mr. Moore in the chair; and after some time spent therein, the committee rose, and the chairman reported, That the committee had come to the following resolutions, viz.:—

Resolved, That it is expedient that the standing committee should address, and they are hereby requested to address, a circular letter to the minister and vestrymen of each parish in this state, or to the vestry, where there is no minister, calling on them in the most urgent manner to carry into effect "the canon for the effectual government of the Protestant Episcopal Church in this state;" and also the fortieth canon of the General Convention of the Protestant Episcopal Church. And also, Resolved, That the standing committee be requested to address the minister and vestry of each parish, or the vestry, where there is no minister, urging them to comply with the annual requisition for the general purposes of the church; which said resolutions having been twice severally read, were agreed to by the Convention.

A motion was made, That, when the Convention adjourns, it adjourn to the hour of five this afternoon, for the purpose of taking into consideration the propriety of electing a bishop for this state, which motion was agreed to.

The committee to whom was referred the settlement of the treasurer's accounts reported, That they had performed that duty, and found said accounts to be correctly stated and supported by vouchers, and that there remained in the treasurer's hands a balance of 52*l.* 2*s.* 1*d.*, which report was received and approved by the Convention.

The Convention then adjourned till 5 o'clock P. M.

THURSDAY, 5 o'clock P. M.—The Convention met agreeably to adjournment.

The chairman of the committee appointed to take into consideration the expediency of amending the canon concerning vestries and trustees, passed in May, 1799, reported it to be the opinion of the committee, That it is inexpedient at this time to alter in any manner whatever any part of the canon aforesaid; which report having been twice read, was agreed to by the Convention.

The chairman of the committee appointed to amend the canon concerning Conventions, passed in May, 1803, reported, That the said committee had, according to order, maturely considered whether any, and if any, what amendments were necessary to the said canon, and had agreed to the following, to wit: that in the first line thereof the word *nine* should be inserted in place of the word *fifteen*; and that in the last line but one, the word *fifteen* should be inserted instead of the words *twenty-five*; which said several amendments having been duly read, were agreed to by the Convention; and a canon conformably thereto was accordingly prepared and submitted: the said canon having been read a first and second time, was ordered to be engrossed, and read a third time; and having been so read, was passed. Ordered, That the title of the said canon be, "A canon to amend the canon entitled a canon to amend the canon entitled a canon concerning Conventions."

The chairman of the committee appointed to consider the expediency of amending the 7th canon reported, That, according to order, the said committee having maturely considered the propriety of amending the same, had agreed to the following amendments, to wit: That all the words of the first section, from the word "clergymen" in the eighth line, to the word "the" in the thirteenth line, shall be stricken out, and that in lieu thereof be inserted the following words, viz.: *and vestrymen as he or they may deem proper*; and also, that the whole of the third section of the said canon be expunged therefrom: which said several amendments having been duly considered, were agreed to by the Convention. A canon was then prepared in conformity to the said amendments, which canon having been read a first and second time, was ordered to be engrossed, and read a third time; and after being engrossed, having been so read, was passed. Ordered, That the title of the said canon be, "A canon to amend the canon entitled a canon to amend the canon entitled a canon concerning offences, and the mode of proceeding against offending ministers."

The Rev. William H. Wilmer and Mr. Charles Page appeared and produced certificates of their election as deputies from St. Paul's Church, in Alexandria; which, on examination, were found to be conformable to the canons, and they took their seats accordingly.

A motion was made and seconded, That the Convention do now proceed to the appointment of deputies to the next General Convention to be holden in Philadelphia; and on the question being put, it passed in the affirmative; the Rev.

Doctor Bracken, the Rev. Mr. Wilmer, Mr. M'Rae, and Mr. M'Guire, were accordingly appointed.

On motion of the Rev. Mr. Hay, leave is granted him to withdraw his report laid on the table yesterday.

The expediency of electing a bishop was next considered, according to the resolution of this morning, whereupon, Resolved, That it is expedient that the Convention do now proceed to the choice of a bishop. The Rev. Mr. Buchanan having nominated the Rev. Dr. Bracken, the members then proceeded to ballot; and the ballots being received, the Rev. Mr. Buchanan and Mr. M'Rae were appointed a committee to count the same. The said committee having performed that duty, reported, That they found the ballots to be, for the Rev. Dr. Bracken, 22, and for the Rev. Mr. Boggs, 3; and thereupon the Rev. John Bracken, D. D., was declared to be duly elected Bishop of the Protestant Episcopal Church in this state.

On motion, Resolved, That the Convention do now proceed to the election of a treasurer; and thereupon the Rev. Mr. Buchanan was duly elected.

On motion made by Mr. M'Rae, and seconded, Resolved, unanimously, That the Rev. Mr. Meade be requested to deliver a sermon to-morrow.

On motion, Resolved, That the Rev. Mr. Dennis, the Rev. Mr. Halson, Mr. Wilson Miles Cary, Mr. James Henderson, Mr. Alexander Campbell, and Mr. Anthony Robinson, be appointed a standing committee, agreeably to the 8th canon. Resolved, That two hundred copies of the Journal be printed, with the canons annexed, under the direction of the Rev. Mr. Buchanan and Mr. M'Rae, and that the same be distributed among the several parishes in this state.

A motion was made and seconded, That the Convention do now procced to the appointment of a clerical deputy, in the room of the Rev. Dr. Bracken, elected bishop, to the next General Convention; and on the question being taken, it passed in the affirmative, and the Rev. Mr. Strebeck was appointed accordingly.

Then the Convention adjourned until to-morrow morning 9 o'clock.

JOHN BRACKEN, President.

FRIDAY, 15th MAY, 1812.

The Convention met agreeably to adjournment, and the president being absent, the Rev. Mr. Boggs was requested to take the chair.

A motion was made and seconded, That the Convention appoint two clerical and two lay deputies, in addition to those heretofore appointed, to attend the next General Convention in Philadelphia; and the question being put, it passed in the affirmative. The Rev. Mr. Meade, the Rev. Mr. Boggs, Mr. Deneale, and Mr. Patteson, were accordingly appointed.

Resolved, That the Rev. Mr. Wilmer, the Rev. Mr. Strebeck, and the Rev. Mr. Woodville, be each of them requested to prepare a sermon to be preached before the next Convention.

Resolved, unanimously, That the thanks of this Convention be given to George Deneale, Esq., for his services as their secretary.

Resolved, That this Convention do now adjourn, to meet again on the fourth Tuesday in May, in the year of our Lord 1813, in the city of Richmond.

The Convention then adjourned.

HUGH C. BOGGS.

Attest, G. DENEALE, Secretary.

Journal of a Convention of the Protestant Episcopal Church in the State of Virginia, held at the Capitol, in the City of Richmond, from May 25th to May 26th, 1813, both inclusive.

TUESDAY, May 25.

ACCORDING to the adjournment of the last Convention, the following gentlemen of the clergy and laity assembled at the capitol, viz.:

Rev. Dr. Cameron, Mr. James M'Farland, Cumberland; Rev. Dr. Buchanan, Henrico; Rev. Andrew Syme, Mr. William Moore, Bristol; Rev. Samuel Low, Mr. Joseph Ball, Wicomico; Rev. Wright Tucker, Bath; Rev. John Dunn, Shelburne; Mr. David Patteson, Manchester; Mr. Anthony Creasc, Alexandria; Mr. James Mosely, Lynnhaven.

It being late before a sufficient number to form a quorum had convened, they resolved to adjourn until to-morrow.

WEDNESDAY, May 26th.

The Convention met pursuant to adjournment, and the Rev. Mr. Meade read prayers. After which the Rev. Doctor Bracken was chosen president, and Mr. Anthony Crease, secretary.

Resolved, That the Rev. Dr. Cameron, Mr. Syme, and Mr. Patteson, be a committee to examine the testimonials of the deputies to this Convention, and to report thereon. They were accordingly appointed, and reported, That the following persons have exhibited the requisite credentials, and are entitled to seats, viz.:—

Lay Deputies—Rev. John Bracken, D. D., Bruton; Rev. John Buchanan, D. D., Mr. John Adams, Henrico; Rev. Andrew Syme, Mr. William Moore, Bristol; Rev. Wright Tucker, Bath; Rev. John Cameron, Mr. James M'Farland, Cumberland; Mr. Anthony Crease, Alexandria; Mr. David Patteson, Manchester; Mr. Samuel Wilson, Littleton; Rev. Samuel Low, Mr. Joseph Ball, Mr. William Lee Ball, Wicomico, Christ Church; Mr. James Mosely, Lynnhaven; Rev. John Dunn, Shelburne; Rev. William Meade, Frederick.

The Rev. Dr. Bracken, who was elected bishop of the church in this state by the last Convention, gave in his resignation thereof, which was accepted.

Resolved, That the Rev. Mr. Syme, Messrs.

Patteson and Moore, be a committee to examine the treasurer's account, and report thereon.

Resolved, That the Convention do now proceed to the election of a treasurer; and thereupon the Rev. Dr. Buchanan was unanimously chosen.

Resolved, That the treasurer do apply the funds accrued and accruing in such manner as he may deem expedient for its interest.

The committee to whom was referred the examination of the treasurer's account report, That they had performed that duty, and found the account to be correctly stated, and supported by vouchers; and that the sum remaining in the hands of the treasurer amounts to 100*l.* 5*s.* 1*d.* Resolved, That the Convention do concur in the said report.

The report on the state of the church in each parish, required by the canon, was called for, and the following gentlemen complied with the request, viz.:—The Rev. Drs. Bracken and Buchanan, the Rev. Messrs. Syme, Low, Cameron, Tucker, and Dunn, and Mr. Anthony Crease. The Rev. Mr. Anthony Walke having in the course of the day appeared and taken his seat, gave in his report also.

Resolved, That the said reports be referred to the treasurer.

Resolved, That the Convention do now proceed to the election of a standing committee for the ensuing year; whereupon the following persons were chosen:—The Rev. John Dunn, William H. Wilmer, Oliver Norris, the Hon. Bushrod Washington, Nicholas Fitzhugh, and Edmund I. Lee, Esq.

The Rev. Oliver Norris was elected to represent this state in the next General Convention, instead of Mr. Strebeck, who has removed; and the election of the gentlemen by the last Convention was confirmed.

The following resolution was submitted and passed:—

Whereas, from the destitute state of the churches in this state, many piously disposed persons, who are attached to the doctrine, worship, and discipline of the Protestant Episcopal Church, are deprived of the means of worshipping God according to her venerable forms, to the great unhappiness of themselves, as well as to the great detriment of the church at large,

Resolved, therefore, That it is expedient to raise a fund for the purpose of aiding in the support of such clergymen of piety and talents as may be obtained, to perform divine service in such districts in the state as may be assigned them by the Convention.

Resolved, That the clergy and vestry, or any influential members of the church in the several parishes in this state, be, and are hereby requested, to use their best endeavours, either by subscriptions or otherwise, to promote this object, and to forward the amount of the sums thus raised to the treasurer, at or before the meeting of the next Convention.

Resolved, That the members of this church generally are hereby most earnestly entreated to consider the necessity of adopting zealous measures for the restoration of religion among us; that they endeavour to manifest their gratitude to Almighty God, and their sense of the awful importance of his blessed revelation; that they consider the unspeakable rewards they will receive from that gracious Master to whom they belong, whose goodness demands the warmest returns of love, duty, and obedience; and that they will contribute, to the utmost in their power, to render *this* most acceptable service to his cause.

Resolved, That the standing committee do frame an address on the state of the church; and that they cause to be printed thereof 200 copies, and to address them in the form of a circular letter, and accompanied by the Journal, to the minister and vestry of each parish, and to such other persons as may be likely, in their judgment, to promote the interest of the church.

Contributions from the following parishes were received, and paid into the hands of the treasurer, viz.:—

	l.	*s.*	*d.*
Bristol,	4	10	0
Antrim,	3	0	0
Cumberland,	4	10	0
Bath,	4	10	0
Wicomico,	4	10	0
Lancaster (Christ Church),	4	10	0
Henrico,	9	0	0
Manchester,	3	0	0
Shelburne,	4	10	0
Bruton,	4	10	0
Bristol,	4	10	0
Alexandria,	4	10	0
	55	00	0
The balance before on hand,	100	5	1
Now in the treasury,	155	5	1

Resolved, That 200 copies of the Journal be printed, under the superintendence of the Rev. William H. Wilmer and Mr. Anthony Crease.

Resolved, That the Convention do now adjourn, to meet at Richmond, on the first Wednesday in May, in the year 1814.

Adjourned.

JOHN BRACKEN, President.
ANTHONY CREASE, Secretary.

Journal of a Special Convention of the Protestant Episcopal Church in Virginia, held at the Capitol in the City of Richmond, May 4th, 1814.

At a special meeting of the members of the Convention of the Protestant Episcopal Church of the State of Virginia, held at the capitol in the city of Richmond, on Wednesday, the 4th day of May, 1814.

A sufficient number of members appearing to form a Convention, Samuel Greenhow was appointed secretary; the Convention then proceeded to ballot for a president, and the Rev. William H. Wilmer was elected.

On motion, it was Ordered, That a committee be appointed to examine the certificates of the appointment of the clerical and lay deputies; and that the Rev. Andrew Syme, the Rev. Oliver Norris, Messrs. David Patteson, and John Adams, be that committee; which committee reported forthwith the following members to be duly appointed, conformably to the canons of the Episcopal Church of Virginia, viz.:—

Clerical Deputies.	Lay Deputies.	Parishes.
The Rev. Oliver Norris,	Mr. Edmund J. Lee,	Christ Church, Ala.
The Rev. Wm. H. Wilmer,	Dr. Geo. Thornton,	Fairfax. Do.
The Rev. Wm. Meade,	Mr. Wm. Mayo,	Frederick.
	Wm. Broadus,	St. Mark.
	James Hunter, Thos. Matthews,	St. Anne.
	Edward M'Guire, Hugh Mercer,	St. George.
	David Patteson,	Manchester.
The Rev. J. Cameron, D. D.,	John Buford,	Cumberland.
The Rev. John Dunn,	Wilson C. Selden,	Shelburne.
	Daniel Carmichael, Baldwin M. Lee,	Washington.
The Rev. J. Buchanan, D. D.,	Dr. John Adams,	Henrico.
	Richard Stuart, C. J. Dade,	St. Paul.
The Rev. Andrew Syme,	Wm. Cameron,	Bristol.

All of whom appeared and took their seats, except Dr. Wilson C. Selden, the lay deputy from Shelburne parish.

On motion, Ordered, That the secretary do read the standing rules for regulating the proceedings of the Conventions of this diocess; which was accordingly done.

On motion, Resolved, That a committee be appointed to revise the standing rules for regulating the proceedings of the Conventions; and the following gentlemen were appointed to form that committee: The Rev. John Buchanan, the Rev. Andrew Syme, the Rev. John Dunn, Dr. John Adams, Col. Hugh Mercer, and Mr. Edmund J. Lee.

Dr. John Adams presented a memorial from the vestry of the Monumental Church in the city of Richmond, praying the right of representation in this Convention; which was received, and ordered to be read by the secretary; and the same was accordingly read:—

And on motion made and seconded, Resolved, That the prayer of the memorial of the vestry of the Monumental Church in the city of Richmond be granted, and that the deputies appointed by that vestry be invited to take their seats in the Convention immediately.

Resolved, That the Rev. John Dunn, the Rev. Andrew Syme, the Rev. William Meade, the Rev. Oliver Norris, Col. Hugh Mercer, Edmund J. Lee, Dr. James McClurg, and Dr. John Adams, be a committee to take into consideration the state of the church in the diocess, and report thereupon to the Convention.

Resolved, That the thanks of this Convention be presented to the Rev. William H. Wilmer, for the eloquent, appropriate, and impressive discourse delivered in the Monumental Church this morning.

The Hon. John Marshall and Dr. James Mc Clurg appeared, presented their certificate of appointment as lay deputies of the Monumental Church (which was received), and took their seats as members of the Convention.

Resolved, That the memorial of the vestry of the Monumental Church of the city of Richmond, with the regulations referred to therein, be referred to the committee appointed to take into consideration the state of the church.

And then the Convention adjourned, to meet again at 10 o'clock A. M. on to-morrow.

Thursday, May 5, 1814.

The Convention met agreeably to adjournment, and was opened with prayer by the Rev. John Dunn.

The committee appointed to examine and report on the state of the church, and to whom was referred so much of the memorial of the Monumental Church as prays for the reception of that church into the general government of this diocess, reported sundry resolutions and recommendations, which, after consideration and amendments, were adopted, as follow:—

Resolved, That the prayer of the memorial of the vestry of the Monumental Church is reasonable.

And the same committee having reported a

canon to provide for the reception of the Monumental Church as a member of the general church of the diocess, and to provide for similar cases in future, the same was considered, and, after amendment, was adopted, in the words following, to wit :—

Whereas that canon of the Protestant Episcopal Church of Virginia which directs the manner of choosing vestrymen in the several parishes is not applicable to the case of churches built and supported by voluntary associations of individuals, without any parochial charge; and it is proper that those who hold the sole property of a particular church should provide for its care and management: Be it ordained, That, in all such cases, and particularly in that of the Monumental Church of Richmond, the choice of the vestrymen shall be in the pew-holders of such churches, who, in the number and time of election of their vestrymen, may, until some general regulation be made on this subject, consult their own convenience: Provided, That every vestryman hereafter to be elected, before he acts in office, shall subscribe in the vestry-book of his church to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, and to the orders and canons of the said church in this state.

Resolved, That the appointment of a bishop for this diocess is highly expedient and necessary for the maintenance and support of the church.

On motion made and seconded, Resolved, That the Convention proceed immediately to the election of a person to fill the episcopate in this state.

Dr. James McClurg then presented a certified extract from the vestry-book of the Monumental Church in Richmond, showing the appointment of the Rev. Richard Channing Moore, D. D., of the city of New-York, to the rectorship of that church.

On motion, Ordered, That the secretary read sundry letters, exhibited by members of the standing committee, from Dr. Moore and the Right Rev. Bishop Hobart, which was accordingly done.

Dr. Moore was nominated to fill the office of bishop in this state.

No other person being in nomination, the Convention proceeded to ballot for a bishop.

The Hon. John Marshall and Mr. Edmund J. Lee were appointed to count the ballots; who reported, That there were twenty-three votes for the Rev. Richard Channing Moore, and one vote for Dr. John Buchanan.

Whereupon the Reverend Richard Channing Moore was declared to be duly elected to the episcopate in the diocess of Virginia; and the members of the Convention proceeded to subscribe the testimonial required by the constitution of the general church of the United States.

Resolved, That the president be requested to apprize Dr. Moore of his election to the episcopate; and that the secretary do furnish forthwith a certificate of that appointment.

Resolved, That a committee be appointed, whose duty it shall be to revise and condense the constitution and canons of this church, and report to the next Convention; and that the Rev. Oliver Norris, the Rev. William H. Wilmer, and Mr. Edmund J. Lee, constitute that committee.

Resolved, That the resolutions and address passed at the last Convention, providing for the raising of a fund to be applied to the support of clergymen in vacant parishes of this state, be published on the journals of this Convention.

Resolved, That committees be appointed in the city of Richmond, the city of Williamsburg, the borough of Norfolk, the towns of Alexandria, Fredericksburg, Petersburg, Lynchburg, Leesburg, Winchester, Fairfax (Culpepper), Shepherdstown, Martinsburg, in the parish of Manchester, and in the counties of Orange, King George, Westmoreland, and Essex, who shall be earnestly requested to aid in the furtherance and advancement of the object of the aforesaid resolutions.

Resolved, That the following gentlemen constitute the committees required by the last resolution, and that the secretary do convey to each of the said committees a copy of the journals of this Convention.

For the city of Richmond—The Hon. John Marshall, Dr. James McClurg, Mr. Samuel Greenhow.

For Winchester—The Rev. Wm. Meade, Mr. Henry St. George Tucker, Mr. Alfred Powell.

For the city of Williamsburg—The Rev. John Bracken, the Hon. Robert Nelson, Mr. Ferdinand L. Campbell.

For the borough of Norfolk—General Robert B. Taylor, Mr. Littleton W. Tazewell, Mr. Wm. Nivison.

For Alexandria—Mr. George Taylor, Mr. John Muncaster, Mr. Daniel McLean.

For Fredericksburg—Mr. Benjamin Day, Col. Hugh Mercer, Mr. Robert Lewis.

For Petersburg—Mr. Robert Bolling, Mr. Wm. Moore, Mr. Wm. Cameron.

For Lynchburg—Mr. Charles Johnston, Mr. Wm. Norvel, Col. John Wiatt.

For Leesburg—Dr. Wilson C. Selden, Dr. Henry Claggett, Dr. Wm. B. Tyler.

For Martinsburg—Mr. Wm. Pendleton, Col. Elisha Boyd, Mr. Raleigh Colston.

For Fairfax, in Culpepper — Mr. Robert Slaughter, Mr. Garland Thompson, Mr. Peter Hansbrough, jr.

For Manchester parish—Mr. Philip Turpin, Mr. Thomas Branch, Mr. David Patteson.

For Orange county—Dr. Francis Dade, Dr. Wm. Shepherd, Mr. Hay Taliaferro, Rose Hill.

For King George—Mr. Richard Stuart, Mr. Cadwallader J. Dade, Mr. Townshend J. Dade.

For Westmoreland—Mr. Baldwin M. Lee, Mr. Daniel Carmichael, Mr. John Payne.

For Essex—Mr. James M. Garnett, Mr. James Hunter, Mr. Edward Rouzee.

The resolutions are as follow :—

Whereas, from the destitute state of the churches in this state, many piously disposed persons, who are attached to the doctrine, worship, and discipline of the Protestant Episcopal

Church, are deprived of the means of worshipping God according to her venerable forms, to the great unhappiness of themselves, as well as to the great detriment of the church at large:

Resolved, therefore, That it is expedient to raise a fund for the purpose of aiding in the support of such clergymen of piety and talents as may be obtained, to perform divine service in such districts in the state as may be assigned them by the Convention.

Resolved, That the clergy and vestry, or any influential members of the church, in the several parishes in this state, be, and are hereby requested, to use their best endeavours, either by subscriptions or otherwise, to promote this object, and to forward the amount of the sums thus raised to the treasurer, at or before the meeting of the next Convention.

Resolved, That the members of this church generally are hereby most earnestly entreated to consider the necessity of adopting zealous measures for the restoration of religion among us; that they endeavour to manifest their gratitude to Almighty God, and their sense of the awful importance of his blessed revelation; that they consider the unspeakable rewards they will receive from that gracious Master to whom they belong; whose goodness demands the warmest returns of love, duty, and obedience; and that they will contribute, to the utmost in their power, to render this most acceptable service to his cause.

Resolved, That the deputies of this diocess be directed to use their influence to cause the next General Convention succeeding that to be holden in this month to make their session in the city of Richmond, or at some place convenient to themselves, and as near to the city of Richmond as that convenience will admit of.

The committee to whom was referred the amendment and revision of the rules and regulations for the orderly transaction of the business of the Convention, reported, That they had, according to order, had the same under consideration, and had agreed upon the following:

1st. The business of every day shall be introduced by prayer.

2d. When the president takes the chair, no member shall continue standing, or afterward stand up, unless to address the chair.

3d. No member shall absent himself from the service of the Convention, unless he have leave of absence, or be unable to attend.

4th. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and, without advancing, shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5th. No member shall speak more than twice in the same debate without leave of the house.

6th. A question being once determined, shall stand as the judgment of the Convention, and shall not be again drawn into debate during the same session, except two thirds of the members present in Convention shall consent to revise the decision.

7th. While the president is putting any question, no one shall hold any private discourse, stand up, walk into, out of, or across the house, or read any book.

8th. Every member who shall be in the Convention when any question is put, shall, on a decision, be counted, unless he be particularly interested in the decision.

9th. No motion shall be considered as before the house, unless it be seconded and reduced to writing when required.

10th. After the Convention is formed and organized, the president shall call for the parochial reports.

11th. After calling for and receiving the parochial reports, the canons of the general Convention, and the journals of the standing committee, shall be read.

12th. Before any subject is taken up, a committee, consisting of three clerical and three lay deputies, shall be appointed, to take into consideration the general state of the church, and report thereupon.

13th. When any question is before the Convention, it shall be determined on before any thing new is introduced, except the question for adjournment.

14th. The question on a motion for adjournment shall be taken before any other, and without debate.

15th. When the Convention is to rise, every member shall keep his seat until the president leaves the chair.

16th. All subjects brought before the Convention may, on application of any members, be acted upon in the committee of the whole, before they are finally disposed of.

17th. Whenever a quorum of the delegates has assembled, they shall proceed to the election of a president, and appoint a committee to examine the credentials of delegates, and report to the Convention.

18th. The members upon committees shall be appointed by the president of the Convention.

Which several rules were approved, and adopted by the Convention.

On motion, Ordered, That the Rev. Andrew Syme and Mr. David Patteson be a committee to examine the accounts of the treasurer.

That committee having retired, after some time reported the treasurer's accounts, as follows:

The Treasurer—to the Protestant Episcopal Church, Dr.

1813, May 25th.	*l.*	*s.*	*d.*
To balance,	100	5	1
" Interest one year,	6	0	0
1814, May 5.			
To Contribution from Cumberland Parish,	4	10	0
" do. from Bristol do.	4	10	0
" do. do. St. Paul's Parish, Alexandria,	9	0	0
" do. do. Christ Church, Fairfax Parish,	9	0	0
" do. do. St. Mark's Parish,	4	10	0
" do. do. Monumental Church of Richmond,	4	10	0
Amount carried forward,	142	5	1

				l.	s.	d.
	Amount brought forward,			142	5	1
To	Contribution from St. George's Parish,			4	10	0
"	do.	from Henrico Parish,		4	10	0
"	do.	do. Frederick Parish, for procuring ministers to officiate in vacant parishes,		13	10	0
"	do.	do. Henrico Parish for do.		13	10	0
				178	5	1

Cr.

1813, May 31st.	l.	s.	d.			
By cash paid doorkeeper,	0	6	0			
Sept. 7.						
By cash paid carriage of Journals from Alexandria,	0	3	0			
" do. paid for printing 200 copies of Journals,	6	0	0			
" do. paid for printing 200 copies of Circular Letter,	2	8	0			
				8	17	0
Leaving in the hands of the treasurer				169	8	1

Of which 27*l.* is a part of the fund for supporting ministers in vacant parishes.

Resolved, That the treasurer's accounts pass.

Resolved, That the Rev. William Meade be requested to deliver a discourse in the Monumental Church in this city, at the hour of eleven A. M. on the next Sabbath day, appropriate to the occasion of admitting *that* church into the general church of this diocess.

The Rev. Dr. Buchanan, who has executed the duties of treasurer to the general church for nearly thirty years, urging his increased years and consequent infirmity, declined a reappointment to the office of treasurer of the church in the diocess;—and thereupon, on motion made and seconded, the Convention proceeded to the appointment of a treasurer.

Samuel Greenhow alone was in nomination on an order to proceed to the appointment of a treasurer.

The Convention proceeded to elect by ballot a treasurer for the church; and Samuel Greenhow was unanimously elected to fill that office.

Resolved, That the following gentlemen be appointed as the standing committee of the church of this state until the next Convention, and until a new appointment of a standing committee shall be made by a future Convention, viz.: the Rev. Wm. H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, the Hon. Bushrod Washington, the Hon. Nicholas Fitzhugh, and Mr. Edmund J. Lee.

On motion, The proceedings of the standing committee were read by the secretary.

The donation and sentence of consecration of Christ's Church, in Fairfax parish, by the Right Reverend Thomas John Claggett, D. D., bishop of the Protestant Episcopal Church of Maryland, were read, and ordered to be recorded in a book to be provided for that purpose by the secretary.

Ordered, That three hundred copies of the Journal be printed, under the superintendence of the secretary; which shall be distributed as the standing committee or the Convention may direct.

Resolved, That the Rev. William H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, the Rev. William Meade, and Col. Hugh Mercer, with Mr. George Deneale, Mr. Edward McGuire, and Mr. David Patteson, be appointed deputies to represent this diocess in the General Convention of the Protestant Episcopal Church of the United States, to be holden in Philadelphia on the third Tuesday of the present month.

Ordered, That the treasurer do furnish to the deputation to the General Convention a testimonial or testimonials of their appointment to represent this diocess in that Convention.

Resolved, That the treasurer do pay to the deputies who shall attend the General Convention at Philadelphia, and who reside on the north side of the Rappahannock, each, the sum of fifty dollars; and to those who shall attend that Convention, and who reside on the south side of that river, the sum of seventy dollars respectively, for the purpose of defraying their expenses.

And then the Convention adjourned, to meet again on to-morrow, at 10 o'clock A. M.

FRIDAY, MAY 6th, 1814.

The Convention met agreeably to adjournment, and was opened with prayer by the Rev. Oliver Norris.

Resolved, That the names of the members returned as delegates to this Convention be called by the secretary, and that he enter those present on the journal, which was done; and the following gentlemen were present.

Clerical Deputies—The Rev. Oliver Norris, the Rev. Wm. H. Wilmer, the Rev. Wm. Meade, the Rev. John Dunn, the Rev. John Buchanan, D. D.

Lay Deputies—Mr. Edmund J. Lee, Dr. George Thornton, Mr. William Mayo, Mr. William Broadus, Mr. James Hunter, Mr. Thomas Matthews, Mr. Edward McGuire, Col. Hugh Mercer, Mr. D. Carmichael, Mr. Baldwin M. Lee, Dr. John Adams, Mr. Richard Stewart, Mr. Cadwallader J. Dade, the Hon. John Marshall, Dr. James McClurg.

On motion of Mr. Edmund J. Lee, leave of absence from the Convention for this day was granted to Dr. George Thornton.

Resolved, That the thanks of this Convention be returned to the Rev. Dr. John Buchanan, for his long and faithful services as treasurer to the Convention of the Episcopal Church in Virginia.

The Rev. John Dunn having resigned his appointment of yesterday as a deputy to the General Convention, the Rev. Hugh C. Boggs was appointed, in his place, a deputy to represent this diocess in the next General Convention.

Resolved, That the standing committee be requested to make provision for the delivery of a discourse on the meeting of the next Convention.

On motion of Mr. Edmund J. Lee, Resolved, That the committee to whom was referred the revision of the constitution and canons of the church do particularly report, whether any, and what amendments should be made, to the constitution and canon concerning the offences of ministers, and the manner of trying them.

On motion, The Convention resolved itself into a committee of the whole, to take into consideration the amendment of the canon concerning Conventions. Dr. John Adams was called to the chair: After some time spent therein, the committee rose; and Dr. Adams reported, That the committee had, according to order, had under their consideration the canon aforesaid, and had directed him to report an amendment, which he was ready to do.

Ordered, That the report of the committee of the whole be now received; and the same having been considered, the Convention adopted the following amendment to the canon concerning Conventions.

Be it ordained, That the second canon of the church of this state be, and the same is hereby amended, by adding after the words, "to be annually chosen by the vestry," in the first section, the following clause; "or, where there be no vestry, by persons who may, with propriety, be considered as members of the Protestant Episcopal Church, duly notified; and the election shall be certified by at least five respectable members of the church."

Resolved, unanimously, That the thanks of this Convention be returned to the president and secretary for their attention to the order and business of this Convention during the present session.

No farther business being before the Convenvention, on motion, the Convention adjourned, to meet again on the fourth Tuesday in May next.

Wm. H. Wilmer, President.
Attest, Samuel Greenhow, Secretary.

2d.—A Canon concerning Conventions.

1st. There shall be a Convention of the Protestant Episcopal Church in this commonwealth on the fourth Tuesday of May in every year, in such place as shall be agreed on by the Convention. A Convention shall consist of two deputies from each parish, of whom the minister shall be one, if there be a minister, and the other shall be a layman, to be annually chosen by the vestry; *or, where there be no vestry, by persons who may, with propriety, be considered as members of the Protestant Episcopal Church, duly notified; and the election shall be certified by at least five respectable members of the church.* If there be no minister in any parish, two lay deputies shall be chosen. Nine deputies, thus qualified or appointed, shall be a Convention. Provided always, That for the altering or framing of a canon, fifteen members at least shall be necessary. Provided also, That if a sufficient number to form a Convention shall not attend on any day, any five members then assembled shall have power to adjourn.

2d. Special Conventions may be called at other times, in the manner hereafter to be provided for.

3d. Each member shall, on taking his seat, deliver in to the secretary of the Convention a testimonial of his being regularly qualified or appointed, signed by one or both of the churchwardens, or by the clerk of the vestry of the parish he represents.

4th. A person shall preside in Convention with the name of president, who shall always be a bishop, when there is one present properly consecrated and settled in the church. If there be no bishop present, the Convention shall appoint some other member of their body president. If there be more bishops than one in Convention, they shall have the right of presiding in rotation.

5th. A secretary shall be appointed by the Convention, who shall continue in office during good behaviour. He shall keep a record of their acts and proceedings, and have the custody of the records, so long as he shall continue in office.

6th. The Convention shall establish standing rules for the preservation of decorum, and the orderly management of business.

7th. Conventions shall regulate all the religious concerns of the Protestant Episcopal Church within this state, its doctrines, discipline, and worship, and institute such rules and regulations as they may judge necessary for the good government thereof, and the same revoke and alter at their pleasure: Provided always, That the powers hereby declared shall not be so construed as to affect any powers exclusively vested in the General Convention of the Protestant Episcopal Church in the United States of America.

8th. All questions before the Convention shall be determined by a majority of votes.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled in the City of Richmond, on Tuesday, the 23d of May, 1815.

At a meeting of a Convention of the Protestant Episcopal Church of the State of Virginia, held at the Monumental Church in the city of Richmond, on Tuesday, the 23d of May, in the year of our Lord one thousand eight hundred and fifteen,

A sufficient number of members appearing to form a Convention, the Right Rev. Richard Channing Moore, D. D., bishop of this diocess, took the chair as president, and William Munford was appointed secretary to this Convention.

On motion, it was Ordered, That a committee be appointed to examine the certificates of the appointment of the lay deputies; and that the Rev. William H. Wilmer, Dr. James McClurg, the Hon. Bushrod Washington, and William Munford, be that committee; which committee reported forthwith the following members to be duly appointed, conformably with the canons of the Episcopal Church of Virginia.

Dr. John Adams, for Henrico parish, Henrico county; the Hon. Hugh Nelson, for Fredericksville parish, Albemarle; Mr. Robert Slaughter, for St. Mark's parish, Culpepper; Mr. Charles Page, for St. Paul's Church, Alexandria; Mr. William Pendleton, for Norborne parish, Berkeley; Gen. Charles F. Mercer, for Shelburne parish, Loudoun; Mr. Samuel Slaughter, for St. Stephen's Church, Culpepper; Maj. Benjamin Day, for St. George's parish, Fredericksburg; the Hon. Bushrod Washington, for Christ Church, Fairfax parish, Alexandria; Mr. John Buford, for Cumberland parish, Lunenburg; Mr. Samuel Low and Dr. Thomas Henderson, for Hamilton parish, Fauquier; Mr. Cadwallader J. Dade and Mr. John Stith, for St. Paul's parish, King George; Mr. David Patteson and Mr. Matthew Cheatham, for Manchester parish, Chesterfield; Dr. Carter Berkeley, for St. Martin's parish, in Hanover and Louisa; Mr. Thomas G. Allen, for Aquia parish, Stafford; Mr. William Cameron, for Bristol parish, Petersburg; Mr. Ferdinand Campbell, for Bruton parish, Williamshurg.

All of whom appeared and took their seats, except Mr. Matthew Cheatham, the lay deputy for Manchester parish.

For reasons appearing to the Convention, Mr. Laurence T. Dade was also admitted to a seat as lay deputy for St. Thomas parish, in Orange county; Mr. William Mayo as lay deputy for Frederick parish; and Mr. Benjamin Allen, jr., as lay deputy for St. Andrew's parish, in the county of Jefferson.

The following clerical deputies appeared and took their seats in this Convention, viz.:—

The Rev. John Cameron, D. D., Cumberland parish; the Rev. John Buchanan, D. D., Henrico parish; the Rev. John Dunn, Shelburne parish; the Rev. Andrew Syme, Bristol parish; the Rev. John Woodville, St. Mark's parish; the Rev. William H. Wilmer, St. Paul's Church, Alexandria; the Rev. William Meade, Frederick parish; the Rev. Oliver Norris, Christ Church, Alexandria; the Rev. Edward G. M'Guire, St. George's parish; the Rev. William King, Staunton parish; the Rev. Alexander Hay, Antrim parish, Halifax; the Rev. Hugh C. Boggs, Berkeley parish, Spotsylvania; the Rev. John Philips, St. Martin's parish; the Rev. William Hawley, St. Stephen's Church, Culpepper.

Ordered, That the secretary read the standing rules for regulating the proceedings of the Conventions of this diocess; which was accordingly done.

Resolved, That the Rev. William Meade, the Rev. Oliver Norris, the Rev. William H. Wilmer, the Rev. Andrew Syme, the Hon. Bushrod Washington, Gen. Charles F. Mercer, and Mr. William Mayo, be a committee to take into consideration the state of the church in the diocess, and report thereupon to the Convention.

Resolved, That the Rev. Hugh C. Boggs, the Rev. John Woodville, Maj. Benjamin Day, and Dr. John Adams, be a committee to examine the parochial reports.

On motion, Resolved, That a committee be appointed to wait on the several printers of newspapers in this city, and request them not to publish any proceedings of this Convention but such as the said committee shall assure them to be correct; and that Dr. John Adams and Mr. William Mayo be that committee.

The Convention being informed that Samuel Greenhow, late treasurer of the Episcopal Church in this diocess, has departed this life, proceeded to the appointment of a successor; whereupon

William Munford, being the only person nominated, was duly elected treasurer.

Resolved, unanimously, That the thanks of this Convention be presented to the Right Rev. Bishop Moore, for the evangelical and eloquent discourse delivered by him in the Monumental Church this morning; and that he be requested to favour the Convention with a copy thereof for publication.

And then the Convention adjourned, to meet again at the capitol, at 9 o'clock A. M., on tomorrow.

Wednesday, May 24, 1815.

The Convention met according to adjournment, and was opened with prayer by the Rev. William Meade.

The following lay deputies produced certificates of their appointments, which, being examined by the committee appointed for that purpose, were found conformable to the canons of the Protestant Episcopal Church of Virginia, viz.:—

Mr. Robert W. Carter and Mr. John Tayloe Lomax, for Lunenburg parish, Richmond county; Mr. Peter Presley Cox and Maj. John Turberville, for Cople parish, Westmoreland county; and Dr. James McClurg, for the vestry

of the Monumental Church in the city of Richmond.

The Rev. Oliver Norris, from the committee to whom was referred, by a resolve of the Convention of the 5th of May, 1814, the subject of revising and condensing the constitution and canons of this church, reported, That, according to order, the said committee had taken the subject referred to them into consideration, and had agreed upon a revision of the constitution and canons of this diocess, which he now laid before the Convention.

The constitution and canons, as revised hy the said committee, were then read by the secretary, and, on motion, referred to a committee of the whole house.

The Convention accordingly resolved itself into a committee of the whole house, the Hon. Hugh Nelson in the chair—and after some time spent therein, the president resumed the chair, and Mr. Nelson reported, That the committee of the whole house had, according to order, had under consideration the revised constitution and canons to them referred, and agreed to sundry amendments thereto, which he delivered in at the secretary's table, together with the said revisal.

On motion, Ordered, That the same do lie upon the table until to-morrow.

The Rev. William Meade, from the committee on the state of the church, made a report in part, which, for reasons appearing to the Convention, was ordered to be recommitted to the same committee.

On motion, Ordered, That the gentlemen charged with parochial reports deliver them to the Rev. Hugh C. Boggs, chairman of the committee appointed to examine such reports; and that the said committee be instructed to report to the Convention the substance thereof in a condensed form.

On motion, leave of absence from the Convention, for the remainder of this day, was granted to the Rev. William King.

The Canons of the Protestant Episcopal Church in the United States of America, established by the General Convention, were then read by the secretary, in obedience to the 11th standing rule for regulating the proceedings of the Conventions of this diocess.

The journal of the proceedings of the standing committee of the church of this state were laid before the Convention by the Rev. William H. Wilmer, and read by the secretary.

On motion, Ordered, That the Rev. John Buchanan and Dr. John Adams be appointed a committee to examine the accounts of the late treasurer, and report thereupon to this Convention.

The donation and sentence of consecration of ——— Church, in the town of Petersburg, by the Right Rev. Richard Channing Moore, D. D., bishop of this diocess, were read, and ordered to be recorded by the secretary.

The president laid before the Convention a letter from Dr. John Augustine Smith, President of William and Mary College, which was read, and ordered to be referred to the committee on the state of the church.

And then the Convention adjourned, to meet again on to-morrow, at 9 o'clock A. M.

THURSDAY, MAY 25th, 1815.

The Convention met according to adjournment, and was opened with prayer by the Rev. William Meade.

Mr. Matthew Cheatham, one of the lay deputies for Manchester parish, appeared and took his seat in the Convention.

On motion of the Rev. Alexander Hay,

Resolved, That the committee on the subject of the parochial reports be discharged from the farther consideration thereof; that the said reports be read by the secretary, and inserted in the Journal.

The same were accordingly delivered in hy the chairman of the committee, and read by the secretary.

On motion of the Rev. William H. Wilmer,

Resolved, That the vote for inserting the said reports in the Journal be reconsidered, and that the same be again committed to the said committee, with instructions to report the substance thereof to the Convention in a condensed form.

The Revised Constitution and Canons of the Protestant Episcopal Church in this state were then taken up, with the amendments thereto proposed by the committee of the whole house.

And the said amendments, on questions severally put thereupon, were agreed to by the Convention.

The constitution was farther amended; and thereupon, Resolved, unanimously, That the said constitution, as amended, be adopted and established as the constitution of the Protestant Episcopal Church in the Diocess of Virginia.

The canons were also farther amended, and agreed to as amended.

On motion of the Hon. Hugh Nelson,

Resolved, That the vote of this Convention agreeing to the said canons be reconsidered, and that the same be again committed to a committee of the whole house.

The Convention accordingly resolved itself into a committee of the whole house, the Hon. Hugh Nelson in the chair; and, after some time spent therein, the president resumed the chair, and Mr. Nelson reported, That the committee of the whole house had, according to order, had under consideration the canons to them referred, and agreed to sundry amendments thereto, which he delivered in at the secretary's table, together with the said canons.

The said amendments being read, were, on questions severally put thereupon, agreed to by the Convention; and the canons were farther amended, on motion,

Whereupon, Resolved, That the said canons, as amended, be approved and established as the Canons of the Protestant Episcopal Church in the Diocess of Virginia: Provided, That the 6th, 7th, 8th, and 9th canons shall not take effect until after the rising of the next Convention for the said diocess.

On motions severally made, leave of absence for the remainder of the session of this Convention was granted to Maj. Benjamin Day, Mr.

Robert Slaughter, the Rev. John Woodville, Mr. Charles Page, and Mr. William Cameron.

And then the Convention adjourned until tomorrow morning, 9 o'clock.

FRIDAY, MAY 26th, 1815.

The Convention met according to adjournment, and was opened with prayer by the Rev. William Hawley.

Mr. Meade, from the committee on the state of the church, presented a report, which was read, as follows :—

The committee to whom was referred the state of the church report, That Evan Ragland, deceased, late of the county of Halifax, in this state, did, by his last will and testament, dated the 4th of June, 1814, devise to the President and Professors or Masters of William and Mary College, and to their successors, a tract of land lying in the said county, together with five negroes, in trust, for the maintenance of a minister or ministers of the Protestant Episcopal Church within the parish of Antrim in the said county; and also, in trust, to raise thereout the sum of eighty dollars per annum during the term of fifteen years, and annually thereafter the sum of one hundred dollars for ever, to be appropriated, under the direction of the President and Professors or Masters of William and Mary College, as a fund to be applied towards defraying the general expenses of the church in this state, at the discretion of the bishop and standing committee thereof, or of the Convention of this state, in case there should be no bishop or standing committee.

Your committee further report, that the title to the land so devised is disputed by the heirs of the said Evan Ragland, the testator; in consequence of which, the Rev. Alexander Hay, the present incumbent of the church in the parish of Antrim, has been compelled to institute a suit in the Court of Chancery against the heirs of the said testator and the trustees named in the said will, for the purpose of obtaining the benefit of the same, so far as he is interested; to which suit the Right Rev. Bishop of this diocess is made a party defendant.

Your committee, after such inquiries as it has been in their power to make in relation to the value of the property charged as aforesaid, with the bequest made in favour of the Protestant Episcopal Church of this state as aforesaid, and also to the title to the land so devised, are clearly of opinion that all proper means should be immediately pursued for securing to the church the benefit of the aforesaid bequest; and that the expenses which may be necessarily incurred in asserting the right of the church ought to be defrayed out of the funds belonging to the said church, at the disposal of the Convention of this state.

Resolved, therefore, That it be the duty of the standing committee, under the direction of the bishop, to pursue all proper means for securing to the church the full benefit of the aforesaid bequest, made in her favour by the will of the said Evan Ragland : and to draw upon the treasurer of the said church, from time to time, for such sums as may be necessary for defraying the expenses which may be incurred in the discharge of this duty.

The committee to whom was referred the proposition from the President of William and Mary College, on the expediency of providing a sum for the support of the theological chair in that institution, have taken the subject into consideration, and recommend to the Convention the following resolution :—

Resolved, That the bishop and standing committee be requested to ascertain what practicable mode can be devised to that effect; and that they be authorized to adopt measures for the promotion of an object of so great magnitude, and which may, under the blessing of God, be productive of the most beneficial consequences.

The resolutions of the said committee, on the subject of the devise from Evan Ragland, deceased, and in relation to the proposed establishment of a theological professorship in the College of William and Mary, were, on questions severally put thereupon, agreed to by the Convention.

Mr. Boggs, from the committee on the subject of the parochial reports, presented a statement containing the substance thereof in a condensed form; which statement was, on motion, ordered to be recommitted; was afterward again reported from the same committee with amendments; and, being so amended, was approved by the Convention, and ordered to be inserted in the Journal, as follows :—

The following condensed report of the parochial returns, exhibiting a view of the state of the Episcopal Churches in Fredericksburg; in Antrim parish, Halifax county; in Shelburne parish, Loudoun county; in Hamilton parish, Fauquier county; in the congregations of Dumfries and Aquia, Prince William county; in Cumberland parish; in the parishes of Norborne and St. Andrews; in the parish of Frederick; in the parishes of Hardy and Hampshire; in the parishes of Manchester and Bristol; of Berkeley, in the county of Spotsylvania; of the church in Alexandria; in the parish of Lunenburg; in that of St. Paul, in the county of King George; in the parish of St. Martin's in Hanover county; and in that of Cople, Westmoreland county, is laid before the Convention of the Protestant Episcopal Church, assembled in the city of Richmond, in May, 1815, by the committee appointed to examine the parochial reports.

The report from the church in Fredericksburg, from Shelburne parish, from Hamilton parish, from the congregations of Dumfries and of Aquia, from the parishes of Norborne and St. Andrews, from the church in Winchester, from the parishes of Hardy and Hampshire, and from St. Martin's, is favourable. The spirit of religion is increasing; many are zealously attached to the Episcopal Church, and are making exertions to support her ordinances. The state of the church in Antrim parish is discouraging in the extreme. The two churches in the parish of Manchester are in a state of decay. Relative to Bristol parish, there is nothing particularly mentioned, except that, at the consecration of the church, twenty-five persons, male and female, were confirmed. The report from Cumberland parish exhibits nothing more than the baptism of twenty-one white children and ten negro children, the burial of nine grown persons and four children, and the marriage of three couple. The report of Mr. William King shows that he has been unable to organize a church in Staunton. The number of communicants in the two congregations in Winchester is between 80 and 90. In Shelburne parish there have been four baptisms, five funerals. The number of communicants is twenty. In the church of Fredericksburg the number of communicants is upwards of sixty; the baptisms last year

are fourteen, the marriages four, and the number of funerals ten. Since the induction of the Rev. Mr. Hay, the number of baptisms has been annually between thirty or forty, marriages two or three. The Episcopal Church in the county of Fauquier is in a very prosperous condition. A strong disposition has been lately manifested, by the members of the church in that county, for the obtainment of religious knowledge. The attachment of the mass of the community to our church is strong and ardent. The number of communicants upon occasional celebrations of the Lord's Supper last year was thirty; and an increase of communicants is expected. From the liberal zeal of the members of the church, recently manifested by pecuniary contributions, the pleasing expectation is entertained that a sufficient number of churches will soon be in repair. The church in Alexandria is in an improving state. The churches are in good order. There is among the members of the church an increase of evangelical piety. The number of communicants is about two hundred, the baptisms about one hundred and fifty. In the parish of Cople the number of communicants is considerable, and an earnest desire is manifested among the people to revive the church. A hope is confidently entertained, that soon the former character of the church in that parish will be supported, by making provision for the permanent and respectable establishment of a minister.

The report from the parish of St. Paul, King George county, states, that the church is falling to ruin; that there are no funds for the support of a pastor; but that, however, of late, a spirit of religion is reviving in the parish, and Mr. Keith, who officiates on alternate Sundays, has large congregations. In the parish of Lunenburg, many persons are sincerely attached to the church. No doubt is entertained but that the congregation will be sufficiently numerous to afford a competent support to a minister. In the church of the city of Richmond, much attention is given to divine worship. The number of communicants is about one hundred and twenty, and the number of prayer-books is increased.

On motion of Mr. Samuel Low, Resolved, That the 11th canon, established yesterday, be reconsidered:

The said canon was amended, on Mr. Patteson's motion, and agreed to as amended.

Resolved, That the following gentlemen be appointed the standing committee of the church of this state until the next Convention, and until a new appointment of a standing committee shall be made by a future Convention, viz.: the Rev. William H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, the Hon. William Cranch, and Edmund J. Lee, Esq.

On motion of the Hon. Hugh Nelson,

The following canon was added to the canons revised and established by the present Convention, viz.:—

The canons and constitution heretofore adopted by the former Conventions of this state, shall be and are hereby repealed.

Resolved, That the secretary of the Convention be requested to transmit annually the proceedings of the Conventions of this diocess to the secretaries of the Conventions of the several states, and to request of them to send in return, annually, the journals of their several Conventions.

On motion of Dr. James McClurg,

Resolved, That a committee be appointed to consider the expediency of re-enacting the canon of the last Convention concerning the Monumental Church in the city of Richmond.

And a committee was appointed of Dr. James McClurg, the Rev. William H. Wilmer, and Dr. John Adams; and, after some time, Dr. McClurg reported thereupon, That, in the opinion of the said committee, a canon ought to be established, in addition to the canons enacted yesterday; which additional canon he delivered in at the secretary's table. The same being read, was agreed to by the Convention, and ordered to be inserted as the *twelfth* in the list of canons.

Dr. John Adams, from the committee to whom the accounts of the late treasurer were referred, presented a report, which was read, as follows:—

Samuel Greenhow, late treasurer of the Protestant Episcopal Church of Virginia, in account with said church, Dr.

1814, May 6.		
To cash received of the Rev. John Buchanan, his predecessor in office, for the general fund,	$270	
To do. received of do. for the missionary fund,	90	
May 11.		
To do. received of do. in full of the balance reported to the Convention as being in his hands,	204 68	
		$564 68

1814, May 6. Cr.		
By cash paid the following deputies to the General Convention, viz.:		
Edward G. McGuire,	$70	
Hugh Mercer,	70	
Rev. William H. Wilmer,	50	
" Oliver Norris,	50	
" William Meade,	50	
To do. paid the doorkeeper for attendance during the Convention,	1	
May 10.		
By cash paid Mr. George Deneale, a deputy to the General Convention,	50	
May 12.		
By cash paid Fitzwhylsonn and Potter, for four blank books, and a ream of paper to print the journal on,	25	
May 19.		
By cash paid for printing and stitching 300 copies of the Journal of Convention,	24	
July 4.		
By cash paid Thomas Ritchie for publishing notice of Convention to be holden in May, 1814,	1 75	
		891 75
Balance due,		$172 93

Of which ninety dollars are due to the missionary fund.

The above statement has been taken from the books of the late treasurer, and is believed by the committee to be correct, but no acknowledgment of the balance due has been obtained from the executrix. J. Adams.

May 26, 1815.

Resolved, That the said report be approved.

On motion, the Convention proceeded to the election, by ballot, of delegates to the General Convention of the Protestant Episcopal Church —whereupon the Rev. William H. Wilmer, the Rev. William Meade, the Rev. William Hawley, Gen. Charles F. Mercer, the Hon. Hugh Nelson, and Doctor John Adams, were duly elected.

On motion of Dr. Adams, Resolved, That the treasurer be authorized to pay, out of any funds which may be in his hands, the expenses which may attend the episcopal visitations in this diocess.

On motion of the Rev. William H. Wilmer,

Resolved, That a committee be appointed to prepare an article to be added to the constitution in relation to the office of treasurer.

And a committee was appointed of the Rev. William H. Wilmer and the Hon. Hugh Nelson, who prepared and reported an article, which was read and agreed to by the Convention, and ordered to be inserted as the 9th article in the constitution for the government of the Protestant Episcopal Church in this diocess.

The Right Rev. Bishop Moore delivered to this Convention an address on the state of the church; which being heard,

Resolved, unanimously, That the thanks of the Convention be presented to the Right Rev. Richard Channing Moore, D. D., for his excellent address this day delivered; and that the same be inserted in the Journal: which address is in the following words:—

Brethren,—It becomes my duty, by virtue of the canon of the General Convention, to lay before you a view of the state of the church in this diocess. As my residence in Virginia has been of short duration, it cannot be supposed that I could have possessed myself of information very general in its nature. The visitations, however, which I have made, though very circumscribed, have enabled me to form some view of the state of our ecclesiastical concerns, and from that view I think myself justified in drawing the most pleasing conclusions.

In every parish which I have visited, I have discovered the most animated wish in the people to repair the waste places of our Zion, and to restore the church of their fathers to its primitive purity and excellence. I have found their minds alive to the truths of religion, and have discovered an attachment to our excellent liturgy exceeding my utmost expectations. I have witnessed a sensibility to divine things bordering on the spirit of gospel times. I have seen congregations, upon the mention of that glory which once irradiated with its beams the church of Virginia, burst into tears, and by their holy emotions perfectly electrify my mind.

The apostolic rite of confirmation, which I have administered in several parishes, was received by people of all ages with the greatest joy, and a general principle of union and exertion was upon those occasions universally expressed. Parishes which have been destitute of ministerial aid for many years, which had slumbered until the warmest friends of the church conceived it to have been the sleep of death, have, in two instances, been awakened from that state of torpor in which they were involved, and have arisen in all the vigour of perfect health. The younger clergy of this diocess, who, from their youth and spiritual attainments, are well qualified for the glorious work, have exerted themselves in a manner deserving the most honourable mention. They have carried the standard of the Lord Jesus Christ through a considerable portion of this church; they have gone out into the highways and hedges, preaching the truths of their Divine Master; and by their holy conversation with the people, have adorned the gospel of Christ. A number of their elder brethren, though prevented by age from using the same exertion, have laboured with fidelity, and contributed their best efforts to promote that work which has been committed to their hands. The laity have been equally assiduous in the discharge of that duty peculiar to their station—the duty of providing for the ministers of religion. May Heaven reward them for their labours of love; and may every cup of cold water which they have given to a disciple, in the name of a disciple, receive a disciple's reward.

The members of the church in this city, brethren, deserve my sincerest thanks, for the friendship, affection, and indulgence with which they have favoured me:—they have shown, by their marked and continued tenderness towards me and my family, that they are alive to all the sensibilities which adorn our nature. I have found in them not only friends, but brothers and benefactors; they have met my necessities with a solicitude beyond my expectations; they have anticipated my every want; they have discharged the duty of the most affectionate children towards their spiritual father.

I have admitted within the past year, as candidates for the ministry, Mr. George H. Norton, Benjamin Allen, Jr., Thomas G. Allen, and Samuel Low. I have licensed as lay readers, Mr. Benjamin Allen, Thomas Allen, Mr. Keith, and Thomas Henderson. I have admitted to the order of deacon, Mr. Edward G. M'Guire and John P. Philips; and to the order of priesthood, the Rev. William Hawley. I have held a confirmation in the church of Alexandria, at which place upwards of fifty persons received that holy rite. I have held a confirmation in Culpepper, when upwards of sixty, and in Fauquier, when upwards of fifty, received that rite. I have visited and consecrated the church at Petersburg, under the direction of the Rev. Mr. Syme; at which time upwards of twenty were confirmed. I have preached in Manchester twice, and in Hanover in three different places.

Should my health be continued, brethren, it is my intention to visit as many parishes this summer and autumn as my parochial engagements will admit of, and shall thank the Convention or the standing committee to direct me to those parts of the diocess where my labours may be thought to promise the most benefit to the church. *My Brethren of the Clergy*—The welfare and advancement of our Zion depend upon our joint and vigorous exertions. Great is the duty imposed upon us, and great is the responsibility of that character which we fill, as ministers of the gospel of peace. If there ever was a period in which exertion was necessary, and if there ever was a period which bids fair to crown that exertion with success, this is the time. Though few in number, yet, depending for support upon the promises of God, we may look for an abundant blessing upon our labours. Jehovah has promised to be with his church to the end of the world, and he will fulfil his declaration. The parishes are invoking our aid. Oh! listen, I beseech you, to their numerous entreaties. Be steadfast, then, be unmoveable, always abounding in the work of the Lord, and your labour will not be in vain in the Lord.

On motion, Resolved, unanimously, That the thanks of this Convention be presented to the secretary, for his services during the present session.

Ordered, That the usual number of copies of the Journal of this Convention be printed, and sent by the secretary to the respective parishes.

No further business being before the Convention, on motion, the Convention adjourned, to meet again on the third Tuesday in May next.

RICHARD CHANNING MOORE,
Bishop of the P. E. Church in the
Diocess of Virginia.

Attest, WM. MUNFORD, Secretary.

Constitution and Canons for the government of the Protestant Episcopal Church of Virginia. Revised and established by the Convention of that Church which met in the City of Richmond on Tuesday, May 23d, 1815.

CONSTITUTION.

ARTICLE I. There shall be a Convention of the Protestant Episcopal Church in this state on the third Tuesday in May every year: but the Convention which meets in the year previous to the meeting of the General Convention, may have power to appoint the time and place of meeting for the next annual session.

ART. II. The Convention shall be composed of the officiating ministers who have been regularly and canonically elected in parishes or churches within this state, and within that part of the territory of Columbia formerly part of this state; and of those whom age or infirmity prevents from exercising their clerical functions, who shall be considered members *ex-officio*. The Convention shall also be composed of lay members, consisting of one delegate from each parish (or of two lay deputies, where there shall be no clergyman in the parish), chosen by the vestry thereof, or, if there be no vestry, by at least twelve persons who may with propriety be considered as members of the Protestant Episcopal Church, duly notified: and the election shall be certified by at least five members of this church; provided, that every parish having more than one officiating minister who hath been regularly and canonically elected, shall be entitled to send as many lay delegates as it has ministers.

ART. III. Six members of the clerical, and six of the lay order, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

ART. IV. In all matters that shall come before the Convention, the clergy and laity shall deliberate in one body; and the concurrence of a majority shall give validity to any measure. But, when three members require it, there shall be a vote by orders.

ART. V. The election of a bishop of this church shall be made in Convention, in the following manner. The order of the clergy shall nominate and appoint, by ballot, some fit and qualified clergyman for that office; and the votes of two thirds of that order shall be requisite to constitute a choice. And thereupon such appointment shall be presented to the order of the lay delegates, and be considered by them; and if, on a ballot, it shall appear that the person so ordained is approved of by two thirds of the lay order, he shall be then declared to be duly elected.

ART. VI. In this diocess there shall be but one bishop. He shall be president of the Convention; in which character it shall be his duty to give to the Convention, as often as he may deem expedient, a general view of the state of the church; to call special Conventions, at whatever times and places he may think necessary; to preserve order during the time of session; to put the question, collect the votes, and declare the decision. He may make any motion which he shall judge conducive to the good of the church, but shall not enter into debate; and he may deliver his sentiments on any subject after it has been discussed, before a vote thereon.

ART. VII. In case of a vacancy in the episcopal office, the Convention, immediately upon their assembling, shall choose, by joint ballot, a president from among the order of priests, who shall remain in office until the next election of a president. He shall perform all the duties and possess all the privileges above specified; but he shall not call special meetings of the Convention, unless applied to for that purpose by a majority of the standing committee. And if, while there is a bishop in this church, he shall not be present at any meeting of the Convention, they shall elect, in the manner aforesaid, a president pro tempore.

ART. VIII. A secretary shall be appointed by the Convention, who shall continue in office during good behaviour. His duty shall be to make minutes of their proceedings, to preserve their journals and records, to attest the public acts of the body, and faithfully to deliver into

the hands of his successor all books and papers, relative to the concerns of the Convention, which may be in his possession. It shall be his duty to notify, through the channel of the public papers, as he may think proper, the time and place appointed for the meeting of the succeeding Convention.

Art. IX. A treasurer shall be appointed by the Convention, who shall continue in office during good behaviour, and who shall discharge the duties usually appertaining to that office.

Art. X. Before the adjournment of each annual Convention, a standing committee, consisting of six members, three clerical and three of the lay order, shall be chosen by a ballot of the clergy and laity.

Art. XI. If at any time there should be no bishop in this church, the Convention shall divide the state or diocess into districts, and assign to such clergymen as they may appoint the superintendence of a district, which it shall be their duty to visit at least once a year, and to report the ecclesiastical and secular state thereof to the Convention.

Art. XII. Every parish within this diocess shall be entitled to the entire benefit of this constitution, as soon as it shall have signified its ratification thereof, either in writing or by sending a lay delegate to the Convention; and such parish shall thereafter be benefited and bound, equally with the other parishes in this diocess, by every rule and canon which shall be framed, by any Convention acting under this constitution, for the government of this church in ecclesiastical concerns.

Art. XIII. This constitution shall be unalterable, except in the following manner:—a proposition for any change shall be introduced in writing, and considered in Convention; and, if approved of, the same shall be transmitted to the several vestries of the parishes which shall have ratified this constitution; and if again approved of in the next ensuing Convention by a majority, the change shall then take place, and the constitution, so altered, shall be valid and obligatory.

CANON I.

The minister of each parish shall make out and continue an exact register of all the communicants within his congregation; which register shall be left, upon his death or removal, for the use of his successor.

CANON II.

It shall be the duty of the ministers of our church to be careful in observing all the directions of the rubric, and of the General Convention, which relate to communicants; to maintain the most affectionate intercourse with all their members on religious subjects; but, especially, to converse with those who offer themselves for the first time for the communion, on those qualifications which are proper for the worthy receiving of the sacrament, unless they be otherwise satisfied that they are properly qualified.

LAY DISCIPLINE.

CANON III.

Communicants to have Family Worship.

It shall be the duty of every communicant of this church, who is the head of a family, to live in the habitual exercise of family worship.

CANON IV.

The members of this Church to instruct their families in the Principles of Religion.

The members of this church shall instruct their families, as far as they are able, in the principles of the Christian religion; and, as soon as they are sufficiently informed and impressed with the importance and sacredness of their baptismal vow, and have come to a proper age to ratify the same in their own persons, they shall present them to the bishop for confirmation, when conveniently in their power.

CANON V.

The members of this Church to be regular in their attendance on Public Worship.

The members of this church shall attend the public worship of God as regularly and constantly as, from their age, infirmities, and circumstances in life, may be reasonably expected; and shall admit of no excuse for the neglect of this important duty, but such as they may plead at the bar of God in the day of judgment.

CANON VI.*

Offences for which a Layman may be presented and tried.

Drunkenness, incontinence, profane swearing, general neglect of public worship, Sabbath-breaking, irreverent behaviour during divine service, gaming, extortion, and any other open viciousness of life, are crimes and misdemeanors for which lay members who are communicants of this church may be reproved, publicly censured, or repelled from the holy communion, according to the degrees of the offence, and the age and other circumstances of the offender.

CANON VII.*

Manner of proceeding against a Layman.

If a lay member, being a communicant, shall offend in any of these respects, the minister of the parish in which the offender shall reside shall, upon receiving information thereof, take cognizance of the offence; and if he shall have sufficient evidence of the guilt, he shall privately admonish the person; and if this shall not have the desired effect, he shall then convene the vestry and wardens; first giving the party reasonable notice, in writing, of the nature of the offence alleged, and of the time appointed for the meeting of the minister, vestry, and wardens, for the purpose of inquiring into it; who shall thereupon proceed to inquire into the charge; and, if they shall be of opinion that it is substantiated, the minister shall pronounce such sentence as the offence may deserve; which sentence shall be either reproof before the vestry and wardens, public censure in the church, or repelling him from the holy communion. But if the person accused, being duly notified, shall

refuse to appear, the minister, vestry, and wardens shall, notwithstanding, proceed to inquiry and sentence: Provided, That every minister so repelling any as is herein specified, shall be obliged to give an account of the same to the ordinary, as soon as conveniently may be, who shall decide thereupon.

CLERICAL DISCIPLINE.

CANON VIII.*

Offences for which a Clergyman may be brought to trial.

Whereas it is essential to the purity and prosperity of all religious communities that the temper and deportment of their ministers be preserved holy and unblameable; it is hereby declared to be the duty of the bishop, or, if there be none, of the standing committee, to take cognizance of any offence against decorum and religion, of which a priest or deacon shall be charged upon credible testimony. Disorderly, scandalous, and immoral conduct, neglect of duty, disregard of the constitution or canons of the church, disseminating or countenancing of opinions which are contrary to her doctrines, gaming, or any other vicious or unseemly diversions, are offences for which (as well as for a violation of the 26th canon of the General Convention) a minister may be brought to trial. And the mode of proceeding shall be as follows:—

Whenever satisfactory information shall be given in writing, by any two credible members of the church in this diocess, to the bishop or standing committee, that any clergyman is guilty of a violation of the canons, or conducts himself in any way incompatible with the character of a minister of Christ, the bishop shall summon a meeting of the standing committee, or, if there be no bishop, the president of the standing committee shall assemble them, for the purpose of inquiry and trial. Notice of the time and place of meeting shall be given to the accused party, and also a copy of the charge or charges laid against such clergyman, at least two months before the time appointed for trial. Witnesses shall be called, and no charge shall be deemed substantial but upon the testimony of two credible witnesses, upon oath, either delivered *viva voce*, or by deposition taken after reasonable notice given of the time and place of taking the same. The party accused may call in any person to assist him in his defence, and also such witnesses as he may think proper, and have the benefit of depositions as above prescribed. The bishop, or, if there be no bishop, the standing committee, may appoint a clergyman to conduct the trial on the part of the church; and counsel may be employed on each side. If, after hearing the evidence and the defence of the party accused, two thirds of the quorum of the standing committee shall be of opinion that the person is guilty of the charge or charges brought against him, the bishop shall proceed to reprove, suspend, or degrade him, as the offence may deserve. If there be no bishop, the standing committee shall take record and give notice of the punishment due to the party offending: and, in the latter case, an appeal may be made to the State Convention, whose decision shall be final. Provided, That none but a bishop shall pronounce sentence of deposition or degradation from the ministry on any clergyman, whether bishop, or presbyter, or deacon.

CANON IX.*

Manner of proceeding against a Bishop.

If the bishop of this church shall voluntarily commit any act or acts violating the constitution or canons, presentment shall be made, by the Convention, to two or more bishops of the Protestant Episcopal Church in the United States. Such bishops shall have authority to institute a trial within the diocess of the accused party: and the sentence of the two bishops, or of a majority of a greater number, being founded on the canons of the church, shall be final; except the sentence of degradation, in which case he shall be allowed the privilege of an appeal to the House of Bishops, provided he give notice of such appeal, within six months, to the bishop who presided in the House of Bishops at their session immediately preceding.

CANON X.

It shall be the duty of every parish to send to the Convention the sum of thirty dollars annually, for the contingent expenses of the church; which money shall be lodged with the treasurer of the Convention of this church, and held subject to their order.

CANON XI.

The manner of electing Vestrymen.

On every Easter-Monday, each parish shall elect eight vestrymen. Two weeks notice shall be given of the meeting by the minister, from the pulpit; or, if there be no minister, by the vestry; and, if there be no vestry, by any two members who last possessed the power of vestrymen; who shall cause advertisements of the meeting to be put up at such public places as will secure due notice of the meeting. And every pew-holder and contributor to the support of the church shall be entitled to vote. Every vestryman shall, upon taking his seat, subscribe the following form:—

"I do believe the Holy Scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

The vestrymen thus elected shall choose two church-wardens out of their own body, to discharge the duties appropriate to their office.

In cases where unavoidable circumstances prevent the election on Easter-Monday, it shall take place on any time that may be deemed expedient by persons authorized to call the meeting, and in the manner aforesaid: and, until a new election, the former vestry shall continue in office. The minister shall be a mem-

* Note.—The 6th, 7th, 8th, and 9th canons are suspended, by a resolution of this Convention, until the end of the session of the next Convention.

ber *ex-officio;* and five members shall be required to constitute a quorum.

CANON XII.

Whereas that canon of the Protestant Episcopal Church of Virginia which directs the manner of choosing vestrymen in the several parishes is not applicable to the case of churches built and supported by voluntary associations of individuals, without any parochial charge; and it is proper that those who hold the sole property of a particular church should provide for its care and management;—

In the case of the Monumental Church in the city of Richmond, and in all similar cases, the choice of vestrymen shall be made by the pew-holders of the respective churches, conforming, as to the time of appointment and manner of qualifying the vestrymen, to the regulations prescribed by the 11th canon established by the present Convention.

CANON XIII.

The canons and constitution heretofore adopted by the former Conventions of this state shall be and are hereby repealed.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled in the City of Richmond, on Tuesday, the 21st of May, 1816.

A SUFFICIENT number of members appearing to form a Convention, the Right Rev. Richard Channing Moore, D. D., bishop of this diocess, took the chair as president of this Convention.

A committee was appointed to examine the certificates of appointments of the lay deputies; which committee, consisting of the Rev. John Dunn, the Rev. Andrew Syme, Mr. Robert Randolph, and William Munford, secretary of the Convention, reported forthwith the following members, being present, to be duly appointed, conformably with the canons of the Protestant Episcopal Church of Virginia, viz. :—

William A. Knox, for St. George's parish, Fredericksburg; John Hoof, for St. Paul's Church, Alexandria; Thomas G. Allen, for Aquia parish, Stafford county; John Adams and Benjamin Watkins Leigh, for Henrico parish; William Mayo and Lewis Berkeley, for Frederick parish; Alexander Keech, for St. Mary's parish, Caroline county; John S. Ravenscroft and John Buford, for Cumberland parish, Lunenburg county; Carter Berkeley, for St. Martin's parish, in Hanover and Louisa counties; Richard Stuart and Townshend S. Dade, for St. Paul's parish, King George county; Hugh Nelson, for Fredericksville parish, Albemarle county; Robert Randolph, for Hamilton parish, Fauquier county; Benjamin Allen, jr., for St. Andrew's parish, Jefferson county; Samuel Slaughter, for St. Stephen's Church, Culpepper county; Henry Lee, jr., for Washington parish, in Westmoreland county; David Patteson, for Manchester parish, Chesterfield county; Francis Adams, for Christ Church, Alexandria.

The following clerical deputies appeared and took their seats in this Convention, viz. :—

The Rev. John Buchanan, D. D., Henrico parish; the Rev. Edward C. M'Guire, St. George's parish; the Rev. Andrew Syme, Bristol parish; the Rev. William H. Wilmer, St. Paul's Church, Alexandria; the Rev. William H. Hart, church on Richmond Hill; the Rev. William Meade, Frederick parish; the Rev. Charles Crawford, Lexington parish, Amherst; the Rev. John Philips, St. Martin's parish; the Rev. William Steel, Dettingen parish, Prince William; the Rev. Hugh C. Boggs, Berkeley parish, Spotsylvania; the Rev. George Lemon, Hamilton parish, Fauquier; the Rev. William Hawley, St. Stephen's Church, Culpepper; the Rev. Oliver Norris, Christ Church, Alexandria; the Rev. John Dunn, Shelburne parish, Loudoun; the Rev. Armistead Smith, Kingston parish, Matthews; the Rev. William King, Staunton parish, Augusta.

Ordered, That the Rev. Hugh C. Boggs, the Rev. William H. Wilmer, the Rev. William Steel, Mr. John S. Ravenscroft, Mr. Richard Stuart, and Mr. William Mayo, be a committee to take into consideration the state of the church in the diocess, and report thereupon to the Convention.

Ordered, That the Rev. John Dunn, the Rev. George Lemon, and Mr. Hugh Nelson, be a committee to examine the parochial reports.

Ordered, That the Rev. William Hawley, Mr. Robert Randolph, and Mr. Benjamin Watkins Leigh, be a committee to examine the treasurer's accounts.

Resolved, unanimously, That the thanks of this Convention be presented to the Rev. Oliver Norris, for his evangelical and eloquent discourse on the duties of the ministry, delivered this day in the Monumental Church.

And then the Convention adjourned, to meet again at the capitol, in the Senate Chamber, at 9 o'clock A. M. on to-morrow.

WEDNESDAY, MAY 22, 1816.

The Convention met according to adjournment, and was opened with prayer by the Rev. George Lemon.

The following lay deputies produced certificates of their appointments, which, being read by the secretary, were found conformable to the canons of the Protestant Episcopal Church of Virginia; whereupon they took their seats in the Convention, viz. :—

Wright Southgate and William Sharp, for Christ Church, Norfolk; John Thom, for St. Mark's parish, Culpepper; and Doctor James McClurg, for the Monumental Church in the city of Richmond.

For reasons appearing to the Convention, Mr. Benjamin Blackford was also admitted to a seat as lay deputy for Beckford parish. Mr. Elijah Fletcher, a lay deputy for Lexington parish, Amherst county, also appeared and took his seat.

The standing rules for regulating the proceedings of the Conventions of this diocess were then read by the secretary.

The canons of the Protestant Episcopal Church in the United States of America, established by the General Convention, were also read, in obedience to the 11th standing rule for regulating the proceedings of the Conventions of this diocess.

The journal of the proceedings of the standing committee of the church of this state was laid before the Convention by the Rev. William H. Wilmer, and read by the secretary.

The Rev. Hugh C. Boggs, from the committee on the state of the church, presented a report in part, which was read, as follows :—

The committee on the state of the church having considered the various subjects which suggested themselves, beg leave to recommend the following resolutions :—

Whereas the 11th canon limits the number of vestrymen to the number of eight, and as it appears desirable to some parishes that they should have the option of electing twelve ; and whereas it is further deficient in the manner of providing for a case in which there is no surviving member of the vestry to give notice for a new election ; and whereas it is further so constructed as to make it necessary that a man must be both a pew-holder *and* contributor, instead of a pew-holder *or* a contributor, in order to be entitled to a vote for the vestry ;

Therefore, be it Resolved, That the aforesaid canon be altered, and adapted to these views, when it will read in the following manner.

CANON XI.

On every Easter-Monday, each parish shall elect eight vestrymen : *but, where it is deemed expedient, the number may be increased to twelve.* Two weeks notice shall be given of the meeting by the minister, from the pulpit ; or, if there be no minister, by the vestry ; or, if there be no vestry, by any two members who last possessed the power of vestrymen ; *or, if there be no surviving members of the vestry, by three respectable members of the church ;* who shall cause advertisements of the meeting to be put up at such public places as will secure due notice of the meeting. And every pew-holder *or* contributor to the support of the church shall be entitled to vote. Every vestryman shall, upon taking his seat, subscribe the following form :—

"I do believe the Holy Scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation : and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

The vestrymen thus elected shall choose two church-wardens out of their own body, to discharge the duties appropriated to their office.

In cases where unavoidable circumstances prevent the election on Easter-Monday, it shall take place on any time that may be deemed expedient by persons authorized to call the meeting, and in the manner aforesaid : and, until a new election, the former vestry shall continue in office. The minister shall be a member *ex-officio ;* and five members shall be required to constitute a quorum.

Resolved, That the 10th canon be amended, by inserting after the word "annually," in the second line, the following words : "or such sums as the deputies can procure."

The said report was approved ; and the said resolutions, on questions severally put thereupon, were agreed to by the Convention.

The Rev. Edward C. M'Guire laid before the Convention sundry resolutions of the vestry in the town of Fredericksburg, disapproving of the 6th and 7th canons adopted by the last Convention ; and, the same being read, he made a motion that the 6th and 7th canons be repealed ; whereupon, on a motion made and seconded, the Convention resolved itself into a committee of the whole house to take the said motion into consideration, Mr. Hugh Nelson in the chair :—and, after some time spent therein, the president resumed the chair, and Mr. Nelson reported, That the committee of the whole Convention had, according to order, had under consideration the motion for repealing the 6th and 7th canons, and agreed to a resolution thereupon, which he delivered in at the secretary's table, where the same was read, as follows :—

Resolved, That the 6th and 7th canons for the government of the church of this diocess, adopted by the last Convention, be repealed ; and that the following canon, which, in substance, was passed in May, 1805, be revived and established in lieu thereof, viz. :—

Whereas the present state of the Protestant Episcopal Church in Virginia has experienced many and great inconveniences from the want of such regulations and provisions as the good and wholesome government of the said church required, and from the nonperformance of existing canons : Now, in order that such inconveniences may be removed, so far as lieth in this Convention, and that the rules and canons of the said church, and also those of the General Convention, may be strictly observed and enforced in all time to come ; that all the members of the said church, whether clergymen or laymen, may be excited to the most zealous and commendable exertions to further, by all justifiable means, the future prosperity of the church ;—

Be it ordained, That any lay member of the church, being a communicant thereof, conducting himself in a manner unworthy of a Christian, may and ought to be admonished by the minister and vestry of the parish or congregation ; and if such member persevere in such conduct, he shall be suspended or expelled by the ministry and vestry ; in which case he may appeal to the ordinary, who shall have power to confirm or reject the sentence.

The said resolution being read a second time, was, on the question put thereupon, unanimously agreed to by the Convention.

On motion of Mr. Nelson, Resolved, That when this Convention adjourns to-day, it will adjourn till to-morrow morning 10 o'clock ;

And then the Convention adjourned accordingly.

THURSDAY, MAY 23, 1816.

The Convention met according to adjournment, and was opened with prayer by the Rev. William Meade.

Mr. William Page, a lay deputy for Norborne parish, Berkeley county, produced a certificate of appointment, which was read and approved; whereupon he took his seat in the Convention.

Sundry reports of the state of the several parishes in this diocess were received, and ordered to be referred to the committee appointed to examine the parochial reports.

The Rev. Hugh C. Boggs, from the committee on the state of the church, presented a farther report, which was read, as follows:—

The committee on the state of the church beg leave farther to recommend an alteration in the 12th canon, by adding to it the words, "excepting in the case of Christ Church in the borough of Norfolk; which, being under peculiar circumstances in relation to the number of trustees, the time and manner of electing them, and their rector, may be permitted to conform to their own regulations in these particulars."

The said report being read a second time, was, on the question put thereupon, approved, and the amendment thereby proposed to the 12th canon was agreed to by the Convention.

On motion, Ordered, That the committee on the subject of the parochial reports have leave to sit while the Convention is in session.

Mr. Benj. Watkins Leigh, from the committee appointed to examine the treasurer's accounts, presented a report, which was read, as follows:—

The committee to whom the accounts of the treasurer were referred have, according to order, performed that duty, and come to the following report:—

Your committee have examined the accounts of the treasurer, and found that the same are fair and correct, the debits being all supported by proper vouchers; and the balance in his hands, at the meeting of this present Convention, was sixty dollars and fifty-three cents, as appears by the following state of the said accounts:—

Cash received by William Munford, treasurer of the Protestant Episcopal Church of Virginia, since his appointment to that office.

Contributions from the Parishes in May, 1815, viz.:—

From Henrico Parish, by Doctor John Adams,		$15 00
" St. Mark's—Culpepper, by Mr. Robert Slaughter,		15 00
" St. Paul's Church, Alexandria, by Mr. Charles Page,		15 00
" Norborne Parish, Berkeley, by Mr. Wm. Pendleton,		15 00
" Shelburne ——, Loudoun, by the Rev. John Dunn,		15 00
" St. Stephen's Church, Culpepper, by Mr. Samuel Slaughter,		15 00
" St. George's Parish, Fredericksburg, by Major Benjamin Day,		15 00
Amount carried forward,		$105 00
Amount brought forward,		$105 00
From Cumberland ——, Lunenburg, by Mr. John Buford,		15 00
" Hamilton ——, Fauquier, by Doctor Thomas Henderson,		15 00
" Manchester ——, Chesterfield, by David Patteson,		10 00
Matthew Cheatham,		5 00
" Bristol Parish, Petersburg, by Rev. Andrew Syme,		15 00
" Bruton Parish, Williamsburg, by Ferdinand Campbell,		15 00
" St. Andrew's Parish, Jefferson, by Benjamin Allen, jr.,		15 00
" Frederick Parish, Frederick, by the Rev. William Meade,		20 00
" The Vestry of the Monumental Church in the city of Richmond, by Doctor James Mc Clurg,		15 00
" Antrim Parish, Halifax, by the Rev. Alexander Hay,		10 00
" St. Paul's Parish, King George, by Cadwallader J. Dade,		10 00
" Frederick Parish, Frederick, by the Rev. Alexander Balmain,		30 00
Total of parochial contributions,		$280 00
Received of the Rev. William Meade, cash paid him by the former treasurer, as a delegate to the General Convention; which he returns, in consequence of his having failed to attend that Convention,		50 00
Of the administratrix of Samuel Greenhow, late treasurer of the Protestant Episcopal Church,		172 93
On account of subscriptions to the publication of Bishop Moore's sermon in May, 1815,		72 00
		$574 93
Cash paid by William Munford, treasurer, since his appointment, viz.:—		
1815, May.—To the Rev. Hugh C. Boggs, his expenses as a delegate to the General Convention last year,		70 00
June 9th.—To Messrs. Ritchie and Trueheart, for printing Bishop Moore's sermon,		72 00
To do. for printing the Journal of the Convention,		42 00
June 28th.—To Bishop Moore, for expenses of episcopal visitations,	60 00	
July 27th.—To do. on the same account,	100 00	
Oct. 30th.—To do. on the same account,	170 00	
		*330 00
		$514 40
Balance due May 21st, 1816,		60 53
		$574 93

* This expenditure has principally arisen from the circumstance of the Right Reverend Bishop Moore's being compelled to hire a carriage.

The said report being read a second time, was, on the question put thereupon, approved by the Convention.

Mr. Hugh Nelson, from the committee on the subject of the parochial reports, presented a report, which was read, as follows :—

The committee on the subject of the parochial reports beg leave to report the following condensed statement of the reports that have been submitted to them :—

The report from the parishes of St. Andrew's and Norborne is highly favourable. A new church has been finished at Shepherdstown. Two others, one at Bunker's Hill, and one at Charlestown, will, it is expected, be finished in the course of a few months. Another at Hedges Chapel is just commenced, and is expected to be under roof this fall. Well-grounded hopes are entertained that another will be shortly erected on Back Creek, in the western part of the parish of Norborne. The Rev. Thomas Howell, of Maryland, has been elected to the parish of Norborne. The number of catechumens in these parishes is about three hundred—baptisms eighty-five.

The report from Dettingen states, that a vestry has been organized, and that they hope to build a church this summer.

The report from Fredericksburg is highly favourable. A large neat church has been completed. Communicants ninety—baptisms thirty-four—marriages eight—deaths ten—catechumens forty-five.

The report from Hamilton parish is highly favourable. A new church, it is hoped, will be built this summer at Warrenton, and another covered in before next winter in the neighbourhood of Oak Hill. Communicants thirty-nine—baptisms, between twenty and thirty infants, and one adult—marriages eight—funerals four.

The report from Manchester parish states, that its two old churches are now undergoing repairs.

The report from Staunton parish states, that though it has been long in a low state, it now begins to assume a more encouraging aspect. Baptisms for the last four years, forty infants and seven adults—marriages one.

That in the parish of St. Mary's, in Caroline county, the spirit of religion is reviving, and dispelling the gloomy spectacle of the temples of the Most High in utter ruins. The sum of 3,000 dollars has been subscribed to erect a church in Port Royal, which building, it is expected, will be commenced in the approaching summer.

That in the Monumental Church in Richmond, such has been the success, under Heaven, of the pious and venerable bishop of this diocess in his holy labours, as to excite in us the most lively feelings of gratitude to the Great Author of our religion. A devout attendance on their religious duties, and a spirit of harmony, mark the conduct of the members of this church. Communicants to the number of one hundred and twenty surround the altar of the living God.

That the parish of St. Paul's exhibits no flattering prospect. The building destined for the service of the only true God is, by an act of the legislature, converted into a school-house, which might yet be used as a place of public worship. The parishioners appear inclined to cultivate the revival of religion.

The church on Richmond Hill exhibits a lively contrast to the last preceding—a spirit of religion becoming general; about thirty communicants, and six baptisms.

The church in Shelburne parish continues in a prosperous state. Twenty-five baptisms, and communicants increasing.

The parish of Washington, in Westmoreland county, exhibits dilapidated churches, and an absence of all public worship after the manner of the Episcopal Church. It is expected the building may soon be repaired, when, by the aid of some pious divines, the spirit of religion may be once again revived.

The report from the parish of St. Martin's, Hanover county, is favourable. In that parish the number of communicants has increased, and vital religion appears to be increasing. One marriage solemnized—fifteen baptisms—two funerals—thirty communicants.

The report from the parish of Lexington is favourable. Forty baptisms solemnized. There are three churches in the parish, which are not in good repair; but the vestry seem determined to have them repaired.

The report from the parish of Kingston states, that there have been two churches formerly in this parish; one of which has gone nearly to decay, and the other entirely demolished. A subscription has lately been opened to repair the church that is in a ruinous state.

The report from the parishes of St. Marks and St. Stephens, in Culpepper, is favourable. There are thirty-five communicants. Twenty-two baptisms have been solemnized in the course of eighteen months. Five marriages.

In consequence of the absence of the Rev. John Woodville, the number of baptisms and marriages in St. Marks is not known.

The report from the parishes of St. Thomas, in Orange, is favourable. The number of communicants there has increased.

On motion, Ordered, That the said report be inserted in the journal.

On motion of Mr. Benjamin Allen, jr.,

Resolved, That "A Common Prayer-Book and Tract Society, for the Diocess of Virginia," be formed under the patronage of the Convention, according to the following plan:

Constitution of the Common Prayer-Book and Tract-Society of the Diocess of Virginia.

1. Every person who pays not less than three dollars at the time of subscribing, and not less than two dollars annually, shall be a member of this society.

2. The business of the society shall be conducted by a board of managers, consisting of the bishop and standing committee of the diocess for the time being. A majority of the managers shall constitute a quorum to do business. The board of managers shall make all laws necessary for the government of the society, and shall cause a statement of the receipts and expenditures of money, with other such matters as they may deem proper, to be laid before the Convention of this diocess at its annual meeting.

3. At some time during the session of each annual Convention, a suitable sermon shall be preached by some person whom the bishop shall appoint, after which a collection shall be made, to be appropriated to the funds of the society.

4. The constitution of the society shall be unalterable, except by a vote of the Convention.

On motion, Resolved, That the Hon. Bushrod Washington be added to the delegates heretofore elected to the approaching General Convention of the Protestant Episcopal Church.

In conformity with the 10th article of the constitution for the government of this diocess, the Convention proceeded to the election of a standing committee, by ballot; whereupon, the

Rev. William H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, the Hon. Bushrod Washington, the Hon. William Cranch, and Edmund J. Lee, Esq., were duly elected.

A motion was made by Mr. Alexander Keech, that the Convention agree to the following preamble and resolution :—

Whereas the extent of this diocess will not enable our venerable bishop to visit as frequently the several parishes as might be desired, and preparations might be made to receive him ; and as it is truly desirable, in the present state of the church, that there should be a regular organ of communication between the several parishes of the state and their diocesan—Therefore,

Resolved, That the Convention recommend to the members in the several parishes throughout the state, when there is no rector or vestry, to elect a vestry of at least eight of the most pious members of the church, whose duty it shall be to communicate with the bishop from time to time, upon the prospects in their several parishes, and to endeavour, by every possible means, to obtain visits from the ministers of the adjoining parishes, as often as the nature of their charges and other circumstances may admit.

The said preamble and resolution being twice read, were, on the question put thereupon, agreed to by the Convention.

The Rev. Oliver Norris, from the standing committee of this diocess, submitted to the consideration of the Convention the following circular letter :—

Alexandria, March 1st, 1816.

We deem it our duty to submit to the friends of the church in Virginia the following considerations :—

The Convention of 1813 adopted a resolution, having for its object the creation of a fund, by which the vacant parishes might occasionally enjoy the benefits of public worship. But an inherent difficulty has been found to attach to the plan proposed, from the small number of clergymen in the state, and the consequent impossibility of obtaining their services as missionaries. This cause, which continues to operate, must defeat the benevolent scheme of the Convention ; and, until some remedy can be applied, the church must continue to mourn her desolations, and many of her children to sigh, that the harps of Zion are unstrung, and no voice of praise is heard in her courts.

Our venerable bishop has done all in his power to remedy the evil, and has diffused, through various and remote parts, a portion of that zeal which animates his labours. But the duties of his parochial charge necessarily limit this sphere of his usefulness. It appears to us therefore necessary, as well in order to give full effect to his episcopal ministrations, as to derive the benefits contemplated by the Convention, that some mode be devised by which he may be rendered independent of any parochial charge. By this means every part of the church may occasionally enjoy the benefits of the public ordinances, and of the episcopal functions ; and thus, being enabled to pervade every part of the diocess, he will have it in his power to encourage the desponding, to rouse the thoughtless, to give direction to the zeal and energy of the pious, and to impress upon the whole system a salutary impulse.

It is with this view we take the liberty of submitting the propriety of constituting A FUND FOR THE SUPPORT OF THE EPISCOPATE. Contributions may be obtained for it either by annual or life subscriptions, or by advancing an amount which would yield an interest equal to the annual subscription. Should the annual product thus raised be more than necessary for the support of the bishop, the surplus may be invested in bank-stock, and the interest and dividend thereof be reinvested, so as to form, by its accumulation, at no distant period, we trust, *a permanent fund*, when the further *annual* contributions might cease.

In aid of this fund, it does not appear to us unreasonable to calculate upon the donations and bequests of pious individuals, who, wishing to favour this particular object, will find the means of giving their bounty its proper direction, in the fund now created under a specific appellation. As soon as a similar fund was announced in one of the Northern states, the committee of that diocess received an anonymous letter, covering three thousand dollars for their disposal.

We have thought it not improper to sketch these general outlines of a plan, that they may be considered, and the members of the next Convention be prepared to make such improvements as their better judgments may suggest. In the meantime, we beg leave to recommend that measures be taken in each parish towards obtaining contributions, and that the sums thus raised be forwarded to the Convention, for the purpose above expressed.

The Convention of 1815 received a communication from the President of William and Mary College upon the expedieney of establishing a theological professorship in that institution. Whether this important object will ever be accomplished, will depend entirely, under the blessing of God, upon the liborality and zeal of the friends of the church in providing for it a suitable fund. For the present, we submit the subject for consideration, and ask your aid and advice at our next Convention, in organizing a plan which may embrace a charity so extensive and useful.

When the number and wealth of Episcopalians in Virginia are considered, we cannot but believe that these several objects will be cherished, and that our church, which is behind none in the purity of her doctrines, and the excellence of her forms, will be behind none in successful efforts towards carrying into effect the several parts of her religious and literary institutions. And surely, in the long list of distinguished supporters, a peculiar honour will rest on those who, placed in the highest rank and station, have associated their greatness, and consecrated some portion of their wealth, to such objects ; and who will perceive that, in rallying round the standard of religion, they are upholding that which is not only the best security and guard of social order, but is also the promise and pledge of a felicity above the warmest conceptions of the human imagination.

To conclude, in the words of the resolution before alluded to ;—we beg leave " most earnestly to entreat the members of the church generally, to consider the necessity of adopting zealous measures for the restoration of religion among us : that they endeavour to manifest their gratitude to Almighty God, and their sense of the awful importance of his blessed revelation : that they consider the unspeakable rewards they will receive from that gracious Master to whom they belong ; whose goodness demands the warmest returns of love, duty, and obedience ; and that they will contribute, to the utmost in their power, to render this most acceptable service to his cause."

We are, respectfully, your friends and obedient servants,

Wm. H. Wilmer,
John Dunn,
Oliver Norris,
Bush. Washington,
W. Cranch,
Edm. I. Lee,
} *Standing Committee of the Protestant Episcopal Church of Virginia.*

The said letter being read, was, on motion, referred to the consideration of a committee, consisting of the Rev. William H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, Mr. Hugh Nelson, Mr. Benjamin Watkins Leigh, and Doctor James McClurg.

On a farther motion, Resolved, That the said vote be reconsidered ; and,

On motion of Mr. Benjamin Watkins Leigh, the Convention agreed to the following preamble and resolution :—

A circular letter of the standing committee, addressed to the friends of the church in Virginia, dated Alexandria, March 1st, 1816, recommending the constitution of a fund for the support of the episcopate, having been laid before the Convention—

Resolved, That the said letter be recommitted to the said standing committee, with instructions that they prepare such detailed scheme for effecting the object recommended in the said letter as to them shall seem most likely to ensure the same ; and to transmit the plan, as soon as may be, to the ministers and vestries of the several parishes, to be by them carried into execution in such manner as they shall judge most effectual.

On motion of the Rev. William Hawley, Resolved, That the next meeting of the Convention of this diocess shall be at Fredericksburg, on the first Tuesday in May, 1817.

The Right Rev. Bishop Moore delivered to the Convention his address on the state of the church ; which being heard,

Resolved, unanimously, That the thanks of this Convention be presented to the Right Reverend Richarn Channing Moore, D. D., for his eloquent and appropriate pastoral address ; and that he be requested to furnish a copy thereof for insertion in the journal.

The address is in the following words :—

Brethren,—It is with the most sincere happiness I inform you, that the Protestant Episcopal Church in the diocess of Virginia presents to the view of her friends a prospect truly encouraging. The clouds of adversity which for years have overspread her horizon appear to be dispersing, and our Zion, animated by the beams of the Sun of righteousness, is recovering from her desolations, exhibiting the most heart-cheering evidences of returning health and vigour. In her restoration are associated the most affecting recollections. It is the church of our fathers, the sanctuary in which they worshipped the Sovereign of Universal Nature, and in which they expressed their grateful acknowledgments to the Redeemer of the world. At her holy altars we were offered up in our infancy to the God of our salvation. Hallowed be the courts which they have trodden, and blessed be the altars at which they bowed in adoration!

Her children, to their honour be it mentioned, have not deserted the church of their fathers in her distress. Though they have noticed with streaming eyes and bleeding hearts the desolation of our Zion ; though the prospect of her restoration at one period appeared almost hopeless ; still, warmed by the genial influences of filial affection, they have retained their allegiance to her interests, and preserved their attachment to her cause. May the blessings, the richest blessings of heaven, be their portion ; may the arms of Jehovah be their refuge, and his bosom their pillow!

Conscious, brethren, that the concerns of the church required the most prompt and vigorous exertions, I have endeavoured to discharge the duties which devolve upon me with fidelity ; and have extended my labours as far as my parochial engagements and bodily strength would admit. My first excursion, after the rising of the last Convention, was directed towards the eastern part of the diocess. I visited the church at Williamsburg, at which place I preached twice, and confirmed eighteen. I visited York, and preached to an attentive auditory twice. I visited Norfolk, and preached several times in that church to a very numerous auditory, confirmed near two hundred, and administered the Lord's Supper to as many. I crossed the river to Portsmouth, and officiated in the church in that place. On my return to Richmond, I visited the county of Gloucester, preached in Abingdon church in the morning, and in the evening lectured at the house of the excellent Mrs. Page, the widow of the late governor of this state.

My next excursion was in company with Colonel Patteson, in the county of Chesterfield, in which district I preached once at the house of Col. Branch, and once in the church of Falling Creek. A subscription was at that period opened for the repair of the church, and money sufficient was subscribed upon the spot to answer the laudable purpose.

In the month of August I left Richmond in order to visit the churches in the northern section of the state. I preached in the county of Culpepper in four different places, to large and respectable congregations, and confirmed, in addition to those of the last year, eighteen. In that place I also held an ordination, and admitted to the holy order of deacon Mr. Clark Brown. In Fauquier I also preached several times to attentive auditories, and confirmed seventeen. I then crossed the Blue Ridge into Frederick county, and officiated in Mr. Meade's chapel twice, to a numerous and attentive congregation, and confirmed forty-eight. I then proceeded to the county of Jefferson, and preached at Harper's Ferry. The next object which attracted my attention was Shepherdstown, in which place I found a very large and respectable assembly, to whom I preached, and administered the rite of confirmation to upwards of fifty. From thence I proceeded to Mr. Colson's, and the next day preached to an interesting congregation at the edge of the North Mountain. I then proceeded to Martins-

burg, where I officiated, and confirmed upwards of fifty. From thence I bent my course to Winchester, where I also preached, and confirmed twenty-eight. Having performed my episcopal duties in that district, I again crossed the Blue Ridge, and went into the county of Loudoun, and at Leesburg preached to a congregation, confirmed forty, and consecrated a handsome new brick church. May the zeal of its patrons, and the piety of its worthy rector, Mr. Dunn, meet with the blessing of heaven! I then visited the county of Prince William, and preached to an attentive auditory in that place. I also visited and preached at Dumfries, to a people with whose orderly deportment I was much gratified, confirmed eighteen, and administered the Lord's Supper to a goodly number. I preached also at Aquia church, in the county of Stafford, and confirmed seventeen. On my return home I visited and preached at Fredericksburg to a very large congregation, confirmed upwards of sixty, and consecrated a handsome brick edifice. The zeal of the members of that church entities them to the love and veneration of their brethren, and the pious and indefatigable exertions of their minister, Mr. M'Guire, merit my warmest commendation.

In addition to the duties which I have enumerated, I have preached in the county of Hanover several times, and have administered the Lord's Supper to that people. I have also visited and preached, upon a funeral occasion, in the county of Surry. I have preached twice in Petersburg, twice in Lunenburg, and confirmed seventeen. I have also preached to a very large assembly in Powhatan. In Richmond I have also held a confirmation, at which ceremony about one hundred received that holy rite.

It is my intention, brethren, this fall, to visit the parishes north and south of James river. It is impossible for me to specify the precise time, but the congregations in that diocess may expect me to be with them.

It gives me great pleasure to mention, that a spirit of gospel industry appears to pervade the minds of all the clergy. When each individual is doing his duty, it would be ungenerous to make the least distinction. They possess my entire confidence, and they deserve it. May that Jesus whose cause they venerate, and whose empire they are endeavouring to promote, own their labours, and crown their exertions with the most abundant success!

During the time, brethren, in which the Lord Jesus Christ has conferred upon us so many blessings, I have to mention one instance of adversity with which our Zion has been visited since I last addressed you. The venerable Dr. Cameron, a clergyman to whose piety was added a dignity of deportment becoming his years and standing, has been taken from our embrace. His little flock have been called to part with their beloved pastor, and his widow and children have to lament the loss of a husband and parent, endeared to them not only by the ties of nature, but by the faithful and honourable discharge of the relative duties of life. He died resigned to the will of heaven, and has entered into the joy of his Lord.

My own congregation, brethren, continue, by their benevolent efforts, to render my residence in this place agreeable; it has pleased God in mercy to raise me up friends among those to whom, until lately, I was an entire stranger. May their friendship to me and my family meet its due reward; may the blessings of divine love be their present and eternal portion!

I should be wanting in duty were I to pass over in silence the assistance which I derive from the labours of my friend Dr. Buchanan. Though advanced in years, when nature requires retirement and repose, he engages every Sunday in the discharge of the public duties of the ministry, and, without any reward except that which arises from the testimony of his own conscience, he labours in the gospel. May his remaining days be crowned with happiness, and his last end be the end of the righteous.

Since my residence in Virginia, three churches in St. Martin's parish, Hanover and Louisa counties, have been furnished with regular and stated worship by the Rev. Mr. Philips; one in Stafford, and one in Prince William, by Mr. Thos. Allen: two in Prince William, by the Rev. Mr. Steel: three in Fauquier by the Rev. Mr. Lemon: three in Jefferson, and three in Berkeley, by Mr. Benjamin Allen. Martinsburg has called a clergyman, the Rev. Mr. Orrel. Culpepper has a second minister, the Rev. Mr Hawley, who also supplies the county of Orange; and Lunenburg and Mecklenburg are supplied by Mr. John Ravenscroft.

I have admitted, as candidates for holy orders, Mr. John L. Bryan, and Mr. John Ravenscroft. I have admitted to the holy order of deacons Mr. Clark Brown, Mr Low, and Mr. Steel, and to the order of the priesthood, Rev. John Philips, and the Rev. Wm. Hart. I have visited Norfolk a second time, and preached four times in that borough, confirmed fifty-two, and baptized thirteen children. I have also visited Princess Anne, Orange, and Albemarle, and preached in each place to attentive and respectable congregations.

The prospect before us, brethren, is certainly encouraging; and as the Almighty works through the medium and agency of man, it is to the clergy that we are to look up, under heaven, for the revival of our church. "The harvest truly is great, and the labourers are few;" but while we can rank among those labourers so many indefatigable and pious men as those who form our body, we have every thing to expect. To exhort them to industry is unnecessary; their duty prompts them to be watchful, and their zeal impels them to the discharge of their religious obligations.

Gentlemen of the laity;—though you are not called to labour in the gospel ministry, still, your situation in life places in your power the means of being useful. When I look around me, and see so many individuals of distinguished character stepping forth in support of the church, my heart revives. It is the church of our fathers; I therefore commend her interests to your care. The countenance which you afford to me and my brethren convinces me of your

zeal, and your presence in our religious council is a pledge of your support. Let us lay our hands upon the altar of our church, and with full purpose of heart determine, God being our helper, to raise her from her ruins, and to restore her to her primitive and apostolical purity. Brethren, I bid you an affectionate farewell. May you return in health to your families; and may the God of Jacob be your protector.

On motion of the Rev. Oliver Norris, Resolved, That the constitution and canons for the government of the church in this diocess, as amended by the present Convention, be published with the journal of its proceedings; and that the secretary be directed to send, by post or otherwise, twelve copies to each parish in the state.

On motion of Mr. Hugh Nelson, Resolved, unanimously, That the thanks of this Convention be presented to William Munford, Esq., for his disinterested and faithful services as secretary to this Convention.

No farther business being before the Convention, on motion, the Convention adjourned, to meet again at Fredericksburg, on the first Tuesday in May next.

RICHARD CHANNING MOORE,
Bishop of the Prot. Episcopal Church
of Virginia.

Attest, WM. MUNFORD, Secretary.

Constitution and Canons for the Government of the Protestant Episcopal Church of Virginia, revised and established by the Convention of that Church which met in the City of Richmond on Tuesday, May 23d, 1815; and amended by the Convention which met in the same city on Tuesday, May 21st, 1816.

CONSTITUTION.

ARTICLE I. There shall be a Convention of the Protestant Episcopal Church in this state on the third Tuesday in May every year: but the Convention which meets in the year previous to the meeting of the General Convention, may have power to appoint the time and place of meeting for the next annual session.

ART. II. The Convention shall be composed of the officiating ministers who have been regularly and canonically elected in parishes or churches within this state, and within that part of the territory of Columbia formerly part of this state; and of those whom age or infirmity prevents from exercising their clerical functions, who shall be considered members *ex-officio*. The Convention shall also be composed of lay members, consisting of one delegate from each parish (or of two lay deputies, where there shall be no clergyman in the parish), chosen by the vestry thereof, or, if there be no vestry, by at least twelve persons who may with propriety be considered as members of the Protestant Episcopal Church, duly notified: and the election shall be certified by at least five members of this church; provided, that every parish having more than one officiating minister who hath been regularly and canonically elected, shall be entitled to send as many lay delegates as it has ministers.

ART. III. Six members of the clerical, and six of the lay order, shall constitute a quorum for the transaction of business: but a smaller number may adjourn.

ART. IV. In all matters that shall come before the Convention, the clergy and laity shall deliberate in one body; and the concurrence of a majority shall give validity to any measure. But, when three members require it, there shall be a vote by orders.

ART. V. The election of a bishop of this church shall be made in Convention, in the following manner. The order of the clergy shall nominate and appoint, by ballot, some fit and qualified clergyman for that office; and the votes of two thirds of that order shall be requisite to constitute a choice. And thereupon such appointment shall be presented to the order of the lay delegates, and be considered by them; and if, on a ballot, it shall appear that the person so nominated is approved of by two thirds of the lay order, he shall be then declared to be duly elected.

ART. VI. In this diocess there shall be but one bishop. He shall be president of the Convention; in which character, it shall be his duty to give to the Convention, as often as he may deem expedient, a general view of the state of the church; to call special Conventions, at whatever times and places he may think necessary; to preserve order during the time of session; to put the question, collect the votes, and declare the decision. He may make any motion which he shall judge conducive to the good of the church, but shall not enter into debate; and he may deliver his sentiments on any subject after it has been discussed, before a vote thereon.

ART. VII. In case of a vacancy in the episcopal office, the Convention, immediately upon their assembling, shall choose, by joint ballot, a president from among the order of priests, who shall remain in office until the next election of a president. He shall perform all the duties and possess all the privileges above specified; but he shall not call special meetings of the Convention, unless applied to for that purpose by a majority of the standing committee. And if, while there is a bishop in this church, he shall not be present at any meeting of the Convention, they shall elect, in the manner aforesaid, a president pro tempore.

ART. VIII. A secretary shall be appointed by the Convention, who shall continue in office during good behaviour. His duty shall be to make minutes of their proceedings, to preserve their journals and records, to attest the public acts of the body, and faithfully to deliver into the hands of his successor all books and papers, relative to the concerns of the Convention, which may be in his possession. It shall be his duty to notify, through the channel of the public papers, as he may think proper, the time and place appointed for the meeting of the succeeding Convention.

ART. IX. A treasurer shall be appointed by

the Convention, who shall continue in office during good behaviour, and who shall discharge the duties usually appertaining to that office.

ART. X. Before the adjournment of each annual Convention, a standing committee, consisting of six members, three clerical and three of the lay order, shall be chosen by a ballot of the clergy and laity.

ART. XI. If at any time there should be no bishop in this church, the Convention shall divide the state or diocess into districts, and assign to such clergymen as they may appoint the superintendence of a district, which it shall be their duty to visit at least once a year, and to report the ecclesiastical and secular state thereof to the Convention.

ART. XII. Every parish within this diocess shall be entitled to the entire benefit of this constitution, as soon as it shall have signified its ratification thereof, either in writing or by sending a lay delegate to the Convention; and such parish shall thereafter be benefited and bound, equally with the other parishes in this diocess, by every rule and canon which shall be framed, by any Convention acting under this constitution, for the government of this church in ecclesiastical concerns.

ART. XIII. This constitution shall be unalterable, except in the following manner:—a proposition for any change shall be introduced in writing and considered in Convention; and, if approved of, the same shall be transmitted to the several vestries of the parishes which shall have ratified this constitution; and if again approved of in the next ensuing Convention by a majority, the change shall then take place; and the constitution, so altered, shall be valid and obligatory.

CANON I.

The minister of each parish shall make out and continue an exact register of all the communicants within his congregation; which register shall be left, upon his death or removal, for the use of his successor.

CANON II.

It shall be the duty of the ministers of our church to be careful in observing all the directions of the rubric, and of the General Convention, which relate to communicants; to maintain the most affectionate intercourse with all their members on religious subjects; but, especially, to converse with those who offer themselves for the first time for the communion, on those qualifications which are proper for the worthy receiving of the sacrament, unless they be otherwise satisfied that they are properly qualified.

LAY DISCIPLINE.

CANON III.

Communicants to have Family Worship.

It shall be the duty of every communicant of this church, who is the head of a family, to live in the habitual exercise of family worship.

CANON IV.

The Members of this Church to instruct their families in the Principles of Religion.

The members of this church shall instruct their families, as far as they are able, in the principles of the Christian religion; and, as soon as they are sufficiently informed and impressed with the importance and sacredness of their baptismal vow, and have come to a proper age to ratify the same in their own persons, they shall present them to the bishop for confirmation, when conveniently in their power.

CANON V.

The members of this Church to be regular in their attendance on Public Worship.

The members of this church shall attend the public worship of God as regularly and constantly as, from their age, infirmities, and circumstances in life, may be reasonably expected; and shall admit of no excuse for the neglect of this important duty, but such as they may plead at the bar of God in the day of judgment.

CANON VI.

Offences for which a Layman may be presented and tried.

Whereas the present state of the Protestant Episcopal Church in Virginia has experienced many and great inconveniences from the want of such regulations and provisions as the good and wholesome government of the said church required, and from the nonperformance of existing canons: Now, in order that such inconveniences may be removed, so far as lieth in this Convention, and that the rules and canons of the said church, and also those of the General Convention, may be strictly observed and enforced in all time to come; that all the members of the said church, whether clergymen or laymen, may be excited to the most zealous and commendable exertions to further, by all justifiable means, the future prosperity of the church;

Be it ordained, That any lay member of the church, being a communicant thereof, conducting himself in a manner unworthy of a Christian, may and ought to be admonished by the minister and vestry of the parish or congregation; and if such member persevere in such conduct, he shall be suspended or expelled by the minister and vestry; in which case he may appeal to the ordinary, who shall have power to confirm or reject the sentence.

CLERICAL DISCIPLINE.

CANON VII.

Offences for which a Clergyman may be brought to trial.

Whereas it is essential to the purity and prosperity of all religious communities that the temper and deportment of their ministers be preserved holy and unblameable; it is hereby declared to be the duty of the bishop, or, if there be none, of the standing committee, to take cognizance of any offence against decorum and religion, of which a priest or deacon shall be charged upon credible testimony. Disorderly, scandalous, and immoral conduct, neglect of

duty, disregard of the constitution or canons of the church, disseminating or countenancing of opinions which are contrary to her doctrines, gaming, or any other vicious or unseemly diversions, are offences for which (as well as for a violation of the 26th canon of the General Convention) a minister may be brought to trial. And the mode of proceeding shall be as follows:—

Whenever satisfactory information shall be given in writing, by any two credible members of the church in this diocess, to the bishop or standing committee, that any clergyman is guilty of a violation of the canons, or conducts himself in any way incompatible with the character of a minister of Christ, the bishop shall summon a meeting of the standing committee, or, if there be no bishop, the president of the standing committee shall assemble them, for the purpose of inquiry and trial. Notice of the time and place of meeting shall be given to the accused party, and also a copy of the charge or charges laid against such clergyman, at least two months before the time appointed for trial. Witnesses shall be called, and no charge shall be deemed substantial but upon the testimony of two credible witnesses, upon oath, either delivered *viva voce*, or by depositions taken after reasonable notice given of the time and place of taking the same. The party accused may call in any person to assist him in his defence, and also such witnesses as he may think proper, and have the benefit of depositions as above prescribed. The bishop, or, if there be no bishop, the standing committee, may appoint a clergyman to conduct the trial on the part of the church; and counsel may be employed on each side. If, after hearing the evidence and the defence of the party accused, two thirds of the quorum of the standing committee shall be of opinion that the person is guilty of the charge or charges brought against him, the bishop shall proceed to reprove, suspend, or degrade him, as the offence may deserve. If there be no bishop, the standing committee shall take record, and give notice of the punishment due to the party offending: and, in the latter case, an appeal may be made to the State Convention, whose decision shall be final. Provided, That none but a bishop shall pronounce sentence of deposition or degradation from the ministry on any clergyman, whether bishop, or presbyter, or deacon.

CANON VIII.

Manner of proceeding against a Bishop.

If the bishop of this church shall voluntarily commit any act or acts violating the constitution or canons, presentment shall be made by the Convention to two or more bishops of the Protestant Episcopal Church in the United States. Such bishops shall have authority to institute a trial within the diocess of the accused party; and the sentence of the two bishops, or of a majority of a greater number, being founded on the canons of the church, shall be final; except the sentence of degradation, in which case he shall be allowed the privilege of an appeal to the House of Bishops, provided he give notice of such appeal, within six months, to the bishop who presided in the House of Bishops at their session immediately preceding.

CANON IX.

It shall be the duty of every parish to send to the Convention the sum of thirty dollars annually, or such sums as the deputies can procure, for the contingent expenses of the church; which money shall be lodged with the treasurer of the Convention of this church, and held subject to their order.

CANON X.

The manner of electing Vestrymen.

On every Easter-Monday, each parish shall elect eight vestrymen; but, where it is deemed expedient, the number may be increased to twelve. Two weeks notice shall be given of the meeting by the minister, from the pulpit; or, if there be no minister, by the vestry, and if there be no vestry, by any two members who last possessed the power of vestrymen; or, if there be no surviving members of the vestry, by three respectable members of the church, who shall cause advertisements of the meeting to be put up at such public places as will secure the notice of the meeting. And every pew-holder or contributor to the support of the church shall be entitled to vote. Every vestryman shall, upon taking his seat, subscribe the following form:—

"I do believe the Holy Scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

The vestrymen thus elected shall choose two church-wardens out of their own body, to discharge the duties appropriate to their office.

In cases where unavoidable circumstances prevent the election on Easter-Monday, it shall take place on any time that may be deemed expedient by persons authorized to call the meeting, and in the manner aforesaid: and, until a new election, the former vestry shall continue in office. The minister shall be a member *ex-officio*; and five members shall be required to constitute a quorum.

CANON XI.

Whereas that canon of the Protestant Episcopal Church in Virginia which directs the manner of choosing vestrymen in the several parishes is not applicable to the case of churches built and supported by voluntary associations of individuals, without any parochial charge; and it is proper that those who hold the sole property of a particular church should provide for its care and management;—

In the case of the Monumental Church in the city of Richmond, and in all similar cases, the choice of vestrymen shall be made by the pew-holders of the respective churches, conforming, as to the time of appointment and manner of qualifying the vestrymen, to the regulations

prescribed by the 10th canon established by the present Convention; excepting in the case of Christ Church in the borough of Norfolk, which, being under peculiar circumstances in relation to the number of trustees, the time and manner of electing them, and their rector, may be permitted to conform to their own regulations in these particulars.

CANON XII.

The canons and constitution heretofore adopted by the former Conventions of this state shall be and are hereby repealed.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled in Fredericksburg, on Tuesday, the 6th of May, 1817.

A SUFFICIENT number of members appearing to form a Convention, the Right Rev. Richard Channing Moore, D. D., bishop of this diocess, took the chair as president of this Convention.

A committee was appointed to examine the certificates of appointments of the lay deputies; which committee, consisting of the Rev. John Woodville, Mr. Philip Nelson, and Mr. Benjamin Day, reported forthwith the following members, being present, to be duly appointed, conformably with the canons of the Protestant Episcopal Church of Virginia, viz.:—

Francis Nelson, for St. Martin's parish, in Hanover and Louisa counties; Samuel Slaughter and Isaac Winston, jr., for St. Stephen's Church, Culpepper county; Laurence G. Alexander, for Dettingen parish, Prince William; Samuel G. Adams, for Henrico parish; George W. Spottswood, for St. Thomas's Church, Orange county; William Broadus, for St. Mark's parish, Culpepper; John Nelson, jr., for St. James's parish, Mecklenburg; Philip Nelson, for Frederick parish; Hugh Mercer, for Shelburne parish, Loudoun county; Edmund I. Lee, for Christ Church, Alexandria; James M. Garnett, for St. Anne's parish, Essex; John Ambler, for the Monumental Church, in the city of Richmond; Thomas G. Allen, for Dumfries parish, Prince William; Rowzee Peyton, for Aquia parish, Stafford; Abram Shepherd, for St. Andrew's parish, Jefferson; Robert Randolph, for Hamilton parish, Fauquier; John Daingerfield and Robert Weir, for South Farnham parish, Essex; Benjamin Day, for St. George's parish, Fredericksburg

The following clerical deputies appeared and took their seats in this Convention, viz.:—

The Rev. Edward C. M'Guire, St. George's parish, Fredericksburg; the Rev. William H. Wilmer, St. Paul's Church, Alexandria; the Rev. John Philips, St. Martin's parish, in Hanover and Louisa; the Rev. William Steel, Dettingen parish, Prince William; the Rev. Hugh C. Boggs, Berkeley parish, Spotsylvania; the Rev. George Lemon, Hamilton parish, Fauquier; the Rev. Oliver Norris, Christ Church, Fairfax parish, Alexandria; the Rev. John Dunn, Shelburne parish, Loudoun; the Rev. Alexander Balmain, Frederick parish; the Rev. John Woodville, St. Mark's parish, Culpepper; the Rev. Benjamin Allen, St. Andrew's parish, Jefferson county; the Rev. Thomas Orrill, Norborne parish, Berkeley county; the Rev. John S. Ravenscroft, St. James's parish, Mecklenburg county; the Rev. John L. Bryan, Christ Church, Norborne parish, Berkeley county.

On motion, Resolved, That the Rev. William Hawley, of the city of Washington, and the Rev. John Bausman, of Calvert county, Maryland, be admitted to seats in this Convention as honorary members.

Resolved, unanimously, That the thanks of this Convention be presented to the Rev. Mr. Dunn, for his evangelical and appropriate discourse on the duties of the ministry, delivered this day in the church of Fredericksburg.

Ordered, That the Rev. Alexander Balmain, the Rev. George Lemon, the Rev. Hugh C. Boggs, Mr. Samuel G. Adams, Mr. William Broadus, and Mr. Benjamin Day, be a committee to take into consideration the state of the church in this diocess, and report thereupon to this Convention.

Ordered, That the Rev. John Dunn, the Rev. John Philips, and Mr. Philip Nelson, be a committee to examine the parochial reports.

Ordered, That the Rev. Oliver Norris, the Rev. John Woodville, and Mr. Edmund I. Lee, be a committee to examine the treasurer's accounts.

Ordered, That the Rev. Benjamin Allen, Mr. Abram Shepherd, and Mr. Robert Randolph, be a committee to examine the accounts of the treasurer of "The Common Prayer-Book and Tract Society for the Diocess of Virginia."

On motion, Resolved, That when the Convention adjourns on this day, it will adjourn to meet to-morrow morning, immediately after the conclusion of divine service.

And then the Convention adjourned accordingly.

WEDNESDAY, MAY 7, 1817.

The Convention met, according to adjournment, after divine service by the Rev. John S. Ravenscroft.

The following lay deputies produced certificates of their appointments, which, being read by the secretary, were found conformable to the canons of the Protestant Episcopal Church of Virginia; whereupon they took their seats in the Convention, viz.:—

Mr. Alexander Keech, for St. Mary's parish, Caroline county; and Mr. John Hoof, for St. Paul's Church, Alexandria.

For reasons appearing to the Convention, Mr. Robert S. Garnett was also admitted to a seat as lay deputy from St. Anne's parish, Essex.

The Rev. Andrew Syme, from Bristol parish, Petersburg, and the Rev. William H. Hart, from Henrico parish, also appeared and took their seats in the Convention.

Resolved, That Mr. James Hunter, from St. Anne's parish, Essex, be admitted, also, as an honorary member of this Convention.

The standing rules for regulating the proceedings of the Conventions of this diocess, and the journal of the proceedings of the standing committee of the church during the last year, were read by the secretary.

The Rev. Benjamin Allen, from the committee to which the accounts of the treasurer of the Common Prayer-Book and Tract Society were referred, presented a report, which was read and approved, in the following words :—

The committee to whom were referred the accounts of the Common Prayer-Book and Tract Society, report :—That they have duly examined the same, and find them correct, a balance being due the treasurer of $318 75.

A motion was made by the Rev. Benjamin Allen, that the Convention agree to the following resolutions :—

Resolved, That the existing Common Prayer-Book and Tract Society be extended to the promotion of Christian knowledge in general ; the funds to be apportioned among the respective means made use of, as the managers may determine.

Resolved, That it be recommended that an auxiliary society be established in each parish, one half of whose funds shall be thrown into the treasury of the Diocesan Society ; the remainder to be applied as its managers may determine.

On motion, Ordered, That the said resolutions be laid upon the table.

On motion of the Rev. William H. Wilmer,

Resolved, That the committee on the state of the church be requested to inquire and report to the Convention, whether it be proper or not to give an expression of the opinion of this house in relation to the 35th canon of the General Convention.

On motion of Mr. Edmund I. Lee, the following preamble and resolutions were unanimously agreed to by the Convention :—

Whereas an erroneous impression prevails among the members of the Protestant Church of this diocess, that the Convention, at its last session in May, 1816, by repealing the sixth canon then in force, intended thereby to withdraw from the ministers of the church the power which the rubric gave them of reproving, censuring, or repelling from the communion, any member who may be guilty of the offences in the said sixth canon described :—

This Convention, for the purpose of removing such impression, feel themselves bound to declare, as they do now unanimously declare, that such cannot be fairly considered as the effect of the repeal of the sixth canon ; and, further, that the Convention expects each minister will conscientiously execute the duty imposed on him by the rubric of the church as it relates to communicants.

Resolved, unanimously, That the Convention do seriously, and in the most affectionate manner, call on the members of this church, and particularly heads of families, to comply with the requisitions of the 3d and 5th canons of the church of this diocess.

On motion of the Rev. William H. Wilmer,

Resolved, That it shall be the duty of the standing committee, at every meeting of the Convention, to submit, in addition to the report of their proceedings, the documents also which have been laid before them during the year.

In conformity with the 10th article of the constitution for the government of this diocess, the Convention proceeded to the election of a standing committee, by ballot ; whereupon, the Rev. William H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, the Hon. Bushrod Washington, the Hon. William Cranch, and Mr. Edmund I. Lee, were duly elected.

On motion of Mr. Edmund I. Lee,

Resolved, That the deputies of this diocess in the General Convention be directed to use their influence to cause the next General Convention, succeeding that to be holden in this month, to hold their next session in the city of Richmond, or at some place convenient to themselves, and as near the city of Richmond as that convenience will admit of.

A motion was made by Mr. Alexander Keech, that the Convention agree to the following preamble and resolutions :—

Whereas, from the present desolate state of the church, frequent and combined exertion is necessary for its revival throughout the diocess ; and whereas the duties of the bishop require an exemption from regular parochial services, it becomes the sacred duty of this Convention to provide the most ample means in its power for his support, that his exertions may give tone and energy to subordinate efforts for the promotion of Christian knowledge ; therefore, for the accomplishment of these and other objects,

Resolved, That the diocess of Virginia be divided into as many convocational districts as, in the opinion of the Convention, may be most expedient, and that semi-annual convocations be holden in the same, at such times and places as the members of the said convocations shall determine.

Resolved, That each parish shall be entitled to a representation in these convocations of two lay deputies, besides its clergy.

Resolved, That these convocations shall superintend the interest of the church in their respective districts, devise means for raising finances for the support of the episcopate, and the promotion of Christian knowledge in general, and shall particularly attend to the providing supplies for vacant churches.

Resolved, That the respective convocations shall, at the opening of each meeting, proceed to the election of a president and secretary : the former in all cases to be elected from the clerical, the latter from the lay order.

Resolved, That these meetings shall be under the immediate control of the bishop of the diocess, and that a report of all proceedings shall be prepared by the meeting, signed by the president and secretary, and forwarded to the bishop, to be by him laid before the ensuing Convention.

Ordered, That the said preamble and resolutions be referred to a committee, consisting of Mr. Alexander Keech, Mr. Edmund I. Lee, the

Rev. Oliver Norris, the Rev. William H. Wilmer, and Mr. James M. Garnett.

On motion, Ordered, That leave of absence from the service of this house for the remainder of the session be granted to Mr. Samuel G. Adams.

And then the Convention adjourned until tomorrow morning 9 o'clock.

THURSDAY, MAY 8, 1817.

The Convention met according to adjournment, and was opened with divine service by the Rev. William H. Wilmer.

Mr. Edmund I. Lee, from the committee to whom the resolutions submitted by Mr. Alexander Keech were referred, presented a report, with several resolutions, which were read, and, on motion, referred to a committee of the whole Convention.

The Convention, accordingly, resolved itself into a committee of the whole house, Mr. James M. Garnett in the chair; and after some time spent therein, the president resumed the chair, and Mr. Garnett reported, That the committee of the whole house had, according to order, had under consideration the said report and resolutions, and agreed to several amendments thereto, which he delivered in therewith at the secretary's table; which amendments, being twice read, were, on questions severally put thereupon, agreed to by the Convention.

The said report and resolutions, as amended, together with the address thereby proposed, being twice read, were agreed to in the following words:—

The committee to whom were referred sundry resolutions on the subject of dividing the diocess into convocational districts, have, according to order, had the same under consideration, and have agreed to the following resolutions, which they beg leave to submit.

Resolved, That for the purpose of raising a fund for the support of ministers who may be appointed according to the rules and canons of the church, to preach in those sections of the diocess which are now or may hereafter be without a minister, and also to raise money for the support of the bishop, without being attached to any particular parish, the ministers of this church do, in their respective parishes, at such time as they shall deem most fit, endeavour to collect, by a collection in their churches, or by subscriptions, such sums of money as the friends of religion shall be disposed to contribute towards the objects of this resolution.

Resolved, That all money which may be collected as aforesaid, intended by the contributor to be applied to the support of the bishop, shall be transmitted to the treasurer of this church, to be applied in such way as the standing committee shall direct. And so much of the money as shall be raised for the support of the ministers shall be placed in the hands of the vestry of the respective parishes in which it may be raised.

Resolved, That 400 copies of the following address, and of these resolutions, be printed, and eight copies thereof be transmitted, as soon as practicable, by the secretary, to the clerical and lay delegates attending the present Convention, and to such of the ministers of this church who are not attending the Convention, all of whom are earnestly solicited to use their best exertions to effect, as speedily as they can, the object of the first and second resolutions.

Resolved, That the said address be printed in such a form as to admit subscribers' names to the same.

Resolved, That as soon as the delegates of any one or more adjoining parishes have funds, separately or unitedly, sufficient to maintain for one year, at a reasonable allowance, a minister or ministers in the same, that the vestry, if any there be, or, if there be none, then the delegates from the said parish or parishes, do give information of the same to the bishop.

To Christians of the Protestant Episcopalian Denomination in the Diocess of Virginia.

The visitations with which it has pleased Heaven, for a period (not a very short one), to afflict our country, are sufficient to manifest the powers of its wrath, and are well calculated to excite supplication to its mercy. War has afflicted us with much of its desolation; sickness has raged with little less than pestilence; and want approaches (at least to many) with almost the aspect of famine. Human affliction is always divine correction; the pious man bows to its weight with submission; he mitigates its severity by supplication; and thus, at least, prepares the sublimest consolation for ills which come not from mortal hands. What have we done in the eyes of Heaven to merit its bounties or to avert its chastisement; or, rather, what have we not done, in the total neglect of God, the abandonment of his worship, the ruin and destruction of his temples, the profanation of his word, the contempt of his revelation, the pursuit of all follies, the practice of all impieties? What have we not done to kindle the hottest wrath of Heaven upon our heads, and to exasperate the relenting mercies of God into the just severity of eternal death? No public worship excites in our bosoms the contagious sympathy of social devotion; no public prayer prostrates a people at the altar of God, to claim the salvation which he condescends to offer to those who earnestly ask it; no public thanks are presented to the source of all bounties, the benevolent Saviour of man, and the beneficent Father of the world. We live, as it were, without God in the world; the young rise up without knowing him, and the old pass away without acknowledging him. Superstition can prostrate herself in all the fervour of devotion before its idols of brass, and of stone, and of wood; before "images made like to corruptible man, and to birds, and to four-footed beasts, and creeping things," and immure its abominations in all the magnificence of costly and massy architecture; but we, who profess to believe in the uncorruptible, the living God, the God of grace and of mercy, whose mysteries are revelation, whose rites are love, whose worship is peace, whose boon is heaven, we turn with frozen apathy from his name and word, feel no devotion to infinite goodness, offer no prayer for salvation, breathe no thanks for redemption. We have turned God out of his temples, and leave their ruins as sepulchres of the piety which erected, and monuments of the wickedness which profanes them.

These considerations are awfully affecting to us all, but touch parents and the heads of families with a vital keenness. The patrimony of guilt and irreligion upon which we are rearing, and which we are preparing to bequeath to our children, will accumulate in rankness in the inheritance. If the father does not live to curse himself as the progenitor of his family's shame, his children will live long enough to riot in the un-

bridled corruption of their hearts, which no check but Heaven can reclaim, and to despise, if not to curse, the author of their existence, who neglected to impose religious restraints on appetites which no earthly influence can subdue. If our own hearts have been rendered so callous by our neglect of public worship, that we are ourselves willing to forego its enjoyments and its blessings, let us not, however, fling them away from our children.

You are Christians. The divine intercessor for man has said, "When two or three meet together in my name, there am I in the midst of them;" will you renounce the promised intercourse with God? Are you parents? Intercept not from your children the light which Heaven would shed to illumine their path through life to eternity. As citizens, you love your neigbbours and your countrymen. Will you withhold from them the moral and religious instruction of the liturgy and the pulpit, inspiring "on earth peace—good-will towards man;" uniting them in bonds wrought by almighty hands; and subliming their affections, from the low and grovelling objects of sensual appetite, into social benevolence and Christian charity?

Every relation in which we stand to God, to ourselves, to our families, and to society, demands from us a fervent zeal, and an active effort to restore the church which we profess, purified, by the revolutions she has undergone, from former abuses, endowed by public veneration and Christian piety, and supported by the purity of her doctrines, the integrity of her ministers, and the benevolent toleration of all religious classes.

With these views the annexed subscription-paper is offered, to ascertain the willingness and ability of individuals to aid the revival of the Protestant Episcopal Church in this diocess, and to contribute to the support of a minister for the ensuing year.

The Rev. Alexander Balmain, from the committee on the state of the church, presented a report, which was read, and being, on motion, amended, approved by the Convention; and the amendment thereby proposed to the 6th canon was agreed to, as follows:—

The committee appointed to take into consideration the state of the church, and report thereon, having taken the same into consideration, and examined the canons of the church, report, That the uniting of the vestry with the minister in the admonition and the suspension of a lay member, being a communicant, as in the sixth canon, is inconsistent with the rubric. The committee therefore recommend that the said canon be so altered as to give to the minister alone the power of admonishing and suspending; then the canon will read thus: "Be it ordained, That any member of the church, being a communicant thereof, conducting himself in a manner unworthy of a Christian, may and ought to be admonished or suspended by the minister of the parish or congregation, according to the rubric."

With respect to the advice requested by the Rev. Mr. Philips on the state of things in his parish, St. Martin's, in Hanover county, the committee laments that such a state should have ever occurred. But inasmuch as Mr. Philips had no agency in producing it, and has no power to remedy it, no censure can attach to him for its continuance.

The Rev. Oliver Norris, from the committee appointed to examine the treasurer's accounts, reported, That, upon examination, the same were found fair and correct; and that the balance in his hands, at the meeting of the present Convention, was two hundred and thirty-five dollars eighteen cents, as appears by the following statement of the said accounts:—

William Munford, Treasurer of the Protestant Episcopal Church of Virginia, Dr

1816, May 23.—To balance due as per settlement,	$60 53
To cash received for contributions from the parishes for the year 1816, as follows:—	
Of Manchester Parish, by David Patteson,	10 00
St. Martin's Parish, Hanover, by Dr. Berkeley,	30 00
St. Mary's Parish, Caroline, by Alex. Keech,	30 00
Shelburne Parish, Loudoun, by the Rev. John Dunn,	15 00
Cumberland Parish, Lunenburg, by John Buford,	20 00
Bristol Parish, Prince George, by the Rev. Andrew Syme,	30 00
Henrico Parish, by Dr. Adams,	30 00
St. George's Parish, by the Rev. E. C. M'Guire,	30 00
Hamilton Parish, by Robert Randolph,	30 00
St. Andrew's Parish, Jefferson, by Benj. Allen, jr.,	30 00
Frederick county, by the Rev. William Meade,	50 00
St. Paul's Church, Alexandria, by the Rev. William H. Wilmer,	30 00
Lexington Parish, by the Rev. Charles Crawford,	30 00
Beckford Parish, by Benjamin Blackford,	30 00
St. Stephen's Church, Culpepper, by Samuel Slaugbter,	30 00
St. Mark's Parish, do., by Major Thom,	30 00
The Monumental Church in the city of Richmond, by Dr. McClurg,	30 00
St. Paul's Parish, King George county, by Richard Stuart,	30 00
Washington Parish, Westmoreland, by Henry Lee, jr.,	30 00
Christ Church, Alexandria, by Francis Adams,	30 00
Fredericksville Parish, Albemarle, by Hugh Nelson,	30 00
Oct. 23.—Of Staunton Parish, by Chapman Johnson,	30 00
From Cumberland county, by Willis Wilson,	30 00
	$725 53

1816,	Cr.	
May.—By account for printing paid by the Rev. William H. Wilmer, and deducted by him from the cash entered as paid by him to the treasurer, as aforesaid,		15 50
Amount carried forward,		$15 50

Amount brought forward,	$15	50
Aug. 5.—By cash paid Bishop Moore in advance to defray expenses of episcopal visitations, arising principally from the hire of a carriage, - - - -	100	00
" 22.—By do. paid Ritchie, Trueheart, and Du-Val, for printing 1,200 copies of the Journals of Convention, - -	99	84
Oct. 23.—By do. paid Bishop Moore towards defraying expenses of episcopal visitations, - -	60	00
" 24.—By loss in exchange of $268 of Baltimore and Alexandria bank notes for Virginia notes, at 7 per cent., - -	18	76
" 26.—By cash paid Bishop Moore on account of expenses of episcopal visitations, -	101	25
Dec. 21.—By cash paid do. on the same account, - - -	95	00
Balance due, - - -	235	18
	$725	53

1817, May 6.

By balance due from the treasurer, $235 18

Resolved, That the report of the said committee be approved.

Mr. Philip Nelson, from the committee on the subject of the parochial reports, presented a report, which was read and approved, as follows:—

The committee on the subject of the parochial reports, beg leave to report the following condensed statement of the reports that have been submitted to them:—

The report from the parish of Hampton is favourable. A new church has been erected in Warrenton, in Hampton parish.

The report from Bristol parish states the number of communicants to be increasing, and that the state of the church is now more prosperous than it was when the last report was made.

The report from the parish of St. Stephen states, that there are about twenty-five communicants there—forty baptisms.

The report from the parish of Henrico states, that the church there is in a prosperous state. The number of communicants has increased since the last report.

The report from the parish of St. Mark's, Culpepper county, represents the church to be in a more prosperous state than formerly. Communicants forty—baptisms twenty—marriages seven.

The report from the parish of Norborne states, that there are two churches in that parish, one in the town of Martinsburg, the other in the gap of the mountain eight miles from Martinsburg. The number of communicants is small in the church in town. The congregation belonging to the mountain church is numerous—communicants from thirty to forty. The foundation of a church has lately been laid near the site of the old one—baptisms twenty-nine—marriages one—communicants in the parish at large seventy-eight.

The report from the church in Winchester states, that there are between thirty and forty communicants there, and about fifteen or twenty catechumens. The church in the lower part of the parish flourishing—from fifty to sixty communicants—eleven baptisms, marriages six, and funerals five.

The report from Christ Church, Berkeley county, as followeth:—thirty-one communicants—baptisms forty-three—catechumens thirty-five. A neat and commodious church has just been erected.

The report from St. George's parish, Fredericksburg, states, that there are ninety communicants in the Fredericksburg church—marriages eleven—baptisms forty-five—deaths sixteen.

The report from St. Mary's parish, Caroline, states, that a Christian spirit is increasing in that parish, and that there is a probability of a church being commenced in Port Royal in the course of June next. Communicants thirty.

The report from the parish of St. James, Mecklenburg, states, that the spirit of religion is reviving there. A new building for the purpose of public worship is begun, and will be finished before the month of October. One of the old churches has been partially repaired, and will be completely so in a short time.

The report from the parish of Dumfries states, that a vestry has been elected for that parish. Communicants thirty-two—baptisms sixteen—catechumens twenty—deaths seven.

The report from the parish of Aquia states, the members of the church in that parish are evincing their attachment to the church, by repairing their ancient edifice, which has been dilapidated. Communicants sixteen—baptisms twenty-five—deaths five—catechumens twelve.

The report from St. Anne's parish, Essex, states, that there exists a general disposition among the people to attend public worship, and a willingness to support a resident clergyman. Communicants thirty.

The report from the parish of Shelburne states, that there are thirty-five communicants now in that parish—baptisms twenty—marriages six—funerals two—psalmody in a prosperous state.

The report from the parish of St. Andrew's states, that there are one hundred communicants in that parish—baptisms eighty-seven. The new church in Charlestown is nearly finished. The church in a progressive state.

The report from the parish of South Farnham states, that the church in that parish is about to revive. A new church is about to be built.

The Monumental Church is represented to be in a quiet state—communicants increasing:—the church in Alexandria continues to improve—200 communicants in the two churches. It is stated to the committee that the church in the Northern Neck is reviving.

On motion of Mr. James M. Garnett, the 5th canon for the government of the church of this diocess was amended, by striking therefrom the words, "and shall admit of no excuse for the neglect of this important duty, but such as they may," and inserting, in lieu of the words so stricken out, the following, viz.: "and shall neglect the performance of this important duty for no cause whatever, but such as they might."

The said canon, as amended, was, on the question put thereupon, agreed to by the Convention, being in the following words:—

The members of this church shall attend the public worship of God as regularly and constantly as, from their age, infirmities, and circumstances in life, may be reasonably expected; and shall neglect the performance of this important duty for no cause whatever, but such as they

might plead at the bar of God in the day of judgment.

The Rev. William H. Wilmer presented a report of the managers of the Common Prayer-Book and Tract Society of the diocess of Virginia, which was read and approved, being in the following words :—

Early after the rising of the last Convention, the managers of the Prayer-Book and Tract Society made arrangements for carrying into effect the objects of the society. With this view they procured from Philadelphia twenty-five reams of paper, and proceeded to print 5,500 Tracts, No. 1, which have been forwarded to the different parts of the state. They also ordered 100 prayer-books of the stereotype edition, and 100 of a larger size. These have been distributed to different parishes, in such manner as the exigences of each and the smallness of the number seem to require. Since the contributions received at the last Convention, there have been received the sum of sixteen dollars twelve and a half cents, and 1,000 copies of Bishop Beveridge's sermons, from the benevolent Society of St. Andrew's. There are now on hand nineteen reams of paper; and the treasurer is in advance $318 67½ cents, as per his account now rendered.

To remunerate these responsibilities, and to provide the means for the further operations of this society, the exertions of the ministers and vestries will be necessary: without their earnest co-operation we shall be unable to proceed further. But we trust that the importance of the object will plead its own cause, and create an adequate zeal in the friends of the church and of religion. Who can tell how much light may be diffused; how much evil prevented; how much misery banished from the earth; how many souls may be delivered from eternal death, and made heirs of everlasting life, by the blessing of God upon so inconsiderable an expense as is required by the contributions to this society?

On motion, the resolutions proposed yesterday by the Rev. Benjamin Allen were taken up, and referred to a committee of the whole Convention.

The Convention, accordingly, resolved itself into a committee of the whole house, Mr. James M Garnett in the chair; and after some time spent therein, the president resumed the chair, and Mr. Garnett reported, That the committee of the whole house had, according to order, had under consideration the said resolutions, and agreed to several amendments thereto, which he delivered in therewith at the secretary's table.

The said amendments being twice read, were, on questions severally put thereupon, agreed to by the Convention; as were also the said resolutions as amended, being in the following words :—

Resolved, That it be recommended that an Auxiliary Common Prayer-Book and Tract Society be established in each parish, one half of whose funds shall be thrown into the treasury of the Diocesan Society, the remainder to be applied as its managers may determine.

Resolved, That in those parishes where there are a minister and vestry, the minister and church-wardens be the managers of the auxiliary society; in those parishes where there is no minister or vestry, the subscribers shall elect their own managers, not exceeding three in number.

On motion, the following proposition of an amendment to the constitution for the government of the church of this diocess was considered and approved by the Convention, and ordered to be transmitted to the several vestries of the parishes which have ratified the said constitution, viz. :—

It is proposed, by way of amendment to the first article of the constitution for the government of the Protestant Episcopal Church of Virginia, that there shall be a Convention of the said church on the third *Thursday* in May in each year;* but the Convention which meets in the year previous to the meeting of the General Convention, may have power to appoint the time and place of meeting for the next annual session.

On motion, Resolved, That the meeting of the next Convention of the church of this diocess shall be at Winchester.

The Rev. Wm. H. Wilmer, from the standing committee, presented a report, which was read, as follows :—

The standing committee beg leave to report, That, in obedience to the resolution of the last Convention, that they should prepare a detailed scheme for effecting the object of a former letter published by the standing committee, they have published and sent circular letters, a copy of which is herewith presented to the different parishes; that they have received assurances from St. James's parish, in Mecklenburg county, that the sum of fifty-seven dollars will annually be paid by certain persons in that parish to the support of the episcopate; from St. Andrew's parish, in Jefferson county, that fifty dollars, and from Christ Church, Alexandria, that one hundred dollars, will in like manner be paid to the same object; and promises have been received from several other parishes that they will contribute, at the next Convention, what is in their power.

On motion of the Rev. John S. Ravenscroft,

Resolved, That the standing committee be requested to send to each parish in this diocess a copy of their circular letter on the subject of the fund for the support of the episcopate; that another opportunity may be afforded to such as have been disappointed in contributing to this very essential object.

The Convention proceeded to the election, by ballot, of six delegates, to represent the church of this diocess in the approaching General Convention; whereupon the Rev. Wm. H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, Mr. Charles F. Mercer, Mr. Hugh Nelson, and Mr. Hugh Mercer, were duly elected.

On motion of Mr. Edmund I. Lee,

Ordered, That eighty dollars each be appropriated to defray the expenses of the bishop, and of the clerical and lay deputies from this diocess to the General Convention.

Resolved, unanimously, That the expenses of the secretary, in attending this Convention,

* The meeting of the next Convention will be on the third Tuesday in May, 1818; for, according to the 13th article of the constitution, the above proposition will not be valid and obligatory until approved by that body.

be refunded to him out of the funds of the church.

Resolved, unanimously, That the thanks of this Convention be tendered to Mr. Munford, for his zealous services as secretary.

The Right Rev. Bishop Moore delivered to the Convention his address on the state of the church, which being heard,

Resolved, unanimously, That the thanks of this Convention be presented to the Right Rev. Richard Channing Moore, D. D., for his appropriate and affectionate pastoral address; and that he be requested to furnish a copy thereof for insertion on the Journal.

The said address is in the following words:—

The peculiar duties, brethren, which are attached to the episcopal office, I have endeavoured faithfully to discharge. Nearly three months of the last year have been devoted to episcopal visitations, during which time I have traversed an extensive district of country, and have attended to the concerns of as many parishes as the duties due my own parochial charge would admit of.

My labours commenced in the county of Orange, at which place I preached to a large and attentive auditory, celebrated the Lord's Supper, and administered the rite of confirmation to a goodly number. From thence I proceeded to Albemarle, and officiated in two churches, and also in the courthouse in Charlottesville. Crossing the Blue Ridge, I passed a Sabbath in Staunton, and preached twice to a multitude of respectable and attentive hearers. Returning from thence, I visited the county of Nelson, and preached in two different places. I then passed into Amherst, and officiated in New Glasgow and Gaines's church. I then visited Lynchburg, at which place I preached twice on the Sabbath to very large congregations, and lectured the day following at the house of Mr. Ward, a zealous and worthy member of the church. The county of Buckingham then became the object of my attention, in which part of the diocess I preached at the courthouse. Passing from thence to Cumberland, I officiated in one church on the Sabbath, and in another on the Tuesday following. Leaving Cumberland, I passed into Lunenburg, and preached in two churches to a multitude of religious worshippers. some of whom had travelled between thirty and forty miles to receive the Holy Eucharist. Having performed my duties in that county, I visited Mecklenburg, and preached three times to very large auditories. In these two last places it is my duty to observe, that the efficiency of the labours of the Rev. Mr. Ravenscroft was evidenced by the crowds who attended upon my services, and the deep sensation which they exhibited during the time of our devotional exercises. The Superior Court, which was sitting, adjourned; and the worthy judge, and the gentlemen of the bar, with but one exception, attended the services of the sanctuary.

Having discharged my duties in those counties, I visited Halifax, and preached at the courthouse to a very numerous and attentive assembly. I then crossed the Roanoke, and passed one Sabbath in N. C., and preached to a small but devout congregation. Upon my return to Richmond I stopped in Charlotte county, and preached to a respectable congregation.

After remaining in my own parish a few weeks, I visited this city (*Fredericksburg*), in which place I officiated as usual to a numerous and devout people. (Here I think it my duty to remark, that from all the observations I have made, the labours of Mr. M'Guire have received the sanction of his God. He lives in the hearts of the pious people of his charge, and merits this expression of my pastoral approbation.) Here I was joined by the Rev. Mr. Hawley and Mr. M'Guire, who attended me to Port Royal, and on my route through the Northern Neck of Virginia. At Port Royal Mr. H. and myself preached to a large assembly, whose attachment to the church of their fathers was evinced, not only by their devout behaviour, but also by their perfect acquaintance with the liturgy. The responses were audibly made, and excited in my mind the most pleasing sensations. I then crossed the Rappahannock, and preached in the courthouse in King George to a large and respectable congregation. Leaving that place, I visited and preached at Mattox church. The next day Mr. M'Guire officiated at the courthouse in Westmoreland county. We then passed on to Northumberland; but, as the notice of our intentions had not reached the neighbourhood of the church, the congregation was small. I however lectured for them We then visited Richmond county, at which place I preached to an assembly much alive to the subject to which I called their attention, and delighted with the prospect of a revival of the church among them. From thence we went to Lancaster, and I preached upon a week-day in the church in that county. The congregation listened to the tidings of salvation with great attention, and the sensibility they manifested gave me reason to hope that my labour in the Lord was not in vain.

Having thus performed the duties I had marked out in that district, I returned to Port Royal, preached again in that place, and administered the rite of confirmation to a large number of persons. The sensation which they had evinced during my first visit again manifested itself, and deeply affected my heart.

In the course of the winter, I have preached in Fluvanna, Buckingham, Cumberland, and Chesterfield counties.

In every section of the state which I have visited (and these visits have been very general), I have observed the most sincere and ardent attachment to the church. From the temper of the people I draw the most pleasing conclusions: and my mind is perfectly convinced, that, were it possible to procure a greater number of faithful ministers, those ministers would be received with joy by the vacant parishes, and provision made for their support. Brethren, we have much to do; and while any thing remains to be done, I trust that no languor will be exhibited by either ministers or people, but that every nerve will

be exerted to carry into effect the hallowed cause in which we have engaged.

Brethren, it is the church of God, and of our fathers! It is true she has been prostrate in the dust; but from her ruins she implores our united aid, and supplicates our assistance. The progress we have already made revives our hopes. The blessings we have already received encourage us to look for greater mercies. Our exertions, I firmly believe, will be crowned with success; our Zion will raise her dejected head—be disrobed by an omnipotent arm of her weeds, and clothed in the attire of joy. Her harp will be taken from the willows, and the voice of joy and salvation fill her happy courts.

Brethren of the clergy—We have sworn fidelity to her interest at the altar of the living God. Aided by you, I will proceed in the glorious work with all the ardour with which heaven in mercy shall inspire my mind. In your zeal I have a perfect confidence. Our number, it is true, is yet but small; but, with Jehovah on our side, we may be confident of success. Unborn generations will enjoy the benefit of our labours, and embalm our memory with the tear of gratitude and affection

Since the last Convention, I have admitted to the order of deacon the Rev. Mr. Low, Mr. Steel, Mr. Allen, Mr. Ravenscroft, and Mr. Bryan; and to the order of the priesthood, the Rev. Samuel Low and John S. Ravenscroft. The Rev. Mr. Orrill has settled in this diocess. The Rev. Mr. Hawley has removed into the diocess of Maryland.

Accept, brethren, my sincere wishes for your present and eternal happiness.

R. C. Moore.

On motion of the Rev. George Lemon,

Resolved, That seven hundred and fifty copies of the Journal of this Convention be printed; and that twenty be sent to each parish.

No further business being before the Convention, on motion, the Convention adjourned, to meet at Winchester, on the third Tuesday in May next.

Richard Channing Moore,
Bishop of the P. E. Church of Virginia.
Attest, Wm. Munford, Secretary.

The 5th and 6th canons of the church of this diocess, as amended by this Convention, are in the following words:—

CANON V.

The members of this church shall attend the public worship of God as regularly and constantly as, from their age, infirmities, and circumstances in life, may be reasonably expected; and shall neglect the performance of this important duty for no cause whatever, but such as they might plead at the bar of God in the day of judgment.

CANON VI.

Be it ordained, That any member of the church, being a communicant thereof, conducting himself in a manner unworthy of a Christian, may and ought to be admonished or suspended by the minister of the parish or congregation, according to the rubric.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled at Winchester, on Tuesday, the 19th of May, 1818.

The Convention met; but the bishop and many of the clergy not having arrived, it was proposed and agreed to, that the Convention adjourn until to-morrow morning 9 o'clock.

Whereupon, the Convention adjourned accordingly.

Wednesday, May 20, 1818.

The Convention met according to adjournment, and was opened with prayer by the Rev. Alexander Balmain.

The bishop being still absent, Mr. Wilmer took the chair as president pro tempore.

A committee was appointed to examine the certificates of appointments of the lay deputies; which committee, consisting of the Rev. John Dunn, the Rev Samuel Low, and Mr. Edmund J. Lee, reported the following members, being present, to have been duly appointed, conformably with the canons of the Protestant Episcopal Church of Virginia, viz.:—

Edmund J. Lee, for Christ Church, Alexandria; Abraham Shepherd, for St. Andrew's parish; Charles F. Mercer, for Shelburne parish; William H. Fitzhugh and John Moncure, for Aquia Church; Philip Nelson and Ohed Waite, for Fredcrick parish; Hugh Nelson, for Fredericksville parish, Albemarle; Edward Digges, for Hamilton parish; Samuel Slaughter and Isaac Winston, for St. Stephen's Church, Culpepper; Joel Ward, for Christ Church, Norborne parish; Carter Berkeley and Francis Nelson, for St. Martin's parish; Robert Lewis, for St. George's parish, Fredericksburg; John Nelson, jr., for St. James's parish, Mecklenburg; Lewis Berkeley, for Dettingen parish; Needham L. Washington, for St. Paul's parish; Thomas Ambler and Alfred H. Powell, for Henrico parish; James Walker, for Norborne parish; Francis J. Wiatt, for Christ Church, Norfolk.

The following clerical deputies appeared and took their seats in this Convention, viz.:—

The Rev. Alexander Balmain, Frederick parish; the Rev. William H. Wilmer, St. Paul's Church, Alexandria; the Rev. Oliver Norris, Christ Church, Fairfax parish, Alexandria; the Rev. John S. Ravenscroft, St. James's parish, Mecklenburg; the Rev. John Dunn, Shelburne parish, Loudoun; the Rev. Samuel Low, Norfolk; the Rev. George Lemon, Hamilton parish, Fauquier; the Rev. William Meade, the chapel in Frederick parish; the Rev. Thomas Horrell, Norborne parish, Berke-

ley county; the Rev. John L. Bryan, Christ Church, Norborne parish, Berkeley county; the Rev. John P. Bausman, Fredericksville, Albemarle; the Rev. Benjamin Allen, St. Andrew's parish, Jefferson county; the Rev. William King, Augusta parish, Staunton; the Rev. Joseph R. Andrus, St. Paul's parish, King George county; the Rev. Edward C. M'Guire, St. George's parish, Fredericksburg.

Ordered, That the Rev. Alexander Balmain, the Rev. William H. Wilmer, the Rev. John S. Ravenscroft, Mr. Charles F. Mercer, Mr. Edmund J. Lee, and Mr. Philip Nelson, be a committee to take into consideration the state of the church in this diocess, and report thereupon to this Convention.

Ordered, That the Rev. George Lemon, the Rev Thomas Horrell, Dr. Carter Berkeley, and Dr. Isaac Winston, jr., be a committee to examine the parochial reports.

Ordered, That Mr. Alfred H. Powell, Mr. Obed Waite, and Mr. John Moncure, be a committee to examine the treasurer's accounts.

Ordered, That Mr. Abraham Shepherd, Mr. Thomas Ambler, and Mr. Francis J. Wiatt, be a committee to examine the accounts of the treasurer of "the Common Prayer-Book and Tract Society for the Diocess of Virginia."

On motion, Resolved, That the reading of the canons and journals of the General Convention be dispensed with.

The journal of the proceedings of the standing committee of the church, during the last year, was read by the secretary, together with the rules for regulating the proceedings of the Conventions of this diocess.

The Convention then adjourned, for the purpose of attending divine service by the Rev. John Dunn, and a sermon by the Rev. William Meade; after which the sitting was resumed, and the Right Rev. Bishop Moore having arrived, took the chair as president of this Convention.

Mr. James B. Nicholls, a lay deputy for St. Paul's Church, Alexandria, also appeared and took his seat.

On motion, Resolved, unanimously, That the thanks of this Convention be presented to the Rev. William Meade, for his evangelical and appropriate discourse delivered in the church at Winchester on this day.

A motion was made by Mr. Edmund J. Lee, that the Convention come to the following resolution:—

Resolved, That the annual contributions from Christ Church, in Alexandria, of one hundred dollars, for raising a fund for the support of the bishop, which have now been paid, or which may hereafter be received, be vested in bank-stock, under the direction of the standing committee of this diocess, in the names of George Deneale and John Muncaster, church-wardens of Christ Church, Fairfax parish, Alexandria, and their successors, for the purpose aforesaid.

On motion, Ordered, That the resolution proposed be laid upon the table.

And then the Convention adjourned until to-morrow morning 9 o'clock.

THURSDAY, MAY 21, 1818.

The Convention met according to adjournment, and was opened with prayer by the Rev. Mr. Norris.

The following lay deputies produced certificates of their appointment, in conformity with the canons of the Protestant Episcopal Church of Virginia, and took their seats in the Convention, viz.:—

William Broadus, for St. Mark's parish, Culpepper; Benjamin Blackford and Philip Williams, Beckford parish.

The Rev. Thomas G. Allen, Dumfries Church, Dettingen parish, Prince William, also took his seat.

The bishop informed the Convention, that, in the absence of John Brockenbrough, a lay deputy appointed by the vestry of the Monumental Church in the city of Richmond, he, in pursuance of a vote of said vestry, certified the appointment of William Munford to act as lay deputy for that church.

On motion, Ordered, That the resolution proposed on yesterday by Mr. Edmund J. Lee, be referred to the committee on the state of the church, to consider the same, and report their opinion thereupon.

Mr. Powell, from the committee appointed to examine the treasurer's accounts, presented a report, which was read, as follows:—

The committee appointed to examine the treasurer's accounts report, That they have discharged that duty, and find the accounts fair and correct; and that the balance in the hands of the treasurer at the meeting of the present Convention was eighty-eight dollars and eighty-seven cents; all which will appear by the accompanying accounts and documents, which are respectfully submitted:—

William Munford, Treasurer of the Protestant Episcopal Church of Virginia, Dr.

May 6, 1817.		
To balance due as per settlement, - - - - -		$235 18
To cash received for contributions from the parishes for the year 1817, as follows:—		
Of St. Martin's Parish, by Francis Nelson, - -	$25 00	
St. Stephen's Church, by Isaac Winston, jr., -	30 00	
Dettingen Parish, by Lawrence G. Alexander, -	30 00	
Henrico Parish, by Samuel G Adams, - - -	30 00	
St. Thomas's Church, by George W. Spottswood,	30 00	
St. Mark's Parish, by William Broadus, - - -	30 00	
St. James's Parish, by John Nelson, jr., - - -	15 00	
St. John's Church, Frederick, by the Rev. Alexander Balmain, - -	30 00	
Amount carried forward,	$220 00	$235 18

Amount brought forward,	$220 00	$235 18
Of Frederick Parish, by Philip Nelson, - - - -	30 00	
Shelburne Parish, by the Rev. John Dunn, - - -	15 00	
Christ Church, Alexandria, by Edmund J. Lee, -	30 00	
St. Anne's Parish, by James M. Garnett, - - -	19 00	
The Monumental Church in the city of Richmond, by John Ambler, - -	30 00	
St. Andrew's Parish, by Abram Shepherd, - -	30 00	
Hamilton Parish, by Robert Randolph, - - - -	30 00	
South Farnham Parish, by Robert Weir, - - -	20 00	
St. George's Parish, Fredericksburg, by Benjamin Day, - - - - -	30 00	
St. Paul's Church, Alexandria, by John Hoof, -	30 00	
Norborne Parish, by the Rev. Thomas Horrell, -	30 00	
Bristol Parish, by the Rev. Andrew Syme, - -	30 00	
Norfolk Parish, by the Rev. William H. Wilmer, -	30 00	
	574 00	
Deduct account for printing paid by the Rev. William H. Wilmer, - -	16 50	
Total received,		557 50
		$792 68

1817, May. Cr.		
To the secretary's expenses going to and attending the Convention in Fredericksburg, and returning to Richmond, - - -	$21 00	
" Stationary for the use of the Convention, - -	0 81	
" cash paid Bishop Moore, Mr. Wilmer, Mr. Dunn, Mr. Norris, and Mr. Hugh Mercer, delegates to the General Convention, $80 each, - - - - -	400 00	
July 31.		
To printing account paid Du-Val, Trueheart & Co.,	71 50	
Nov. 24.		
To cash paid Bishop Moore, on account of expenses of episcopal visitations, -	185 50	
1818, April 10.		
To do. paid do. on same account, - - - - -	25 00	
Balance due,	88 87	
		$792 68
May 19.		
By balance due from the treasurer,		$88 87

On motion, Resolved, That the report of the committee on the treasurer's accounts be approved.

Mr. Abraham Shepherd, from the committee appointed to examine the accounts of the treasurer of the Common Prayer-Book and Tract Society of the Diocess of Virginia, presented the following statement and report :—

Prayer-Book and Tract Society of Virginia, in account with William H. Wilmer, Dr.

1817, May 5th.		
To balance as rendered to the Convention of 1817, - - -		$318 18¼
" cash paid discount on $146 89, paid to T. & J. Swords, - -		2 19
" loss of bad notes collected in church, - - - - - -		1 00
" cash refunded widow of Rev. Mr. Brown, his subscription, - -		3 00
Aug. 14.		
To T. & J Swords, for their bill, as per No. 1, herewith presented,		38 75
" cash paid freight and porterage, &c.		1 62½
April 20.		
To T. & J. Swords for their bill, as per No. 2, - - - - - -		30 80
" cash paid freight and porterage, -		1 00
		$396 55

May 8. Cr.		
By amount annual subscription, - - - - -	$127 00	
" do. collected in church at Fredericksburg, - -	110 00	
" T. & J. Swords for error in their bill, - - -	5 00	
" one Prayer-Book, extra bound, for myself, -	3 50	
" cash received for sale of Prayer-Books at Fredericksburg, - - -	47 80	
" my own subscription for 1816, - - - - -	2 00	
" the Rev. John Dunn, for money paid by him, -	17 00	
June 19.		
By cash of Rev. Mr. Hawley for Prayer-Books, - -	1 50	
June 23.		
By cash of Mr. Curtis for 4 do. do., - - - -	2 00	
" do. six quires paper sold,	1 50	
July 1.		
By do. received of Mr. T. G. Allen for Prayer-Books,	10 00	
" do. do. of Rev. Mr. Lemon,	10 00	
" cash received of Mr. George Taylor for sundries, - - - - -	5 25	
" do. do. Rev. Mr. Norris, for sundries, viz.: on account Mrs. Custis, $4, Mrs. Debutts, $2, Mr. Norton, $2, catechisms, 62 cents, - - - -	8 62	
Amount carried forward,	$351 17	$396 55

Amount brought forward,	$351 17	$396 55
Oct. 22.		
By cash of Rev. Mr. Norris for 1 Prayer-Book, -	1 00	
1818, Jan. 12.		
By do. of Rev. Mr. Balmain for 28 Prayer-Books, -	9 00	
" do. of Rev. Mr. Norris, for 2 Prayer-Books, -	1 00	
Jan. 28.		
By do. of Mr. Allen for 20 do.	10 00	
		372 17
May 1.—To balance due treasurer,		$24 38

We, the committee appointed to examine the above account, find the balance due the treasurer to be twenty-four dollars and thirty-eight cents, as stated.

ABRAHAM SHEPHERD,
FRANCIS J. WIATT,
TH. M. AMBLER.

On motion, Resolved, That the said statement and report be approved.

Mr. Wilmer, from the committee on the state of the church, presented the following report :—

Whereas it is all-important to have the benefit of episcopal visitations throughout the diocess at an earlier date than the fund appropriated to that purpose gives any promise of effecting: to that end, Be it resolved by this Convention, That whenever it shall be necessary for the bishop to visit any part of this diocess, he shall be authorized to call a clergyman from any part of the diocess to supply his place in the duties of his parochial charge for not more than two Sundays.

And be it further resolved, That for the payment of the travelling expenses of such clergyman, the sum of five dollars shall be required from each parish, in addition to the thirty dollars now payable to the general fund of the church.

Whereas the assistance of missionaries to visit the destitute parishes is most desirable, but cannot be obtained, owing to the poverty of the church; and whereas various proposals have heretofore been made for the purpose of raising funds to educate young men desirous of entering into the ministry, which have failed of success, and are yet likely to fail: It is therefore recommended and enjoined upon such of the clergy as are settled, to receive young men into their families, for the purpose of assisting them in their studies; which young persons, when properly qualified, may be licensed by the bishop as lay readers, by which means the clergy would be occasionally enabled to make excursions into distant and vacant parishes without leaving their own charge entirely unprovided for—and would have this further advantage, that these students would join practice with theory.

On motion, Ordered, That the said report be referred to a committee of the whole Convention, and be the order of the day for to-morrow.

A motion was made by Mr. Edmund J. Lee, that the Convention do come to the following resolutions :—

Whereas differences of opinion prevail among some of the members of our church as to certain fashionable amusements, and it appears desirable to many that the sense of the Convention should be expressed concerning them—the Convention does hereby declare its opinion that gaming, attending on theatres, public balls, and horse-racing, should be relinquished by all communicants, as being unworthy of the Christian character; and it cherishes the hope that this expression of its opinion will be sufficient to produce conformity of conduct and unanimity of opinion among all the members of our communion.

On motion, Ordered, That the said resolution be laid upon the table.

The Rev. George Lemon, from the committee to whom the parochial reports were referred, presented a condensed report thereupon, which was received and laid upon the table.

The Convention then adjourned, for the purpose of attending divine service by the Rev. John S. Ravenscroft, with a sermon by the Right Rev. Bishop Moore, who also administered the sacrament of the Lord's Supper, and ordained three priests and one deacon, after which the sitting was resumed.

The Rev. Alexander Balmain, from the committee on the state of the church, to whom was referred the resolution proposed on yesterday by Mr. Edmund J. Lee, presented a report thereupon, which was read, as follows :—

The committee on the state of the church, to whom was referred the resolution providing a secure and permanent depository of the episcopal fund, have, according to order, had the same under consideration, and beg leave to report :—

That, from the great extent of this diocess, it has been deemed by preceding Conventions highly expedient, if not indispensably necessary to the welfare of the Church of Virginia, that the bishop should be relieved from the confinement of parochial duties, in order that the benefits of the episcopal ordinances may be thereby more promptly and widely diffused; that the desolate temples of religion may again hear the voice of our chief pastor within their own forsaken courts; and that his venerated authority and influence may be extended over the whole flock which it has pleased God to commit to his pious charge.

For this salutary and holy purpose, the standing committee of the diocess early recommended the establishment of a fund for the support of the episcopate, and the Convention seconded their recommendation by various resolutions, which have been hitherto followed with imperfect success. Particular parishes have contributed their subscriptions towards the fund, with a zeal becoming its importance to the prosperity of the church, while others have totally disregarded the appeal which has been made to their piety and liberality.

Your committee cannot recommend the abandonment of a measure, so fraught with common benefit, until every practicable effort for its accomplishment shall have failed. It is confidently believed, that the obstructions which have hitherto opposed its success have arisen from a want of confidence in the means which had been devised for its attainment, rather than from an insensibility to its importance.

The resolution referred to the committee, if adopted, will effectually secure to the fund that permanent character which should remove among the parishes the fear that the fruits of their liber-

ality will be hereafter misapplied; among the first subscribers, the apprehension that their pious contributions will not be seconded in time by all their brethren; and in the church, the belief that any delay, however protracted, can ultimately defeat the object of its piety.

A decision of the Supreme Court of the United States has recognised the legal existence, and its authority will protect the rights of, the corporation in which the resolution proposes to vest the episcopal fund of this diocess. The committee would have recommended a more central depository, could one have been obtained under the sanction of law.

The resolutions of preceding Conventions have too sanguinely contemplated an immediate resort to the fund for the object which it is designed to accomplish. Your committee are of opinion that this should be deferred until the fund shall have been so enlarged as to provide for that object by its annual revenue. They beg leave, therefore, to recommend to the Convention the adoption of the following resolutions:—

1. Resolved, That the annual contributions from Christ Church, in Alexandria, of one hundred dollars, for raising a fund for the support of the bishop, which have now been paid, or which may hereafter be received, together with all other sums which may be anywhere subscribed and collected for the same object, be vested in bank-stock under the direction of the standing committee of this diocess, in the names of George Deneale and John Muncaster, church-wardens of Christ Church, Fairfax parish, Alexandria, and their successors, for the purpose aforesaid.

2. That, in aid of the episcopal fund, the several ministers of this church do, in their respective congregations, at some fit season in each year, deliver an appropriate discourse, recommending the pious object of the fund, and thereafter make a collection, the amount of which they shall specially mention in their respective parochial reports.

3. That each minister do, at some convenient season of every year, visit one or more of the vacant parishes of this diocess, or of the counties of this commonwealth wherein there is no parish, for the purpose of delivering a similar discourse, and of collecting, by personal applications or otherwise, farther sums for the enlargement of the episcopal fund, of which visit and collections they shall respectively make a report at the succeeding Convention.

4. That no part of the episcopal fund shall be withdrawn for any purpose, until its annual interest shall suffice for the attainment of its object: and that, in the interim, it shall be the duty of the standing committee to see that its enlargement is hastened by the prompt conversion of its revenue into principal.

The said preamble and resolutions being twice read, were, on questions severally put thereupon, agreed to by the Convention.

On motion of Mr. Powell, the committee of the whole Convention was discharged from the consideration of the resolutions thereto referred: And the said resolutions were then read a second time, and, on questions severally put, were agreed to by the Convention.

Mr. Mercer, from the committee on the state of the church, presented a farther report, which was read, as follows:—

The committee on the state of the church recommend to the Convention the adoption of the following resolution:—

Resolved, That the secretary do annex to the journals of the Convention the following list of the clergy of the diocess of Virginia, viz.:—

The Right Rev. Richard Channing Moore, D. D., Bishop and Rector of the Monumental Church, Richmond; the Rev. Benjamin Allen, Jefferson county; the Rev. Thomas G. Allen, Dumfries Church, Dettingen parish, Prince William; the Rev. Alexander Balmain, D. D., Frederick parish, Winchester; the Rev. Hugh C. Boggs, Berkeley parish, Spotsylvania; the Rev. John Bracken, D. D., Williamsburg; the Rev. John L. Bryan, Berkeley county; the Rev. John Buchanan, D. D., Rector of Henrico parish; the Rev. Alfred Dashiell, deacon, New-London; the Rev. John Dunn, Shelburne parish, Loudoun county; the Rev. George Halson, residing near Norfolk; the Rev. William H. Hart, assistant minister of Henrico parish; the Rev. Alexander Hay, Antrim parish, Halifax; the Rev. Thomas Horrell, Berkeley county; the Rev. William King, Augusta parish, Staunton; the Rev. George Lemon, Hamilton and Leeds parishes, Fauquier; the Rev. Samuel Low, Christ Church, Norfolk borough; the Rev. Edward C. M'Guire, St. George's parish, Fredericksburg; the Rev. William Meade, Frederick parish, Frederick county; the Rev. John Micklejohn, Mecklenburg; the Rev. Oliver Norris, Christ Church, Alexandria; the Rev. John S. Ravenscroft, St. James's parish, Mecklenburg; the Rev. William Steele, Prince William; the Rev. Andrew Syme, Bristol parish, Dinwiddie; the Rev. William H. Wilmer, St. Paul's Church, Alexandria; the Rev. John Woodville, St. Mark's parish, Culpepper; the Rev. John P. Bausman, Fredericksville parish, Albemarle; the Rev. Joseph R. Andrus, St. Paul's Church, King George county.

And that the secretary annex to the journals of every succeeding Convention a list of the clergy, with all alterations therein produced in the preceding year by ordinations, deaths, removals, suspensions, and degradations.

The said resolution being twice read, was, on the question put thereupon, agreed to by the Convention.

On motion, Ordered, That the Rev. Mr. King have leave of absence from the service of this Convention for the remainder of the session.

In conformity with the 10th article of the constitution for the government of this diocess, the Convention proceeded to the election of a standing committee, by ballot; whereupon the Rev. William H. Wilmer, Oliver Norris, John Dunn, the Hon. Bushrod Washington, Mr. Edmund J. Lee, and Mr. George Taylor, of Alexandria, were duly elected.

And then the Convention adjourned, to meet again to-morrow morning, immediately after divine service.

Friday, May 22, 1818.

The Convention met, after attending divine service by the Rev. Mr. M'Guire, and a sermon by the Rev. Mr. Wilmer.

On motion of Mr. Low, seconded by Mr. Hugh Nelson, the preamble and resolutions agreed to by this Convention yesterday, on the subject of

providing a permanent fund for support of the bishop, were reconsidered, and amended by striking therefrom the words, "others have totally disregarded," and inserting in lieu thereof the following words, viz.: "it is confidently hoped, that in imitation of the example which has been thus afforded them, the other parishes will second."—And the said preamble and resolutions, as amended, were, on the question put thereupon, agreed to by the Convention.

On motion of Mr. Edmund J. Lee, the resolution offered by him on the subject of certain fashionable amusements was taken up, and amended, as follows:—

Whereas differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many that the sense of the Convention should be expressed concerning them; the Convention does hereby declare its opinion, that gaming, attending on theatres, public balls, and horse-racing, should be relinquished by all communicants of this church, as having the bad effects of staining the purity of the Christian character, of giving offence to their pious brethren, and of endangering their own salvation by their rushing voluntarily into those temptations against which they implore the protection of their heavenly Father; and this Convention cherishes the hope that this expression of its opinion will be sufficient to produce conformity of conduct and unanimity of opinion among all the members of our communion.

A motion was made by Mr. Powell, that the farther consideration of the said resolution be postponed until the second day of the session of the next Convention for the diocess.

And the question being put thereupon, was determined in the negative. Ayes 12, Noes 28.

A motion was then made by Mr. Powell, that a resolution of the House of Bishops, in the last General Convention holden at New-York, be adopted in lieu of the said proposed resolution; which resolution of the House of Bishops was read, as follows:—

The House of Bishops, solicitous for the preservation of the purity of the church and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures of the danger of an indulgence in those worldly pleasures which may tend to withdraw the affections from spiritual things. And especially, on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency as from the strong temptations to vice which they afford, ought not to be frequented. And the bishops cannot refrain from expressing their deep regret at the information, that in some of our large cities so little respect is paid to the feelings of the members of the church, that theatrical representations are fixed for the evenings of her most solemn festivals.

The question being put upon agreeing thereto as a substitute for Mr. Lee's resolution, was determined in the negative.

A motion was made by Mr. Mercer, that a preamble and resolutions, which he read in his place, and delivered in at the secretary's table, be agreed to by the Convention, in lieu of the said prnposed resolution; which preamble and resolutions were in the following words:—

Whereas differences of opinion have at all times existed in Christian communities as to the criminal tendency of certain customs or amusements, springing from affections of the heart, which, innocent in themselves, lose that character through excessive indulgence; and legislatures, civil as well as ecclesiastical, have, by abstaining from the enaction of positive laws to regulate or punish them, admitted the difficulty of distinguishing between their use and abuse, except where the consequences of such abuse left no doubt of their guilt or impropriety:—

To prescribe, by practicable legal rules, the proper boundary of expense in dress, furniture, or equipage, or of any other indulgence of taste; to mark the exact limit beyond which the desire of wealth becomes avarice or extortion, would be as difficult as to regulate and enforce the rights and obligations of hospitality or friendship. It is for God to judge the heart of man.

It is the province of this Convention to legislate for the government of the church of this diocess, subject to the ordinances or canons of the American Protestant Episcopal Church.

Its legislation is not by recommendations, but laws. It is the province and duty of the clergy, not only to enforce the sanction of those laws, but to add to recommendations, persuasions and entreatics: to discountenance *vice* and *irreligion* by the denunciations and threats,—to encourage virtue and piety by the invitations, the hopes, and the rewards, of that gospel which they are commissioned to preach.

The great rule of moral action is prescribed to both clergy and laity, by the unchangeable word of God.

But, although this Convention deems any expression of its mere opinion upon any subject as a departure from its peculiar and appropriate duties, a necessity is at present urged upon it, by a regard to its own character, to counteract the tendency of misrepresentation to pervert its real motives in relation to certain decisions of its late sessions, on a subject which has interested the church of this diocess.

It has been again called upon, by some of its members, to discountenance certain fashionable amusements; and it has been said that its reluctance on a former occasion to depart from its proper province, amounted to a tacit recognition of their innocence.

With respect to gaming, by which is understood *play for money or other valuable thing*, whatever form it may assume, it is undoubtedly a practice repugnant alike to divine and to human law.

No canon of this church ought to be regarded as necessary, nor any expression required of the opinion of this Convention, to discountenance a practice so iniquitous, both in its immediate effects and its remote consequences, if indeed it exists among the members of this church.

That the theatre has, in every country in which it has existed, led to the corruption of morals, might be inferred from the general character of the dramas which it exhibits, if the dangerous circumstances attending the exhibition itself, the numerous temptations to extravagance and vice to which it exposes its actors and its audience, left any room to doubt its pernicious tendency.

It will be the proper time to distinguish between the use and the abuse of this fascinating amusement, when the stage shall have been so regulated as to realize the hopes of those who would regard it as a school of Christian morality.

That dancing, a natural exercise among all nations, civilized or savage, blended sometimes (as its sister art, music, has often been) in their religious ceremonies, has been, frequently is, and always may, be innocently and usefully conducted, those only will question whose entire inexperience of the world has left them in ignorance of its effects on the heart and manners.

That crowded and promiscuous public assemblies, where no security exists for the moral character of those who compose them except what arises from the possession of the means of purchasing admission; where both gaming and drunkenness are either licensed or tolerated; where amusement reels into debauchery, and time, and fortune, and health pay the price of a fleeting and feverish gratification of the love of pleasure—that all such assemblies are hostile to the spirit of Christianity, those who have most frequently witnessed their contagious influence must be ever ready to acknowledge.

Yet, this Convention will not undertake to say that individuals have not entered innocently these dangerous scenes of pleasure, or passed through them unhurt.

Still less is it about to denounce and repel by its canons, from the bosom of the church, those who, to its regret, may sometimes appear to countenance them.

The church warns its members of impending danger: but, in cases of doubt, leaves their innocence or guilt to the judgment of an all-seeing God, to the conscience of man, his vicegerent on earth.

Having said so much to the laity, this Convention would conclude the expression which it has reluctantly made of these opinions, with affectionately urging upon the ministers of religion, while they enforce the necessary discipline of their respective churches in conformity with the rubric and canons, to unite tenderness with authority.

In the pastoral language of an earlier age of the church, "it is not enough that ye are the fathers; be ye also the mothers of your flock."

The question being put upon the said motion, was determined in the negative.

The question recurring on Mr. Lee's resolution, on motion of Mr. Powell, supported by three other members, the sense of the Convention thereupon was taken by orders; and, the votes being counted, it appeared that the clergy present were unanimously in favour of the said resolution. Seventeen of the lay members voted in the affirmative, and nine in the negative.

The bishop therefore announced that the said resolution was agreed to by the Convention.

And then the Convention adjourned until tomorrow morning, 8 o'clock.

Saturday, May 23, 1818.

The Convention met according to adjournment, and was opened with prayer by Bishop Moore: after which he delivered his address on the state of the church; which being heard,

Resolved, unanimously, That the thanks of this Convention be presented to the Right Rev. Richard Channing Moore, D. D., for his pious and affectionate address on the state of the church this day delivered; and that he be requested to furnish a copy thereof for insertion in the journal.

The said address is in the following words:

Brethren,—The narrative of my episcopal tour, in consequence of its recurrence every year, would cease to enlist your feelings or to command your attention, were it not for that view of the church which it affords you. Every circumstance which has the least bearing upon her interest, I am convinced, must be important in your estimation; and as I perceive in the laity of our communion such a devotion to her cause, as I perceive in them a disposition to rescue her from oblivion, and to raise her from the dust, my bosom is inspired with confidence, and I am encouraged to proceed in the history of my official proceedings.

Immediately upon the adjournment of the last Convention I visited Alexandria, preached in both the churches in that city, admitted to the order of deacon Mr. John Bryan and Mr. Keith, and to the priesthood the Rev. William Steel, of the county of Prince William. After my return, in July, from the General Convention, I visited the county of Chesterfield, and preached to an attentive auditory in Falling Creek church. Hanover formed the next object of my attention, in which county I preached in three of the churches belonging to our communion, and in one meeting-house erected upon a general plan. I administered the rite of confirmation in that district of the diocess to a small number of our members, and witnessed, with infinite pleasure, that devotion to the interest of our communion for which that section of the church is so peculiarly, so highly distinguished. When I mention the warm devotion of that congregation to the church, I would not be understood to embrace in the expression the most distant idea of religious bigotry. They entertain and express a tenderness for all the sincere worshippers of God; but, bred in our bosom, instructed in our principles, and well-informed upon every point connected with vital piety, they have united in a determination to rally around the altar of their fathers; and, by such exertions as will reflect honour upon their venerable families and names to the latest posterity, they have justified their claim to my gratitude and respect.

In the month of September, I embarked in a journey to some of the more distant counties. In Nelson I preached a funeral sermon to a large and deeply impressed auditory, on the occasion of the death of the venerable mother of Judge Cabell. She died as she had lived, an ornament to the Episcopal Church of Virginia: her memory is embalmed by the tears, not only of her children and descendants, but of all who were favoured with her acquaintance. I then crossed James river, into the county of Campbell, and preached twice on Sunday in the Methodist Church, and on Monday evening in the Presbyterian Church, in Lynchburg. The weather being very rainy, congregations were comparatively small, but serious and devout. I then visited New-London, and officiated in the church near that place to a numerous assembly, whose sensibility to the truths of religion warmed my heart, and convinced me of their piety and zeal. From New-London I proceeded to Mecklenburg, and consecrated a new church

erected by the parishioners of the Rev. Mr. Ravenscroft. In that place, brethren, in which the church was thought to be extinct, the friends of our communion have awakened from their slumbers: aided by the exertions of their faithful and laborious minister, they have raised a temple sacred to the living God. May that Saviour whom they worship with so much ardour and sincerity of heart, accept their sacrifice and remember them for good.

From Mecklenburg I proceeded to the county of Brunswick, and preached to a very large assembly. From thence I went to Dinwiddie, and officiated in the church formerly occupied by the Rev. Mr. Jarratt. As I approached the sacred edifice, I viewed it with sensations of no common description. When I entered its walls, I felt that I was treading on holy ground; and such was my impression of mind, that I could not forbear from supplicating Heaven for the mantle of that estimable, that holy man of God. May Jehovah in mercy grant, that my brethren of the clergy who now hear me may imitate his bright example; unawed by the world, may they live as he did, and leave the minds of their people as deeply impressed with their piety as the minds of Mr. Jarratt's parishioners are with his. I next visited Petersburg, and preached in that place to a small but respectable auditory.

Having remained in my own parish a few weeks, I made an excursion into the eastern part of the diocess. I commenced my labours in Gloucester county to a small and attentive audience. I then visited Matthews county, and performed the last funeral solemnities for the Rev. Mr. Smith. That gentleman continued his labours until he was arrested by the disease which terminated his life; and it is with pleasure I mention, that his parishioners spoke of him with the greatest tenderness and respect. He has left a widow and children behind him, who are settled in great comfort, and deservedly enjoy the confidence and regard of all who know them.

From Matthews I went to Urbanna, and preached upon a Sabbath to a very large and deeply impressed auditory. I then repaired to Rappahannock, and officiated in that place with great satisfaction to my own mind, and, I trust, some benefit to those who heard me. The congregation was very respectable, and many of them appeared to be deeply pious. From thence I went to the church in the county of Essex, and was amply repaid for my labours by the devout attention of a worshipping people. I then bent my course to Port Royal, where I officiated to a large and attentive congregation. In that place I have always been delighted with the behaviour of the inhabitants during divine worship; and from the representations made to me, I indulge a hope that it will not be long before they will unite in support of a clergyman. From Port Royal I repaired to King George county; and, although the court was sitting at the time, the judges benevolently accommodated me with an opportunity of preaching to the people.

I then went to Fredericksburg, in order to admit the Rev. Mr. M'Guire to the priesthood. In that place I preached, as usual, to a very large congregation—a congregation who know and who love the truth.

In the month of March I visited the church of Norfolk, preached twice to large and respectable congregations, and administered the rite of confirmation to a considerable number. The church of Norfolk is in a very flourishing condition: their worthy pastor, the Rev. Mr. Low, stands high in the estimation of his parishioners, and labours in the gospel with great fidelity.

On my way to this Convention I passed a few days in Alexandria, in which city I preached three times; twice in Christ Church, and once in St. Paul's. St. Paul's, brethren, is a new building, and was consecrated to the service of God the last Sabbath. It is an edifice honourable to the congregation, an ornament to the town, and reflects the greatest credit upon the labours of its worthy pastor, the Rev. Mr. Wilmer. After the consecration service was concluded, I held a confirmation at the church, and imposed my hands and invoked the blessings of God upon eighty-eight persons, belonging to the two churches in that city. In Alexandria the church is rapidly advancing in numbers and in piety. The congregations are overflowing, and listen with the greatest avidity to the truths of the gospel.

In my own parish, brethren, it is my duty to mention, that my people continue to me their affectionate regard—the number of the communicants increase, and the congregation is very respectable. I endeavour to secure the affections of my parishioners by a faithful attention to my parochial duties; and, in order to promote the interests of the church, I sometimes lecture from one to three times in the week, independent of my Sabbath exercises. If fidelity to God, and to their eternal interests, will secure me the blessing of Heaven, that blessing, I trust, will be obtained.

Brethren, we have much to encourage us in the prosecution of the important object in which we are jointly engaged. Many of the laity of this diocess discover an ardour in the cause of religion and the church which is calculated to inspire the minds of the clergy with the greatest energy and hope. While we perceive in them an animation so laudable, the clergy cannot despair of success. United in love, we will advance in a solid column, fighting under the banner of the Lord Jesus Christ—the powers of sin and darkness, I trust, will be vanquished, the glory of God be promoted, our dilapidated churches be rebuilt, and Zion rear her drooping head.

To promote the cause of genuine religion is our only object; and as that object is legitimate, it must succeed. We know of no enemies but the enemies of our exalted Redeemer; we stretch forth the right hand of fellowship to all who in sincerity call upon the Lord Jesus Christ; we expect to meet in Heaven with Christians of all denominations; and, while we labour in our department, we wish prosperity to all the Saviour's friends. Yes, brethren, in Heaven, distinctions will be done away—we

shall then be imbodied under one name—"the spirits of the just made perfect"—and in joyful union we will unite with them and angels in singing unto Him who loved us, and washed us from our sins in his own blood; unto Jesus, the exalted, precious Jesus, be all honour and glory ascribed for ever and ever. Amen.

A motion was made by the Rev. Mr. Low, That the Convention do come to the following resolution:—

Resolved, That the meeting of the next Convention shall be in the borough of Norfolk.

On motion of the Hon. Hugh Nelson, the resolution proposed was amended, by striking out the words, "borough of Norfolk," and inserting in lieu thereof the words, "town of Charlottesville."

And the said resolution, as amended, was, on the question put thereupon, agreed to by the Convention.

On motion, the amendment proposed by the last Convention to the constitution for the government of the Protestant Episcopal Church of Virginia, was taken up and considered—whereupon, it was Resolved, That the said amendment be agreed to, so that the meeting of the next Convention of the church of this diocess shall be holden on the third Thursday in May next. But it was farther proposed and agreed to by the Convention, that a proposition he made, to be ratified by the said next Convention, and (prior to the meeting thereof) to be transmitted by the secretary to the vestries of the several parishes which have ratified the said constitution, viz.: that the said first article be so amended, that the time of the Convention's annual meeting shall thereafter be on the first Thursday in June in each year.

The Convention proceeded to the election, by ballot, of eight delegates, to represent the church of this diocess in the next General Convention, to be holden at Philadelphia; whereupon the Rev. William H. Wilmer, John S. Ravenscroft, William Meade, George Lemon, Mr. Hugh Nelson, Mr. Edmund J. Lee, Mr. Philip Nelson, and Mr. Charles F. Mercer, were duly elected.

On motion of the Rev. William Meade, Resolved, unanimously, That the thanks of this Convention be presented to the secretary for his zealous and disinterested services.

The bishop retired, being compelled to leave the Convention by urgent pastoral duties; whereupon Mr. Charles F. Mercer was requested to take the chair as president pro tempore.

On motion of the Rev. George Lemon, the report of the committee to whom the parochial reports were referred was taken up, and ordered to be inserted in the journal, as follows:—

The committee on the subject of the parochial reports beg leave to present the following condensed statement of the reports that have been submitted to them.

In the congregation at the church in Winchester, Frederick parish, divine service is tolerably well attended, and generally performed with devotion and decency. Number of communicants between 30 and 40—of baptisms 21—of marriages 3—and of funerals 6.

The church of St. Stephen's, Culpepper, is still without a minister, though every exertion has been made by the vestry to obtain one, but hitherto without success.

Since the meeting of the last Convention, a neat and commodious church has been erected on the North Mountain, in Norborne parish—the congregation and communicants have increased. Communicants 90—baptisms 10—funerals 5—marriages 3.

In St. James's Church, Shelburne parish, Leesburg—baptisms 22—communicants 42—funerals 2—marriages 3.

An Episcopal Female Society for the promotion of Christian Knowledge has been here established.

The report from Fredericksville parish, Albemarle, is favourable. The sacrament has not been administered since the settlement there of a minister: who, as yet, has only received deacon's orders. Baptisms 5—funerals 3.

The congregations of Hamilton parish, Fauquier, continue numerous and attentive, and, it is hoped, the spirit of true religion is increasing among them. The church is not yet finished, but some measures have been lately taken to forward that purpose.

The report from St. Paul's parish, King George county, states, that religion is in a more prosperous state than it has been for several years, and that the congregations are as large as the house at present used for divine service will admit of.

Since October last, baptisms 32—marriages 3—deaths 4.

In Staunton, the members of the church are few; at Jennings's Branch, the congregations are respectable; and in Nelson the prospect is flattering; marriages 39—baptisms 39.

In Dumfries Church, Dettingen parish, Prince William county, communicants 30—baptisms 13—deaths 8.

Aquia Church, Overwharton parish, Stafford, communicants 16—baptisms 4—1 death.

In St. Martin's parish, in the counties of Hanover and Louisa—the connexion between the vestry and their late rector, the Rev. John Philips, has lately ceased.

The vestry are zealous and anxious for the introduction of another minister, believing that a pious and diligent labourer in our Lord's vineyard would there meet with a cordial reception and a comfortable support. Communicants about 30.

The report from St. James's parish, Mecklenburg county, states, that the expectation held out in the last year's report has been realized. The church there begun has been finished, and consecrated by the Right Rev. Richard C. Moore, and regularly occupied on alternate Sundays since. The service is well attended, and an increasing interest therein is felt and manifested, and the number of members and communicants has increased. Communicants 18. In the lower part of the parish, little or no interest is taken in the cause, except by a few who are members and communicants—10 in all. No increase in the past year.

Baptisms 56—44 of them black, eleven white children, and 1 adult, white—4 marriages and 6 funerals. Whole number of communicants in the parish 28.

Church on Richmond Hill. The congregation is in a flourishing state. The old church being inadequate to the accommodation of all its members, they have, within the past year, determined

upon the erection of a spacious and handsome brick church, which has been commenced, and is going on with every prospect of complete success. Communicants about 30.

In Christ Church, Berkeley county, no change has taken place indicative of a revival since the last year's report. The regular attendance, however, of the members on the public worship of God, and their orderly deportment while there, encourage the hope that the diligent use of those means which God, in his word, has promised to bless and make effectual in bringing the people out of darkness into light, and from the bondage of sin and Satan into the glorious liberty of the children of God, will be at last successful.

Two members added at the last communion :—whole number of communicants 33—baptisms 50—catechumens 35—1 marriage—1 death.

Parish of St. Andrews. Communicants 150—baptisms 153—funerals (not before reported) 27—marriages (not before reported) 13.

A religious library has been established in each of the principal congregations of the parish, the benefits of which are extended to the catechumens and the poor. Baptisms, 1 adult, 10 children, by the minister of this parish, in vacant parishes where no register is kept.

The church in Fredericksburg is still in a flourishing state, increasing in numbers and piety.

In the parish of St. Mark, Culpepper county, there are 42 communicants; and, since the last Convention, 39 baptisms, 5 marriages, and 8 funerals.

In Norfolk, the church is in a flourishing condition. The number of those who attend on its public services is very large, and the body of its members characterized by very encouraging appearances of religious life. Communicants about 130—baptisms 67—marriages 27.

The Monumental Church is in the same state as formerly,—communicants increasing. The chapel in the county of Frederick is in the same state as formerly, and another church in that county nearly completed.

The churches in Alexandria continue in a flourishing condition ; since the last Convention, a large and commodious edifice has been erected and consecrated to the public service of God, in place of the old St. Paul's Church, which had been sold. The number of communicants is increasing, and it is hoped that there is a correspondent improvement in the piety of its members, and in their attachment to the principles of the church.

Beckford parish, Shenandoah county. The church in this parish has many sincere lovers, who are not only able, but willing, to aid in reviving the celebration of its ordinances among them. At present, they are destitute of a pastor. Could one be procured, they would most cheerfully support him. In one part of the parish it has lately been proposed to erect a brick church, and there is no doubt of its being erected in the course of a short time. This parish earnestly requests the Rev. clergy to assist them as frequently as convenient, and entreats the bishop to send them a pastor as speedily as possible, pledging themselves to provide for his comfortable support.

GEORGE LEMON,
Chairman of the Committee.

On motion of the Rev. Benjamin Allen,

Resolved, That one thousand copies of the Journal of this Convention be printed; and that the same be distributed by the secretary, under the superintendence of the bishop.

No farther business being before it, on motion, the Convention adjourned, to meet at Charlottesville, in the county of Albemarle, on the third Thursday in May next.

RICHARD CHANNING MOORE,
Bishop of the Protestant Episcopal Church of Virginia.

Attest, WILLIAM MUNFORD, Secretary.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled at Petersburg, on Thursday, the 13th of May, 1819.

THE Convention met, and was opened with divine service, and a sermon by the Rev. Enoch M. Lowe.

The Right Rev. Bishop Moore took the chair as president of the Convention.

A committee, consisting of the Rev. John S. Ravenscroft, Mr. Philip Nelson, and Mr. William Mayo, were appointed to examine the certificates of appointments of the lay deputies ; whereupon the following gentlemen, being present, were reported to have been duly chosen, conformably with the canons of the Protestant Episcopal Church of Virginia, viz. :—

Robert Page, for the church in Winchester; Philip Nelson, for Frederick parish ; John Thom, for St. Mark's Church, Culpepper ; John Nelson, jr., for St. James's parish, Mecklenburg ; William Mayo, for the Monumental Church in the city of Richmond ; Nathaniel Craighill, for St. Andrew's parish, Jefferson county ; Carter Berkeley, for St. Martin's parish, Hanover ; Robert Randolph, for Hamilton parish, Fauquier ; Sylvester Nash, for Christ Church, Norborne parish ; Josias Clapham, for Shelburne parish, Loudoun county ; John Grammer, for Bristol parish, Petersburg ; George F. Washington, for St. Paul's Church, Alexandria ; Grandison Aisquith, for Christ Church, Alexandria ; Strother M. Helm, for Norborne parish, Berkeley ; Norman Nash, for Hampshire county ; George M. Carrington, for Richmond Hill Church, Henrico parish ; Needham L. Washington, for St. Paul's parish, King George ; John Gray, for St. George's parish, Fredericksburg.

The following clerical deputies appeared and took their seats in this Convention, viz. :—

The Rev. W. H. Wilmer, St. Paul's Church, Alexandria ; the Rev. Andrew Syme, Bristol parish, Petersburg ; the Rev. Oliver Norris, Christ Church, Alexandria ; the Rev. J. S. Ravenscroft, St. James's parish, Mecklenburg ; the Rev. John Dunn, Shelburne parish, Loudoun ; the Rev. John L. Bryan, Christ Church, Norborne parish, Berkeley county ; the Rev. Benjamin Allen, St. Andrew's parish, Jefferson ; the Rev. Edward C. M'Guire, St. George's parish, Fredericksburg ; the Rev. Thomas G. Allen, Dettingen parish, Dumfries ; the Rev. William H. Hart, church on Richmond Hill, Henrico parish ; the Rev. Enoch M. Lowe, Norborne parish, Berkeley ; the Rev. William

Steel, Dettingen and Leeds parishes, Prince William county; the Rev. S. Wydown, St. Martin's parish, Hanover county.

Ordered, That the Rev. William H. Wilmer, the Rev. John Dunn, the Rev. John S. Ravenscroft, Mr. Robert Randolph, Dr. Carter Berkeley, and Mr. William Mayo, be a committee to take into consideration the state of the church in this diocess, and report thereupon to this Convention.

Ordered, That the Rev. Oliver Norris, the Rev. William H. Hart, the Rev. Edward C. M'Guire, Mr. Needham L. Washington, and Mr. John Nelson, jr., be a committee to examine the parochial reports.

Ordered, That Mr. Robert Page, Mr. George F. Washington, and Mr. John Thom, be a committee to examine the treasurer's accounts.

Ordered, That Mr. Philip Nelson, Mr. John Grammer, and Mr. John Gray, be a committee to examine the accounts of the treasurer of "the Common Prayer-Book and Tract Society for the Diocess of Virginia."

On motion of Mr. Philip Nelson,

Resolved, unanimously, That the Rev. Enoch M. Lowe be requested to accept the thanks of this Convention, for his evangelical and appropriate sermon delivered this morning.

On motion of the Rev. John S. Ravenscroft,

Resolved, That the reading of the canons of this church at present be dispensed with.

The journal of the proceedings of the standing committee during the last year was read by the secretary, together with the rules for regulating the proceedings of the Conventions of this diocess.

A report from the managers of "the Prayer-Book and Tract Society of the Diocess of Virginia" was presented by Mr. Wilmer, and read, as follows:—

The managers of "the Prayer-Book and Tract Society of the Diocess of Virginia," in obedience to the rule of the Convention, beg leave to make a report of their proceedings.

Since the formation of the society, it appears, that about six hundred prayer-books, five hundred Expositions of the Catechism by Lewis, and fifteen thousand tracts, have been distributed. Some of the prayer-books and catechisms have been sold on a profit, and the proceeds thereof have been applied to the credit of the society. There are now on hand 120 prayer-books of the smaller size, 18 of the larger, 500 of the Expositions of the Catechism, and one thousand of the catechism without comment. There remains in the hands of the treasurer the sum of seventy-one dollars and nine cents, as per account herewith rendered to the Convention. For this balance responsibilities have been incurred, on account of tracts now in the press. Arrangements have been made for printing, which promise hereafter a more regular and uninterrupted supply of tracts than we have hitherto been able to obtain; and the difficulty which has presented itself in regard to the means of transmitting the tracts to the various parts of the state, we hope to remove, by forming a depot at each of the places, Norfolk, Richmond, Fredericksburg, and Winchester; at each of which it is proposed to appoint an agent for receiving and distributing them.

The managers felicitate themselves, that although the operations of the society have been retarded more than perhaps might reasonably have been expected, yet, that some good has already been done, and they hope and believe that the arrangements which they have now succeeded in making, will hereafter give more promptitude and efficacy to their exertions. They therefore feel encouraged to call upon the friends of religion and the church to aid them in carrying into effect the important and benevolent objects of the institution.

W. H. Wilmer, Chairman.

And then the Convention adjourned until tomorrow morning, 9 o'clock.

Friday, May 14, 1819.

The Convention met according to adjournment, and was opened with prayer by the bishop.

Mr. Robert Page, from the committee for examining the treasurer's accounts, presented a report, which was read, as follows:—

We, the undersigned committee appointed to examine the treasurer's accounts, report, That we have discharged that duty, and find the accounts fair and correct; and that the balance in the hands of the treasurer at the meeting of the present Convention, was four hundred and eighteen dollars and sixty-eight cents; all which will appear by the accompanying accounts and documents, which are respectfully submitted.

Robert Page,
Geo. F. Washington,
John Thom,

William Munford, Treasurer of the Protestant Episcopal Church of Virginia, in account with said Church, Dr.

1818, May 20.	
To balance due by settlement,	$88 87
To cash received for contributions from the parishes for the year 1818, as follows:—	
Of Christ Church, Alexandria, by Edmund I. Lee,	30 00
St. Andrew's Parish, by Abraham Shepherd,	30 00
Shelburne Parish, by the Rev. John Dunn,	30 00
Aquia Church, by William H. Fitzhugh,	30 00
Frederick Parish, by Philip Nelson,	30 00
do. by the Rev. Alexander Balmain,	30 00
Fredericksville Parish, Albemarle, by Hugh Nelson,	30 00
Hamilton Parish, by Edward Digges,	30 00
St. Stephen's Church, Culpepper, by Isaac Winston, jr.,	30 00
Christ Church, Norborne Parish, by Joel Ward,	15 00
St. Martin's Parish, Hanover, by Carter Berkeley,	20 00
St. James's Parish, Mecklenburg, by John Nelson, jr.,	30 00
Dettingen Parish, by Lewis Berkeley,	20 00
St. Paul's Parish, King George County, by Needham L. Washington,	30 00
Amount carried forward,	$473 87

Amount brought forward,	$473 87
Of Henrico Parish, sent by the Rev. Mr. Hart,	30 00
Norborne Parish, Berkeley, by James Walker,	30 00
Christ Church, Norfolk, by Francis I. Wiatt,	30 00
St. George's Parish, Fredericksburg, by Robert Lewis,	30 00
St. Paul's Church, Alexandria, by the Rev. William H. Wilmer, $30 Deducting S. Snowden's account for printing, &c., 6	24 00
Bristol Parish, Petersburg, by the Rev. John S. Ravenscroft,	30 00
Dumfries Church, Dettingen Parish, by Thomas G. Allen,	14 00
St. Anne's Parish, Essex, by Robert Lewis,	30 00
St. Mark's Parish, Culpepper, by William Broadus,	30 00
Monumental Church in the city of Richmond, by Bishop Moore,	30 00
Beckford Parish, Shenandoah, by Benjamin Blackford,	30 00
1818, August 16.	
Of Dettingen Parish, by hands of Bishop Moore,	30 00
Accomack County, by do.,	30 00
	$841 87

May 13, 1819.—To balance due, $418 68

1818, May. Cr.	
By cash paid for Bishop Moore, at Occoquan,	$1 00
" do. paid the Rev. William H. Wilmer, stage-hire for do. on way to Winchester,	7 00
June 11.	
By printing account paid Thomas Ritchie, editor of the Richmond Enquirer,	2 25
June 13.	
By cash paid Lewis Armistead, hack-driver, on account of Bishop Moore's episcopal visitations,	124 00
June 16.	
By printing account, paid Ritchie, Trueheart and Du-Val,	77 94
July 11.	
By hack-hire paid Lewis Armistead, on account of Bishop Moore's episcopal visitations,	36 00
August 16.	
By cash paid Bishop Moore on same account,	10 00
October 13.	
By hack-hire paid Lewis Armistead, on same account,	88 00
October 26.	
By cash paid Bishop Moore on same account,	40 00
" cash paid Bishop Moore on same account,	37 00
Amount carried forward,	$423 19

Amount brought forward,	$423 19
Balance due from the treasurer,	418 68
	$841 87

Errors excepted,

WILLIAM MUNFORD, Treasurer.

On motion of Mr. Page,

Resolved, That the said report and statement of the treasurer's account be approved.

On motion of Mr. Needham L. Washington,

Resolved, unanimously, That this Convention express their approbation of the object of the Colonization Society, and offer up their hearty prayers for its success.

The Convention then attended divine service by the Rev. Thomas G. Allen, and a sermon by the Rev. John Dunn; after which, the session was resumed.

On motion of the Rev. William H. Wilmer,

Resolved, That a committee be appointed to address the board of managers of the Colonization Society, and to express the approbation and good wishes of this house.

And a committee was appointed of Mr. Wilmer, Mr. Needham L. Washington, and Mr. Robert Page.

Mr. Wilmer, from the standing committee, presented a report of the money collected in the different parishes on account of the fund for the support of the episcopate, and of the investment of part thereof in stock; which was read, as follows:—

Received on account of the Fund for the Support of the Episcopate.

1818, Dec. 3.	
By the Rev. William H. Wilmer,	$169 00
1819, January 11th.	
By the Rev. John Dunn, amount of collection in Shelburne Parish, Loudoun,	67 68
" the Rev. Oliver Norris, amount of annual contribution from Christ Church, Alexandria,	100 00
" George Taylor, Esq., from a subscriber for life,	50 00
" contribution from St. Andrew's Parish, Jefferson County,	100 00
" the Rev. Edward C. M'Guire, collected in St. Stephen's Church, Culpepper,	21 50
" Robert Randolph, Esq., collected in Hamilton Parish, Fauquier,	71 25
" the Rev. J. S. Ravenscroft, annual subscription, from St. James's Parish, Mecklenburg,	65 00
Collection in the same parish,	33 75
Collection in Brunswick County,	24 67
By William Mayo, Esq., collection in the Monumental Church, Richmond,	200 66
" the Rev. William H. Hart, collection in the church on Richmond Hill,	33 00
" the Rev. Thomas G. Allen, collection in Dumfries Church,	17 34
" in Aquia Church,	6 00
Stock purchased by the standing com-	
Amount carried forward,	$959 85

Amount brought forward,		$959 85
mittee in the Farmers' Bank of Alexandria :—		
1818, Dec. 7.		
3 Shares, at $52, - -	$156 00	
1819, Feb. 17.		
1 Share, at do., - -	52 00	
April 8.		
4 Shares, at $50, - -	200 00	
		408 00
Balance in hand,		$551 85

I have about three hundred dollars yet to collect from subscribers for the above purpose, and which I would have collected before this, but for my being unable for a long time to attend to any business. EDMUND J. LEE.

May 10th, 1819.

A donation of one hundred dollars to the said fund was this day presented by Mrs. Jarratt, widow of the Rev. Devereaux Jarratt, deceased; whereupon,

Resolved, unanimously, That the thanks of this Convention be given to Mrs. JARRATT, the relict of the late Rev. DEVEREAUX JARRATT, for the very liberal donation of one hundred dollars, which she has made to the episcopal fund; and that the secretary of the Convention be requested to transmit to Mrs. Jarratt a copy of this resolution, and to assure her of the high sense entertained by the Convention of this obligation, endeared as it is by the munificence of the donor, and by the recollection of the virtues of her late husband.

Mr. Philip Nelson, from the committee for examining the accounts of the treasurer of the Common Prayer-Book and Tract Society, presented a report and statement, which were read, as follows :—

We, the committee appointed to examine the accounts of the treasurer of the Prayer-Book and Tract Society of the Diocess of Virginia, have examined the account, and find the balance due by the treasurer seventy-one dollars and nine cents. PHILIP NELSON,
J. GRAMMER,
May 14th, 1819. JOHN GRAY.

A motion was made by the Rev. Benjamin Allen, that the Convention agree to the following resolution :—

Resolved, That the managers of the Common Prayer-Book and Tract Society be authorized to receive and apply any funds committed to them for the promotion of Christian knowledge generally.

On motion of Mr. William Mayo,

Ordered, That the said proposed resolution be referred to a select committee.

And a committee was appointed of the Rev. Samuel Wydown, the Rev. William Steel, the Rev. Benjamin Allen, and Mr. Philip Nelson.

In conformity with the 10th article of the constitution for the government of this diocess, the Convention proceeded to the election of a standing committee, by ballot; whereupon the Rev. William H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, the Hon. Bushrod Washington, Edmund J. Lee, and George Taylor, Esqrs., were duly elected.

On motion, the Convention also proceeded to the election, by ballot, of eight delegates to represent this diocess in the next General Convention; whereupon the Rev. William H. Wilmer, the Rev. John S. Ravenscroft, the Rev. William Meade, the Rev. George Lemon, the Hon. Bushrod Washington, Edmund J. Lee, Charles F. Mercer, and Philip Nelson, Esqrs., were duly elected.

And then the Convention adjourned until tomorrow morning, 9 o'clock.

SATURDAY, MAY 15, 1819.

The Convention met according to adjournment, and was opened with prayer by the bishop.

Mr. John Moncure, a lay deputy for Aquia Church, in Overwharton parish, Stafford county, produced a certificate of his appointment in conformity with the canons, and took his seat in the Convention.

The Rev. Benjamin Allen, from the committee to which the resolution offered by him for the promotion of Christian knowledge was referred, presented the following resolutions in lieu thereof; which, being twice read, were, on questions severally put thereupon, agreed to by the Convention, viz. :—

Resolved, That it is inexpedient to connect a missionary fund with any other.

Resolved, That it be recommended to the friends of the church immediately to organize themselves into a missionary society for the benefit of vacant parishes; of which society the bishop of the diocess shall be *ex-officio* president.

The Rev. John S. Ravenscroft, from the committee on the state of the church, presented a report, which was read, as follows :—

The committee to whom was referred the state of the church, have, according to order, had the same under their consideration, and beg leave to submit the following resolutions :—

Whereas it was recommended at the last General Convention, that the sense of the different State Conventions should be taken, and reported to the ensuing General Convention, on certain amendments to the constitution of the church in these United States—one of which relates to the second article of the constitution as now established, and is in the following words, viz. :—

"To strike out from the beginning of the second article to the end of the first period, which terminates with the word 'Convention,' and to insert, in lieu thereof, the following provisions :—Every state or territory of the United States may be made to constitute, of itself, or in union with the whole or certain portions of any other state or territory, one diocess, or be divided into two or more diocesses by the General Convention, with the consent of the local ecclesiastical authority or authorities affected thereby. Each diocess shall be entitled to a representation of the clergy and laity, to consist of deputies chosen in such manner as the Convention of the diocess may prescribe; the number of clerical deputies of each diocess to be in the proportion of one deputy for every five ministers resident, and the number of lay deputies, of one for every ten congregations organized therein; provided that every diocess shall be entitled to at least two clerical and two

lay deputies, and that no diocess shall be entitled to more than twelve clerical and eight lay deputies in the General Convention. In all questions submitted to the house of clerical and lay deputies, the decision thereupon, if required by the representation of any diocess, shall be by orders; each order having one vote expressed by a majority of the voices therein, and the concurrence of both orders shall be necessary in such case to constitute the vote of the house."

And your committee being of opinion that no beneficial result would be obtained either to the general or particular interests of the church by agreeing to the said proposed amendment, but, on the contrary, that much injury would be sustained in various ways, particularly by the tendency which the proposed amendment has to excite jealousy among the different dioceesses and branches of the church;—

Therefore, be it Resolved by the Convention of this diocess, That it is inexpedient to agree to the said amendment of the second article of the constitution of the church as now established.

And whereas it was also recommended by the last General Convention that an alteration should be made in the first article of the constitution of the general church, which amendment is in the following words, viz.:—

"Resolved, That it is expedient to alter the first article of the constitution of this church, so far as it fixes the time of the meeting of the General Convention thereof, by striking out the words —'third Tuesday in May, in the year of our Lord 1808, and on the third Tuesday in May;' and inserting, instead thereof, the words, '*first Tuesday in October, in the year of our Lord* 1823, *and on the first Tuesday in October.*'"

And your committee being of opinion that it will be advantageous to the interests of the church that the same be adopted: therefore,

Be it Resolved by the Convention of this diocess, That the proposed amendment of the first article of the constitution of the general church be concurred in.

Your committee have also had under their consideration an amendment, proposed at the last Convention of this diocess, in the constitution of the church in this state, by which the time of meeting of the Conventions shall hereafter be on the first Thursday in June of each year, instead of the third Thursday in May.—And, being of opinion that the proposed change would very considerably increase the inconvenience which the lay delegates already have to encounter in leaving their homes at a busy season of the year, therefore,

Be it Resolved by this Convention, That it is inexpedient to agree to the said proposed amendment or alteration of the constitution of the church in this diocess.

All which is respectfully submitted.

The said resolutions being twice read, were, on questions severally put thereupon, agreed to by the house.

The Convention then attended divine service by the Rev. Samuel Wydown, and a sermon by the Rev. William H. Hart; after which the session was resumed.

The Right Rev. Bishop Moore delivered to the Convention his address on the state of the church; which being heard,

Resolved, unanimously, That the thanks of this Convention be presented to the Right Rev. Richard Channing Moore, D. D., for his affectionate and appropriate pastoral address, and that he be requested to furnish a copy thereof for insertion in the Journal.

The said address is in the following words:—

Brethren,—To effect great and important objects, great and continued exertion is required. Difficulties must not be permitted to paralyze our efforts, nor to unnerve our arm. The mind, fixed upon a legitimate point, must put forth all its energies in the attainment of the contemplated design. To press forward towards the mark, and to persevere with firmness, can alone secure to us success, and effect the completion of that hallowed object in which we have engaged,—the resuscitation of the church of our fathers.

When travelling through this extensive diocess, fatigued with labours peculiar to the station which I occupy, my spirits are always revived by recurring to that noble principle which forms the soul of this Convention, and which animates the bosom of each individual member. It is to raise our Zion from the dust, to build up her prostrated altars, and to furnish the people of our communion with the bread of life, that we are labouring. Jehovah from his throne of mercy looks down with approbation, and whispers to our hearts, "Well done, good and faithful servants."

When the ruins of our desolated temples meet my eye, and the religious privations of the people are presented to my view, my soul is overwhelmed with those reflections peculiar to the case. Considering the enemy of mankind as the origin of the desolation and distress which I behold, a new impetus is communicated to my mind! The cross of the Lord Jesus Christ is presented to my view, and "lo! I am with you always," revives my heart, and impels me to renewed exertion. To labour in the vineyard of the crucified Saviour, has formed my chief delight for the last thirty-two years of my life; and though the power of doing good is in a degree abridged by an increase of years, still my inclination is as great as it has ever been; and if I can add one stone to the sacred edifice, and see the church of my fathers placed upon that height to which the apostolic purity of her doctrines entitles her, I shall commit my head to the pillow of death with satisfaction, and leave my best blessings to those who shall survive me.

Were I to say, brethren, that I entertain the least doubt of our ultimate success, I should speak a language foreign to my heart. We are not, it is to be remembered, entering within the enclosures of other denominations, and interfering with them. We are absolutely seeking the lost sheep of our own fold. We are in pursuit of those who have been baptized at the altars we are appointed to guard, and who are destitute of spiritual food.

When I look around me, and with an anxious solicitude view those labourers engaged with me in the work; when I witness their zeal, and listen to the sacred truths they deliver; when I hear the name of Jesus and the triumphs of redeeming grace proclaimed by youthful lips; when I see the standard of the

cross erected in every pulpit; when I hear the Redeemer proclaimed as the Lord our righteousness, the *only hope* of the believer; when I see the ministers of the church leading their flocks to the Saviour, as "the way, and the truth, and the life;" when I behold those who have been set apart to the sacred ministry by the imposition of my hands, treading in the steps of Hall, Davenant, and Hooker; conducting their fellow-mortals, not to Socrates and Seneca for relief, but to that fountain which was opened on Calvary for the salvation of a ruined world;—the wilderness and solitary places of the church appear stripped of their weeds, and are presented to my enraptured view in all *the verdure of primitive times.*

Brethren, we have much cause of gratitude to God for the mercies conferred upon us; and though all has not been done that we could have wished, still, enough has been effected to convince us that the Lord is with us, and that Jehovah smiles upon our efforts.

After leaving the Convention in Winchester last May, in which place I confirmed a goodly number, and ordained two priests and one deacon, I repaired to the congregation at Bunker's Hill, at which place I consecrated a *new stone church* to the service of Almighty God, preached to a devout and pious people, and confirmed thirty-five persons. I then visited Martinsburg, at which place I preached twice on the Sabbath, to a respectable and attentive auditory, and confirmed fourteen. After discharging my duties in Martinsburg, I visited the North Mountain, where I proclaimed the truths of the gospel to a large and attentive assembly, consecrated a new and beautiful church, and confirmed fifteen.

From the North Mountain I went to Shepherdstown, at which place I preached to a large auditory, and confirmed fifty. From thence I went to Charlestown, in Jefferson county, opened a *new and elegant church*, and confirmed twenty-five. From Charlestown I repaired to the chapel in Frederick county, and preached to a pious and devout assembly. After completing the object of my visit beyond the Blue Ridge, I crossed into the county of Loudoun, and visited the parish under the care of Mr Dunn, preached twice on the Sabbath, and once on Monday, to large and attentive congregations, and confirmed twelve. From Loudoun I repaired to Prince William, and preached at Haymarket. From thence I went to Fauquier, *consecrated a new church*, delivered a discourse adapted to the occasion, and assisted in the administration of the Lord's Supper. From Fauquier I passed into Culpepper, and preached to a large congregation. From Culpepper I went to Orange, and preached on the Sabbath to a large and attentive assembly. From Orange I went to Albemarle, but, as some mistake had taken place relative to my appointment, I was not presented with an opportunity of officiating. Having thus finished my spring tour, I returned to Richmond.

Remaining at home a fortnight, I again left my parish the last of June, on a visit to some of the lower counties. In New Kent I preached to an attentive congregation, in the old parish church of St. Peter's. I then repaired to Yorktown, and officiated in the courthouse, and on the subsequent Sabbath preached in the church in Williamsburg, administered the Lord's Supper to the people, and then returned home.

The claims of Hanover to my pastoral attention summoned me into that county, in which district I preached, in the course of the week, in four places of public worship, and lectured at Doctor Carter Berkeley's. My visit to that parish was again repeated after a little time, when I administered the Lord's Supper, and preached, as usual, to a pious and attentive congregation at the Fork Church. The state of that parish, composed of individuals endeared to me by a thousand tender considerations, induced me to visit it a third time, when I preached in two of the churches, administered the Lord's Supper, and lectured at Mr. Francis Nelson's.

The last autumn, I left Richmond on a tour to the northern section of the diocess, preached in Fredericksburg in the evening, and continued my journey as far as Alexandria. In that city I preached five times in three days, to overflowing, pious congregations. From Alexandria I passed into Prince William, *consecrated a new church*, preached to a pious people, and administered the Lord's Supper. From Prince William I again repaired to Fredericksburg, at which place I preached twice, and assisted Mr. M'Guire in the administration of the Lord's Supper. From thence I went to Port Royal, where I also officiated, and then returned to Richmond. In addition to the duties above specified, I have visited Chesterfield several times—preached once in the church of Falling Creek, and also upon two funeral occasions.

In the month of November I visited Norfolk, in which place I delivered an ordination sermon, and admitted to the holy order of priest the Rev. Mr. Avery, of Edenton, North Carolina. From Norfolk I went to the eastern shore of Virginia, preached in three different places in the county of Accomack, and administered the Lord's Supper to a deeply impressed congregation. From Accomack I proceeded to Northampton, in which county I preached to a large and attentive assembly. The congregation in Accomack have procured the services of the Rev. Mr. Eastburn, and it is my duty to state, that, from the devotional disposition of the people, I have every reason to believe that the situation will secure to him the greatest comfort.

It will not be thought irrelevant, brethren, to notice at this time my late excursion through the diocess of North Carolina. The church in that state is rising in all the vigour of youth. A new edifice has been lately erected in Fayetteville, an ornament to the town, and a credit to the exertion of its founders, which I consecrated to the service of Almighty God. I confirmed in that place sixty persons, and admitted the Rev. Mr. Shaw to the order of deacons. Among the list of worthies who have exerted themselves in the building of the church in Fayetteville, I find the names of Cameron and Wins-

low, the sons of two of our deceased clergy. May the spirit of their fathers continue to animate their bosoms, and may the children of other ministers imitate their noble, their laudable example. The church in Wilmington is also in a prosperous condition. I preached in that place to pious, crowded auditories, and confirmed one hundred and thirty-three persons. Newbern is also rising in importance. The congregation have determined to erect a new church, upon the plan of that in Fayetteville. I preached in Newbern five times in three days, confirmed fifty-two persons, and administered the Lord's Supper to a large body of pious communicants. I visited Washington, Greenville, and Tarborough, and preached several times in each place.

Brethren, animated with the disposition of doing good, let us renew this day, to God and his church, our vows of fidelity. We have pledged ourselves to exert every nerve in the prosecution of the cause in which we have embarked, and let us redeem that pledge by an indefatigable attention to our duty. Let us continue to love one another. Let us pray for our mutual success. Let us speak the same things, and proclaim the same truths. Peace will then be within our walls, and the blessing of the Almighty will rest upon our labours. Going forth in the strength of the Lord God, and making mention of *his righteousness, and his only*, the powers of darkness must yield to the force of divine truth. The gospel will triumph over all its enemies. The kingdom of the Messiah must and will prevail, until the earth shall be filled with the knowledge of God, as the waters cover the sea. To assist in the accomplishment of the divine promises, we have been called to labour. Attired in the armour of the gospel, God will be on our side, and will render our efforts successful. The members of our churches will hold up our hands, and pray for the advancement of the hallowed cause. "Who is he that will harm you, if ye be followers of that which is good?" Brethren of the clergy and laity, you carry with you my warmest prayers and benediction. May Jehovah be your portion, and underneath you may he place the everlasting arms of his love.

The Rev. Oliver Norris, from the committee to whom the parochial reports were referred, presented the following report; which, being read, was approved by the Convention, viz. :—

The committee on the subject of the parochial reports beg leave to present the following condensed statement of the reports that have been presented to them.

The church in Hampshire county begins to exhibit some symptoms of revival. About ten congregations have been formed since July last. There are two churches nearly completed, and preparations are making to repair an old one. The Rev. Messrs. Allen and Bryan have visited these congregations, and baptized fifteen. A vestry have been elected, and a number of persons are anxious to receive the sacrament of the Lord's Supper when an opportunity offers.

Christ Church, Norborne parish, Berkeley county. The Rev. John L. Bryan, rector. Communicants fifty—baptisms, one adult, eighteen white children and seven coloured—marriages five—catechumens thirty-five—funerals four. This church has lately had times of refreshing from the presence of the Lord. Many appear to be truly penitent, and are inquiring what they shall do to be saved, among whom are some of the young, who, according to the counsel of Solomon, remember their Creator in the days of their youth. A Sunday School has been established in this parish, which promises extensive usefulness to society.

Wickliffe Church, Frederick county. This is a new church, lately erected. The congregation is just forming, and the prospects are flattering.

The report from St. Andrew's parish, Jefferson county, states, 200 communicants, eighty-eight baptisms, six marriages, fifteen burials; and the collections made for the episcopal fund amount to $100. As directed by the last Convention, the rector of this parish, the Rev. Benjamin Allen, visited a vacant parish in Shenandoah county, and made a collection for the episcopal fund. The proceeds were left in the hands of one of the vestry for the purpose of increasing it. The amount has not been received. Sunday Schools have been established throughout the parish, and have proved extensively useful.

St. James's Church, Leesburg, Shelburne parish. Baptisms twelve, and one adult—communicants forty-three, one added—marriages three—burials two—collection for the episcopal fund $67 67.

Dettingen and Leed's parishes, Prince William county. A new church has been built and consecrated. Communicants twenty-six—baptisms thirty, and ten blacks—marriages ten. Prayer-books are getting into general use, and a confident hope is entertained that the principles of vital and practical piety are gaining ground among them.

The churches in Alexandria continue to be in an improving condition. The number of communicants has increased, especially among the young, many of whom have set the laudable example of a public and worthy profession of religion. The members of the church, generally, are strengthening in their attachment to their own principles, and, it is hoped, are growing also in grace, and in the knowledge of our Lord and Saviour Jesus Christ. From Christ Church, Alexandria, $100 have been received for the episcopal fund.

In St. Mark's parish, Culpepper county, there have been, since the last Convention, four marriages, nine funerals, and twenty-five baptisms; and there are at present forty-five communicants, five of whom have been added in the last year.

The report from Norborne parish, Berkeley county, states, that its minister, only having deacon's orders, and consequently not having authority to administer the sacrament of the Lord's Supper, has not been able to ascertain with any certainty the number of communicants in his parish. He believes, however, the number to be about one hundred. Marriages two—one baptism—funerals three. The minister of this parish farther states in his report, that the prospects of religious improvement are very encouraging. The church is raising her drooping head, and the kingdom of our Lord and Saviour is rapidly advancing. The vestry of this parish have purchased for their clergyman a comfortable parsonage.

The cause of pure and undefiled religion still prospers in Frederick parish. The congregation are devout, and attentive to the public services of the church, and exemplify in their life and conversation the purity of their principles.

St. Paul's parish, King George county. The minister of this parish not being present, the lay

delegate in Convention begs leave to state, that religion is still increasing, as appears by the number of communicants, which has advanced since the last report from six to thirty-two, all of whom appear to be deeply impressed with the solemnity of their profession. The congregations generally are large, and much attached to their worthy minister, whose labours appear likely to raise that portion of the church, long prostrate and almost hopeless. Parents are becoming more attentive to the important duty of Christian education. Baptisms twenty-five, of which two were adults.

St. Martin's parish, Hanover county. The state of the church is encouraging. A Sunday School has lately been instituted, which promises much good to the rising generation. Communicants forty—baptisms two—marriages two.

Bristol parish, Petersburg. Nothing very material has occurred in this parish since the last Convention. The administration of the word and sacraments are, perhaps, better attended now than ever they were. Owing to the severe and protracted indisposition of the rector, he has not been able to pay that attention to the duties of his office which he could have wished, and the state of his parish required.

In Hamilton parish the number of communicants has increased, and religious zeal seems generally increasing. A collection was made in this church for the episcopal fund amounting to $71 25. A Sunday School has been established in this parish, and is in a flourishing condition.

In Dumfries Church, Dettingen parish, Prince William county. Communicants thirty-four—baptisms forty-three—marriages eleven—deaths four. A collection of $17 34 for the benefit of the episcopal fund was taken up in this church.

In Aquia Church, Overwharton parish, Stafford county. Communicants twenty-one—baptisms seventeen—one marriage—deaths four. A collection of $6 was made in this church for the episcopal fund.

The report from St. James's parish is favourable. The service is well attended, and heartily joined in by the members. The number of communicants has increased. In the upper congregation there are twenty-two, in the lower nine communicants—baptisms twenty-seven, one of them an adult—funerals six—no marriages. A collection of $24 67 for the episcopal fund was taken up by the minister of this parish in Brunswick county. A collection was also taken up for the same purpose in this parish of $33 75.

Church on Richmond Hill. A new church has been commenced, and it is hoped will soon be completed. Communicants forty—baptisms twenty-six—marriages five. One flourishing Sunday School. Contribution to episcopal fund $33.

The congregation of the Monumental Church continues in the same state in which it was reported the last year. The number of the communicants increases, and several of the most valuable of the society joined the altar upon the last Easter-Sunday. A large Sunday School has been established in this church.

The church in Fredericksburg still enjoys the converting and sanctifying influences of the Holy Spirit, to an extent eminently encouraging. Communicants ninety-four—baptisms twenty-eight—marriages ten—funerals twelve—Sunday Schools three, containing 225 scholars, and one parish library.

The Rev. William H. Wilmer, from the committee appointed to prepare an address to the President of the American Colonization Society, presented the following, which, being twice read, and amended, was, on the question put thereupon, approved by the Convention, viz.:—

To the Hon. Bushrod Washington, President of the American Colonization Society.

PETERSBURG, May 14, 1819.

Dear Sir,—We, the committee appointed by the Convention to carry into effect the foregoing resolution, have great pleasure in fulfilling this duty.

The object of the society over which you preside, is one which cannot fail to awaken the sympathy of every humane mind. The forebodings of the politician, the regrets of humanity, and the prayers of Christians, have long been turned upon the question of providing a remedy for the evils growing out of the slave population in this country. To ameliorate the condition of that portion of society, and at the same time to secure an exemption from any tendency to licentiousness and insubordination, are objects which have been considered irreconcileable; and which have served to perplex and discourage both the politician and the philanthropist. The plan and views of your society, as far as they are understood by this Convention, appear well calculated to effect and harmonize these objects; to rescue this unhappy class of our fellow-creatures from the ignorance, vice, and degradation to which the habits and sentiments, if not the necessities, of the present social state, will forever doom them while they remain in this country—to restore a people whom "God hath made of one blood" with ourselves to their natural birthright of human beings; and, by a process so gradual as to guard against the effects of too abrupt a termination of long-established habits, to deliver our land from a calamity which, in its present progress, is portentous of incalculable misery and disaster. Nay, more; your sphere of benevolence takes a still wider range, and proposes, by colonizing this people on the coast of Africa, to diffuse thereby the blessings of civilization and Christianity throughout the vast extent of that benighted region. May it not be, that the great Disposer of events designs thus to vindicate the mysterious dispensations of that power, which can render that which was itself an outrage upon every principle of humanity and religion, subservient to the great purposes of his providence and grace? Like the captivity of Joseph, which was meant, indeed, for evil by the perpetrators of the crime, may not the affecting history of this people prove, that their misfortunes were permitted in order "to save much people alive," and to render their own destiny ultimately more glorious than it otherwise would have been.

These views and hopes are confirmed by the remarkable synchronism of events and circumstances. The simultaneous efforts that are in preparation on every part of the globe for the furtherance of humanity and religion; the unanimity with which the Colonization Society has been cherished and supported, even among those who might have been supposed to be hostile to it; and the patronage which our general government seems disposed to afford to it, are flattering indications that these are the mighty doings of Him "who turneth the hearts of men as rivers of water." The time appears to have come, when "the isles shall wait on Him," and "Ethiopia shall stretch out her hands unto God,"—when the poor negro on the banks of the Sherbro, the Niger, the Gambia, and the Senegal, shall behold their waters whitening with the sails of commerce—when he shall behold cities spreading around, and temples lifting up their heads,—when he shall hear his valleys and rocks resound with "the church-going

bell," which shall call him to worship, in the beauty of holiness, the God and Father of our Lord Jesus Christ, the Saviour of mankind. To labour in this work is to co-work with God. For your encouragement to persevere, you require not our approbation. You have a more elevated source of satisfaction, a nobler reward, in the consciousness of doing good, and in the high prospects which your labours have already unfolded. But we deemed it matter of justice to ourselves, to assure you of our best wishes and prayers. In the name of God and of humanity, we wish you good luck. May Heaven prosper and reward your labour of love!

For yourself, sir, individually, be pleased to accept the assurances of our high esteem. Long may you live to preside over the American Colonization Society, and to extend to other lands the blessings of a life which has already conferred important benefits on your own country.

We are, very respectfully,
Your friends and obedient servants,
WILLIAM H. WILMER,
ROBERT PAGE,
NEEDHAM L. WASHINGTON.

Resolved, That the Rev. William H. Wilmer be requested to transmit the foregoing address to the Hon. Bushrod Washington, president of the American Colonization Society.

On motion of the Rev. William H. Hart,

Resolved, That the next meeting of the Convention for this diocess shall be at Alexandria, on the Thursday preceding the third Tuesday in May next, being the 11th day of that month.

On motions severally made,

Resolved, That 750 copies of the Journal of this Convention be printed, and distributed among the parishes by the secretary, under the superintendence of the bishop.

Resolved, also, That the thanks of this Convention be presented to the secretary for his services, and that the expenses incurred by him in travelling and attendance be defrayed by the church.

The Convention, having finished the business before it, adjourned, to meet again at Alexandria, on the Thursday preceding the third Tuesday in May next.

RICHARD CHANNING MOORE,
Bishop of the Prot. Epis. Church of Virginia.
Attest, WILLIAM MUNFORD, Secretary.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled at Alexandria, on Thursday, the 11th of May, 1820.

THE Convention met, and was opened with divine service, and a sermon by the Rev. John S. Ravenscroft.

The Right Rev. Bishop Moore took the chair as president of this Convention.

A committee, consisting of the Rev. John S. Ravenscroft, Mr. Philip Nelson, and Dr. Carter Berkeley, were appointed to examine the certificates of appointments of the lay deputies; whereupon the following gentlemen, being present, were reported to have been duly chosen, conformably with the canons of the Protestant Episcopal Church of Virginia, viz. :—

John Nelson, jun., for St. James's parish, Mecklenburg; Sylvester Nash, Christ Church, Norborne parish, Berkeley; Robert Beverley, St. Anne's parish, Essex; John H. Wingfield, New Church, Antrim parish, Halifax; Bushrod Washington, St. Paul's Church, Alexandria; Benjamin Blackford, Beckford parish, Shenandoah; Carlyle F. Whiting, Christ Church, Norfolk; Edmund J. Lee, Christ Church, Alexandria; Abraham Shepherd, St. Andrew's parish, Jefferson; Tillotson Fryatt, Norborne parish, Berkeley; George Taylor and George Fayette Washington, Henrico parish; Epaphroditus L. Waring, Washington parish, Westmoreland; Wilson Cary Selden, Shelburne parish, Loudoun; Robert Lewis, St. George's parish, Fredericksburg; Robt. Randolph, Hamilton parish, Fauquier; William Foote, Dettingen parish, Prince William; Philip Nelson, Chapel, Frederick; Strother Jones, church in Winchester, Frederick parish; Robert Page, Wickliffe Church, Frederick; Hugh Nelson, Fredericksville, Albemarle; Wm. Mayo, Monumental Church, city of Richmond; Carter Berkeley, St. Martin's parish, Hanover; Robert Weir, South Farnham parish, Essex; Lewis Berkeley, Haymarket Church, Leed's parish, Prince William; and William H. Fitzhugh, Aquia Church, Overwharton parish, Stafford.

The following clerical deputies appeared and took their seats in the Convention, viz. :—

The Rev. William H. Wilmer, St. Paul's Church, Alexandria; the Rev. Oliver Norris, Christ Church, Alexandria; the Rev. Alexander Balmain, Frederick parish, Winchester; the Rev. William Meade, Chapel, Frederick county; the Rev. John S. Ravenscroft, St. James's parish, Mecklenburg; the Rev. John L. Bryan, Christ Church, Norborne parish, Berkeley county; the Rev. George Lemon, Hamilton parish, Fauquier; the Rev. Benjamin Allen, St. Andrew's parish, Jefferson; the Rev. Edward C. M'Guire, St. George's parish, Fredericksburg; the Rev. Thomas G. Allen, Dettingen parish, Dumfries; the Rev. Enoch M. Lowe, Norborne parish, Berkeley; the Rev. Wm. Steel, Dettingen and Leeds parishes, Prince William; the Rev. Samuel Wydown, St. Martin's parish, Hanover; the Rev. John Reynolds, St. Anne's parish, Essex; the Rev. Daniel Stephens, Augusta parish, Staunton; the Rev. Joseph Lanston, Beckford parish, Shenandoah; the Rev. Frederick W. Hatch, Fredericksville parish, Albemarle; and the Rev. Joseph R. Andrus, missionary, late of St. Paul's parish, King George.

On motion of the Rev. Oliver Norris,

Resolved, That the following clergymen, who are not members of this Convention, be invited to take seats therein, viz. :—

The Rev. Thomas Horrell, Charles Mann, Ethan Allen, and Charles C. Austin, of Maryland; the Rev. Adam Empie and Richard S.

Mason, of North Carolina; the Rev. Walter D. Addison and Reuel Keith, of Georgetown, D. C.; the Rev. William Hawley and Andrew T. M'Cormack, of the city of Washington.

On motion of Mr. Edmund J. Lee, the following rules of order were read and adopted, for regulating the proceedings of this Convention, viz. :—

1. The business of every day shall be introduced with the morning service of the church.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, unless to address the chair.

3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall with due respect address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined on before any new thing is introduced, except the question of adjournment.

11. The question on a motion for adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave his chair.

Ordered, That the Rev. William H. Wilmer, the Rev. John S. Ravenscroft, the Rev. William Meade, Mr. Bushrod Washington, Mr. William Mayo, and Mr. Robert Randolph, be a committee to take into consideration the state of the church in this diocess, and report thereupon to the Convention.

Ordered, That the Rev. Oliver Norris, the Rev. Alexander Balmain, the Rev. George Lemon, Mr. Robert Lewis, Doctor Wilson Cary Selden, and Mr. Strother Jones, be a committee to examine the parochial reports.

Ordered, That Doctor Carter Berkeley, Mr. George Taylor, and Mr. Abraham Shepherd, be a committee to examine the treasurer's accounts.

Ordered, That the Rev. Enoch M. Lowe, the Rev. Edward C. M'Guire, and Mr. John Nelson, jun., be a committee to examine the accounts of the treasurer of "The Common Prayer-Book and Tract Society for the Diocess of Virginia."

On motion of Mr. Ravenscroft,

Resolved, That a committee be appointed to examine and report upon the present state of the "Widows' Fund."

And a committee was appointed, consisting of Mr. Ravenscroft and Mr. Wilmer.

On motion of Mr. Lemon,

Resolved, unanimously, That the thanks of the Convention be returned to the Rev. Mr. Ravenscroft, for his impressive and appropriate discourse delivered on this occasion.

And then the Convention adjourned until to-morrow morning, 9 o'clock.

FRIDAY, MAY 12, 1820.

The Convention met according to adjournment, and was opened with prayer by Bishop Moore.

The Rev. John Dunn, a clerical deputy from Shelburne parish, Loudoun, attended and took his seat.

Doctor Berkeley, from the committee appointed to examine the treasurer's accounts, presented a report and statement, which were read, in the following words and figures, viz. :—

Alexandria, May 12, 1820.

We, the undersigned committee appointed to examine the treasurer's accounts, report, That we have discharged that duty, and find the accounts fair and correct, and that the balance in the hands of the treasurer at the meeting of the present Convention, was $772 68; all which will appear by the accompanying account and documents, which are respectfully submitted.

CARTER BERKELEY,
ABRAHAM SHEPHERD,
GEORGE TAYLOR.

On motion, Resolved, That the said report and statement of the treasurer's account be approved and passed by the Convention.

On motion of Mr. Edmund J. Lee, a preamble and resolution, submitted by him, in relation to the episcopal fund, were referred to a select committee to be considered.

And a committee was appointed of Mr. Edmund J. Lee, Mr. Abraham Shepherd, Mr. Robert Page, Doctor Wilson Cary Selden, and Mr. Hugh Nelson.

The journal of the proceedings of the standing committee of this diocess was submitted to the Convention by Mr. Wilmer, and read by the secretary.

On motion of Mr. Wilmer,

Resolved, That the resolution passed by the Convention of 1818, requiring the sum of five dollars to be paid annually in addition to the thirty dollars called for by the ninth canon, be and is hereby rescinded.

A motion was made by Mr. Lee, that the 9th canon of this church be amended, so that the said canon read thus :—

"It shall be the duty of every parish to send to the Convention the sum of thirty, and not less than fifteen dollars, annually, for the con-

tingent expenses of the church; which money shall be lodged with the treasurer of the Convention of this church, and held subject to their order."

And the question being put upon the said motion, was determined in the negative.

The Convention then suspended its session, for the purpose of attending divine service; whereupon the service was read at St. Paul's Church by the Rev. William Meade, and a sermon delivered by the Rev. Frederick W. Hatch; the service was also read at Christ Church by the Rev. Enoch M. Lowe, and a sermon delivered by the Rev. John S. Ravenscroft.

The sitting of the Convention being resumed, a motion was made by Mr. Hugh Nelson, that the following resolution be adopted:—

Resolved, That the meeting of the next Convention shall be at the town of Charlottesville, in the county of Albemarle.

And the question being put thereupon, was determined in the negative.

A motion was then made by Mr. Meade, that the Convention agree to the following resolution:—

Resolved, That the meeting of the next Convention shall be in the borough of Norfolk.

A motion was thereupon made by the Rev. Benjamin Allen, that the resolution so proposed be amended, by striking therefrom the words "borough of Norfolk," and inserting in lieu thereof, "town of Staunton, in the county of Augusta."

Whereupon, the question being put, was determined in the negative.

The said resolution, that the meeting of the next Convention shall be in the borough of Norfolk, being twice read, was, on the question put thereupon, agreed to by the Convention.

And then the Convention adjourned until to-morrow morning, 9 o'clock.

Saturday, May 13, 1820.

The Convention met according to adjournment, and was opened with prayer by the Rev William H. Wilmer.

Mr. Edmund J. Lee, from the committee to which was referred the preamble and resolution offered by him on the subject of the episcopal fund, reported, that, upon considering the same, the said committee proposed the following in lieu thereof:—

The Convention of this diocess having heretofore expressed their opinion of the great importance to the promotion of religion, among those who professed to belong to the Episcopal Church, it would be, to release the bishop from the duties of the charge of a particular congregation, have called upon the members of this church to contribute towards raising a fund, the interest of which should be appropriated exclusively to the support of the bishop, and thereby afford him ample opportunities to travel frequently and regularly through the diocess. While the Convention is happy to find that this laudable object has not been overlooked, and are pleased that a foundation has been laid for raising the contemplated fund, they cannot let the present session pass by without again calling on the members of the church to aid in so desirable an undertaking.

It is therefore Resolved,

1. That the vestry of each parish forthwith cause a registry to be made of the names of all persons who profess to belong to the Episcopal Church.

2. That each person who professes to belong to the Episcopal Church in this diocess, be called on to pay the sum of one dollar annually for —— years.

3. That the lay delegates attending the present Convention do, with the clergymen of the different parishes, use their influence with their respective vestries to have appointed in each parish one or more fit person or persons, who shall wait upon the different members of the church, and solicit of each person the above sum of one dollar.

4. That the money which shall be received in pursuance of the preceding resolutions shall be forthwith remitted to the chairman of the standing committee of this diocess.

5. That the ministers of each parish do report, on or before the —— day of next ——, to the standing committee, their proceedings under these resolutions.

The said preamble and resolutions being twice read, the question was put upon the first resolution, and determined in the negative.

A motion was then made by the Rev. Benjamin Allen, that the second resolution be amended by striking out the words, "called on to pay the sum of one dollar," and inserting, in their stead, the words, "requested to contribute a sum not less than fifty cents."

The said amendment being under discussion, a motion was made by Mr. Wilmer, that the farther consideration of the said preamble and resolutions be postponed until the second day of the next Convention: and the question being put thereupon, was determined in the affirmative.

The Convention proceeded, in conformity with the tenth article of the constitution for the government of this diocess, to the election of a standing committee, by ballot; whereupon the Rev. William H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, the Hon. Bushrod Washington, Edmund J. Lee, and George Taylor, Esqrs., were duly elected.

The Convention also proceeded to the election, by ballot, of eight delegates to represent this diocess in the approaching General Convention; whereupon the Rev. William H. Wilmer, the Rev. John S. Ravenscroft, the Rev. William Meade, the Rev. George Lemon, William Mayo, Philip Nelson, Charles F. Mercer, and John Nelson, jun., Esqrs., were duly elected.

On motion of Mr. Meade,

Resolved, That William H. Fitzhugh, Esq., be appointed a deputy to the General Convention, in the event of the inability of Charles F. Mercer, Esq., to attend the said Convention.

A suspension of the sitting of this Convention then took place, for the purpose of attending divine service; when the service was read by the Rev. Adam Empie, and a sermon delivered by the Rev. John S. Ravenscroft.

The session being resumed, the Rev. Enoch M. Lowe, from the committee appointed to examine the account of the treasurer of the Common Prayer-Book and Tract Society, presented

a report and account thereto subjoined, which were read in the following words and figures :—

Alexandria, May 13th, 1820.

The committee appointed to examine the accounts of the treasurer of the Prayer-Book and Tract Society of Virginia have discharged that duty, and find the same to be correct.

Enoch M. Lowe, *Chairman.*

On motion, Resolved, That the said report and account be approved and passed by the Convention.

Mr. Wilmer, from the committee on the state of the church, presented the following report :—

The committee on the state of the church beg leave to recommend the adoption of the following preamble and resolutions :—

Whereas nothing is more important, under the blessing of God, than a pious and well-educated ministry, it is

Resolved, That this Convention will ardently cherish and endeavour to promote this object.

Resolved, That as the College of William and Mary will probably soon employ a clerical professor in that institution, who will take charge of such theological students as may be committed to his care; as the professors of the college have also made liberal offers of assistance to such students of all denominations, and as an excellent theological library belongs to the college, it is

Resolved, That the favour and benefit of these circumstances are duly appreciated, and are worthy of the attention of the members of the church.

The said resolutions being twice read, were, on questions severally put thereupon, agreed to by the Convention.

On motion of Mr. Edmund J. Lee,

Resolved, That the several ministers of this church do continue to carry into execution the 2d and 3d resolutions, passed by the Convention in the year 1818, on the subject of the episcopal fund.

The Rev. Oliver Norris, from the committee to which the parochial reports were referred, presented the following condensed report :—

The committee appointed to condense the parochial reports have performed that duty, and beg leave to make the following report :—

The committee are informed by Bishop Moore, that, although in the Monumental Church in the city of Richmond he does not perceive any peculiar religious excitement, yet it is with infinite pleasure he can say, that the members in full communion preserve their good standing; and that upon every sacramental occasion there is some small increase of members. The congregation are regular in their attendance upon public worship, and manifest a disposition to render his ministry among them happy and agrecable. The number of communicants is about 125 or 130.

The church on Richmond Hill. This congregation has been almost crushed by the pressure of the times; but through divine favour it appears to be again reviving.

The pastor of St. James's parish, Mecklenburg, has the satisfaction to report to this Convention, that it pleases God to continue his blessing with his word, though the increase is chiefly to be found in the upper congregation of the parish. The number of communicants has increased since the last report, and I would hope that, in the estimation of those around us, the church is gaining ground. The number of communicants is thirty-five, of which twenty-six are in the upper and nine in the lower congregation—two marriages—thirty-six baptisms, nineteen of them blacks—three funerals.

In obedience to the order of the Convention of 1818 he visited the county of Brunswick, and on the 5th Sunday in August last preached at Red Oak Church, when a collection was made for the benefit of the episcopal fund of twenty-one dollars and forty cents. He also visited the county of Dinwiddie, and preached in Sappone Church on the first Sunday in September, when there was collected for the same fund the sum of twenty-five dollars and eighty cents. In the month of April he preacbed in his own parish, and collected on the 16th, at St. James's Church, the sum of thirteen dollars and eighty-seven cents, and on the 23d, at Speed's Church, the sum of three dollars twelve and a half cents; the small amount of these two last collections is to be accounted for by the annual subscription of the parish to this fund, amounting to sixty-six dollars; the whole amount collected for this fund is one hundred and thirty dollars nineteen and a half cents.

Beckford parish, Shenandoah county. This parish is in an infant state: they have had no Episcopal minister among them since the revolutionary war, except occasional visits, and these only within the last two or three years—the present minister has not resided there long enough to enable him to say with correctness what the prospect is. The parish includes the whole county of Shenandoah: the few Episcopal families residing in it are much scattered, and the people in general pleased with the doctrines of the church. Marriages five—baptisms two.

The chapel in the county of Frederick. The attendance of the members of this church is regular, and their deportment serious—the services of the church are well supported by the congregation, and it is believed there is an increase of vital piety—the interest of nine shares in the Little River Turnpike is annually contributed to the bishop's fund, and the shares themselves will be given to the institution should it be prosecuted with a likelihood of success: these shares are valued at one hundred dollars each, and yield an interest of at least six per cent. Twelve dollars per annum are also subscribed to the same fund.

Dumfries Church, Dettingen parish, Prince William county. Communicants thirty-three—baptisms thirty-one—marriages thirteen—deaths four. A collection was made in this church for the benefit of the episcopal fund, which amounted to six dollars sixty-six and a quarter cents.

Aquia Church, Overwharton parish, Stafford county. Communicants twenty-four—baptisms twenty—deaths two. A collection was made in this church for the benefit of the episcopal fund, which amounted to five dollars and forty-five cents.

St. James's Church, Leesburg, Shelburne parish. Baptisms nine. An accession of two persons to the number of communicants has taken place within the year; one of them is a person of colour. The present number of communicants forty-five—marriages seven. Divine service is regularly attended in this church. Thirty dollars have been collected for the episcopal fund.

Hamilton parish. Of the congregations of this parish, those of Warrenton and Liberty, meetings continue numerous and attentive; while that of Cool Spring is still but a small one. The communicants are increasing in numbers, and many

of them give most satisfactory evidence of growth in spirituality and heavenly-mindedness. It is confidently hoped that the cause of religion in general, of our church in particular, is advancing in the reverence and affections of the people.

The congregation of the church in Winchester, the parish of Frederick, is more numerous, serious, and devout than formerly. Communicants between thirty and forty—catechumens thirty—baptisms eleven—funerals three—marriages two. A Sunday School has been lately instituted, and promises, under divine blessing, to be productive of the most salutary consequences.

St. Mark's parish, Culpepper. Communicants forty-seven, two having died, and four being added since the last Convention—marriages seven—baptisms twenty, one of which was an adult—funerals twelve.

Dettingen and Leeds parish. Baptisms twenty-one--communicants thirty, four having removed. In this parish there has been an increase of communicants, and a greater attention to the ordinances of the gospel. Prayer-books increase, and some of the congregation have become more engaged for redemption through the blood of Christ.

The church in Fredericksburg still enjoys the gracious presence and agency of God the Holy Ghost, restoring fallen man to happiness and God. Communicants one hundred—baptisms thirty-three—funerals fifteen—marriages fifteen.

Christ Church, Norborne parish, Berkeley county—communicants fifty—baptisms nine, of which two were adults, and seven infants—marriages four—funerals two. The Sunday School established last year is still progressing in usefulness.

Wickliffe Church, Frederick county. Communicants six—baptisms four—one funeral.

In Norborne parish there are, communicants one hundred and one—catechumens forty-five—marriages six—baptisms twenty-four—funerals sixteen.

Of the above number of communicants, twenty-four have been added since the last Convention; several are now in preparation for this holy ordinance. The prospects of the church in this parish are flattering in the highest degree. The people are spiritual and devotional, and manifest a growing attachment to the principles and the liturgy of their church.

St. Martin's parish, Hanover. There is no material alteration in the state of the churches since the last report, except that the congregation of the Fork Church is increased. There are hopes that the good leaven of divine truth will, in the end, produce the conversion of sinners to God. The Sunday School is kept up better on the part of the teachers than in the regular attendance of the scholars. Communicants forty-one—baptisms five—marriages four—one death.

South Farnham parish, Essex, and Washington parish, Westmoreland, have been without a regular ministry for thirty years. The people in general manifest a sincere desire to receive the gospel, and considerable exertions are making to resuscitate the churches. Baptisms fifteen—marriages eight—funerals four—Sunday Schools three—scholars one hundred and eighty. The number of communicants cannot be ascertained, as the ordinance has not been administered.

The church in Augusta parish has been reorganized, and enjoys the ordinances of the gospel. The members of the church in this parish are but few in number.

The parish in Nelson county is sometimes visited by the minister of Augusta parish, who thinks a minister might be supported who would undertake the keeping of a school.

At Harrisonburg, in Rockingham, there is a pleasing prospect of much good being done.

Communicants in Augusta parish about twelve—marriages six—baptisms twenty-six—one funeral.

According to a Report prepared by the Rev. James W. Eastburn, and which was to have been communicated at the last Convention, the following is the state of the church in St. George's parish, Accomack county.

The parish having been vacant for several years, no regular ordinances have been administered until the 10th of January, 1819. The churches are now repairing, and a general spirit of religious attention seems to be excited. The number of communicants is uncertain, as the Lord's Supper has not yet been administered.

The Rev. James W. Eastburn continued in the parish but a little more than six months, during which there were thirty-six baptisms, of which one was a white adult, and twenty-three coloured children—one marriage—funerals three.

Before the departure of the Rev. Mr. Eastburn, the repairs of the churches had considerably progressed. There are four Sunday Schools under the patronage of the Union Society—four communicants have been added to the church.

St. George's parish, Accomack. Rev. Benjamin Smith rector, since November 15, 1819. Baptisms seven—marriages two—funerals five—communicants fifty-six, as near as can be ascertained; five have been added since November. Sunday School scholars four hundred.

Parish of St. Andrew's. There has been an increase of communicants; sixty of those formerly registered in this parish have been formed into a church in Maryland. The present number of communicants is one hundred and fifty—baptisms seventy-five—marriages nine—burials nine. The church in Shepherdstown has been increased in capacity. Contribution to episcopal fund fifty dollars.

The congregation of St. Paul's Church, Alexandria, is rather increasing in numbers, and, there is reason to hope, in piety, and in attachment to the principles of the church. There is a Sunday School belonging to this church of one hundred and twenty persons, who are regularly catechised and instructed in the principles of religion. The number of communicants about one hundred and ten—of baptisms fifty-three—of funerals twenty.

The church in Charlottesville is not yet organized, but the present appearance is extremely flattering to its pastor.

The congregation of Christ Church, Alexandria, are regular and devout in their attendance on public worship. The number of communicants has increased since the last report, and it is believed that the whole number amounts to upwards of one hundred. There is a Sunday School attached to this church, which promises to prove a blessing. This congregation have contributed their usual quota of one hundred dollars to the episcopal fund.

Agreeably to the resolution of the Convention in the year 1818, the rector of this church notified, in October last, the different parishes in the counties of Westmoreland, Northumberland, Lancaster, and Richmond, of his intention to preach and administer the sacraments of the church in that destitute part of our Zion, and to make collections for the episcopal fund; but, in consequence of sickness, he was deprived the pleasure of performing this service. However, the Rev. Dr. Wilmer kindly supplied his place, and the sum of twenty dollars has since been received from

Mrs. Sarah Washington, of Westmoreland county, for the episcopal fund.

OLIVER NORRIS, Chairman.

The said report being read, was approved.

On motion of Mr. Edmund J. Lee,

Resolved, That the treasurer be directed to pay into the hands of the standing committee the sum of five hundred dollars, to be by them vested in some safe stock, for the increase of the fund for the support of the episcopate.

Mr. Edmund J. Lee laid before the Convention an account of the receipts and investments of the episcopal fund, by the wardens of Christ Church, Alexandria.

The said account being read, was approved by the Convention.

On motion of Mr. Wilmer,

Resolved, That the deputies to the General Convention be instructed to act in conformity with the resolution of the last Convention of this diocess, disapproving of the amendment proposed to the second article of the constitution of this church.

The Right Rev. Bishop Moore delivered his pastoral address on the state of the church, which being heard,

Resolved, unanimously, That the thanks of this Convention be presented to the Right Rev. Richard Channing Moore, D. D., for his affectionate and impressive pastoral address, and that he be requested to furnish a copy thereof for insertion in the journal.

The said address is as follows:—

BRETHREN,—Every Convention, as it presents itself to view, affords us the greatest encouragement. The information we receive from the different sections of the diocess is calculated to inspire our minds with hope, and to stimulate us to renewed and increased exertion. The parishes which have been filled continue to prosper; and many parts of our Zion, which for years have been buried in ruin, are calling for help and entreating our assistance.

When I first entered upon the discharge of my important duties, I felt an apprehension that the efforts which were made by the friends of the church were too vigorous to continue, and that after the lapse of a few years, unless the most marked success should crown our labours, those efforts would be succeeded by a state of languor and despair. The undertaking in which we had engaged formed an object of such magnitude as to excite my fears; the difficulties with which we had to struggle were sufficient to appal the stoutest heart, and to excite tremblings in the firmest mind. To have beheld our dilapidated churches without alarm, was impossible; to have reflected upon the scattered flocks which once filled their courts, without labouring under an apprehension that they might never again be collected, would have evinced a temper arrogant and presumptuous. Sensible of the prejudices which existed against the church, and frequently wounded by the observations which were made in my presence, my bosom was alive to the embarrassments which surrounded us, and I trembled for the Ark of God. The night of our affliction has, however, been succeeded by a glorious day; the prayers of the pious have ascended to Heaven, and procured for us the blessing of God, and the Almighty hath lifted upon us the light of his countenance.

The success which has attended the labours of the clergy, and the warm and animated interest which the laity have taken in the restoration of the church, prove to a demonstration that the work is God's, and that the set time for the Lord to have mercy upon Zion has come. Yes, brethren, the machine has been set in motion by an omnipotent arm; it is divine grace which in the first instance directed our attention to the hallowed object, and it is divine grace which hath influenced us to persevere in the important work. Had we not been actuated by principles such as Heaven could indulgently approve, and had we not been sustained by His grace, we must have fainted by the way. It is to Jehovah that we are indebted for the success with which we have been favoured. "Not unto us, O! Lord, not unto us, but unto thy name, be the praise, for thy honour and for thy truth's sake."

The same means which have been so signally blessed will, if persevered in, produce still greater effects. While the ministers of the altar continue to preach the gospel, and to live agreeably to its precepts, they may rest satisfied that the Almighty will own their labours. "Lo, I am with you always," is the Redeemer's promise to the faithful heralds of the cross. Let us, my reverend brethren, be determined to "take heed to ourselves and to our doctrine;" to "make full proof of our ministry;" to proclaim the Lord Jesus as "the way, and the truth, and the life;" to adorn the gospel of God our Saviour in all things; to "follow peace with all men, and holiness, without which no man shall see the Lord."

Gentlemen of the laity,—Great is the happiness which arises in my mind, from that union of affection which has always subsisted between the clergy and yourselves. To see so many individuals returning, year after year, to assist in the councils of the church, is a proof that we live in love and in peace, and that the God of love and peace is with us. I owe you a debt of gratitude for your indulgent reception of my labours which I shall never be able to repay. Fidelity in the discharge of my public duties; a wish to promote, by every honourable and legitimate effort, the interest of the church you have so much at heart; and my constant prayer to God for the happiness of the flock over which the Holy Ghost hath made me overseer, form the only return which it is in my power to render you for your kindness.

Since the last Convention I have visited the city of Williamsburg, preached and administered the sacrament of the Lord's Supper in the church, and lectured in the houses of two of the most respectable families in the place. I have also preached in St. Peter's Church, New Kent, upon two different occasions—once in July, and again in the last month. In August I visited Petersburg, and preached to an overflowing aud

deeply penetrated congregation. I also visited Hanover the last summer, preached in all the churches in that parish, and administered the Lord's Supper at the house of Mr. Francis Nelson. My visit to that county was repeated in December last, at which time I administered the Lord's Supper in the Fork Church, and admitted the Rev. Mr. Wydown to the holy order of the priesthood. I have visited and preached in the county of Amelia, in which section of the diocess there are a considerable number of the most respectable families sincerely attached to the church, and who are disposed to make the most vigorous efforts in favour of her interests. I have also been in Chesterfield, and preached in the church at Falling Creek. Goochland has been attended to, and in the courthouse I officiated to a large and attentive congregation. In October last I preached to a crowded auditory at Orange courthouse, and administered the Lord's Supper at the house of Mr. Madison, the late President of the United States, to his venerable and pious mother. I visited Albemarle also, preached in Walker's church, and at the courthouse in Charlottesville, to large and respectable assemblies. In November I visited Norfolk, preached several times in the church, and administered the Lord's Supper. I also lectured at the houses of the venerable Mr. Reed and of Mr. John Southgate. I then crossed the bay, and visited the counties of Northampton and Accomack. In Northampton I preached in the courthouse, the lower and upper chapels, and lectured at the house of Dr. Parker. In Accomack I preached and administered the Lord's Supper in the parish church, lectured in Drummondtown, and also in Accomack. The last month I repeated my visit to Norfolk, preached twice, and administered the Lord's Supper in the church. I have admitted to the order of deacons, since the last Convention, the Rev. Mr. Aisquith, Rev. Mr. Reynolds, Rev. Mr. Norman Nash; and to the priesthood the Rev. Samuel Wydown.

As your regard for the interests of the church must render you alive to her prosperity in every section of the country, I consider it not irrelevant to state to you that I have attended the Convention in North Carolina, and that the church in that diocess holds up to your view the most encouraging prospects. In Edenton, at which place the Convention convened, our sittings were attended by great numbers of people, some of whom had come from a distance of near fifty miles to witness our proceedings and attend upon our ministry. In that place I ordained two deacons, and admitted one gentleman to the priesthood. In that diocess, so late as the year 1817, there was not a single clergyman: they are now blessed with the labours of seven faithful men, and in the course of another year several candidates, who are now preparing for holy orders, will be admitted to the ministry of the word.

Wishing you an agreeable interview with your families, I bid you an affectionate adieu.

On motion of the Rev. Benjamin Allen,

Resolved, That 750 copies of the Journal of this Convention be printed, and distributed among the parishes by the secretary, under the superintendence of the bishop.

On motion of Mr. Wilmer,

Resolved, That the thanks of this Convention be presented to the secretary for his services, and that the expenses incurred by him in travelling and attendance be defrayed by the church.

The Convention, having finished the business before it, adjourned, to meet again at Norfolk, on the third Tuesday in May next.

RICHARD CHANNING MOORE,
Bishop of the Protestant Episcopal Church of Virginia.

Attest, WILLIAM MUNFORD, Secretary.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled at Norfolk, on Thursday, the 17th of May, 1821.

AT a meeting of a Convention of clerical and lay deputies from parishes of the Protestant Episcopal Church in the Diocess of Virginia, assembled at Norfolk, on Thursday, the 17th day of May, 1821,

The Right Rev. Richard C. Moore, D. D., bishop of the diocess (after divine service by the Rev. John S. Ravenscroft), delivered a sermon appropriate to the occasion, and then took the chair as president of the Convention.

Ordered, That Mr. Philip Nelson and Mr. Robert Randolph be appointed a committee to examine the certificates of appointment of the lay deputies, and report thereupon immediately.

The said committee accordingly examined, at the secretary's table, such certificates as were produced, and reported to the Convention that the following gentlemen were duly appointed in conformity with the canons for the government of the Protestant Episcopal Church, whereupon they appeared and took their seats, viz.:—

E. J. Lee, for Christ Church, in Fairfax parish, Alexandria; William Sharp, for Christ Church, Norfolk; William S. Stone, for Fredericksburg; Richard Taylor, for Truro parish, Fairfax county; Philip Nelson and Francis G. Taylor, for Frederick parish; John Hoof, for St. Paul's Church, Alexandria; Albert Allmand, for Henrico Church; James W. Parker, for St. George's parish, Accomack; Francis Nelson, for St. Martin's parish, Hanover; John Nelson, for St. James's parish, Mecklenburg; Jacob Parker, for Hungar's parish, Northampton; Edward Valentine, for Augusta parish, Staunton; Robert P. Waring, for St. Anne's parish, Essex; Moses B. Chase and Arthur Emerson, for Portsmouth parish, Norfolk county; Warner Lewis, for Southampton parish, Essex; Abraham Shepherd, for St. Andrew's parish, Jefferson; John

Grammer, for Bristol parish, Petersburg; Robert Randolph, for Hamilton parish, Fauquier; William Mayo, for the Monumental Church in the city of Richmond.

The following clerical deputies also appeared and took their seats, viz.:—

The Rev. Oliver Norris, for Christ Church, in Fairfax parish, Alexandria; the Rev. Enoch M. Lowe, for Christ Church, Norfolk; the Rev. Edward C. M'Guire, for Fredericksburg; the Rev. William Meade, for Frederick parish; the Rev. William H. Wilmer, for St. Paul's Church, Alexandria; the Rev. William H. Hart, for Henrico Church; the Rev. Benjamin B. Smith, for St. George's parish, Accomack county; the Rev. Samuel Wydown, for St. Martin's parish, Hanover; the Rev. John S. Ravenscroft, for St. James's parish, Mecklenburg; the Rev. Simon Wilmer, for Hungar's parish, Northampton; the Rev. Benjamin Allen, for St. Andrew's parish, Jefferson; the Rev Andrew Syme, for Bristol parish, Petersburg; the Rev. Edward R. Lippit, for Norborne parish, Berkeley; the Rev. Reuel Keith, for Bruton parish, Williamsburg.

On motion of Mr. Lowe, seconded by Mr. Syme,

Resolved, That the Rev. George Halson, of Norfolk county, be admitted to an honorary seat in this Convention.

On motion of Mr. Edmund J. Lee, the rules of order adopted by the last Convention were read by the secretary, and adopted for the government of the proceedings of this Convention, viz.:—

1. The business of every day shall be introduced with the morning service of the church.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, unless to address the chair.

3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate, without leave of the house.

6. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined on before any new thing is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave his chair.

On motion of Mr. Lee,

Resolved, That the resolutions relating to the fund for the episcopate, which were by the last Convention postponed for farther consideration, be referred to a select committee to report thereupon.

And a committee was appointed of Mr. Lee, Mr. Philip Nelson, Mr. Robert Randolph, Mr. Abraham Shepherd, and Mr. William Mayo.

Ordered, That a committee be appointed to examine the treasurer's accounts, consisting of Mr. John Nelson, Mr. Philip Nelson, Mr. John Grammer, and Mr. John Hoof.

Ordered, That a committee to examine the state of the church in this diocess be appointed, of the Rev. William H. Wilmer, John S. Ravenscroft, Oliver Norris, and William Meade, Mr. William Sharp, Mr. William Stone, Mr. Francis Nelson, and Mr. Francis G. Taylor.

Ordered, That a committee to examine the accounts of the treasurer of the Common Prayer-Book and Tract Society be appointed, of the Rev. Edward C. M'Guire, Benjamin Allen, and Mr. Jacob Parker.

Ordered, That a committee to examine the accounts of the treasurer of the Widows' Fund be appointed, of the Rev. Simon Wilmer, John S. Ravenscroft, and Mr. Richard Taylor.

Ordered, That a committee to examine the parochial reports be appointed, of the Rev. Enoch M. Lowe, Andrew Syme, Reuel Keith, William H. Hart, Benjamin B. Smith, and Edward R. Lippit.

Mr. Lee laid before the Convention a resolution of the vestry of Christ Church, Fairfax parish, Alexandria, on the subject of the fund for support of the episcopate; which resolution being read, was ordered to be referred to the select committee this day appointed.

Mr. Lowe announced, that the members of the Presbyterian and Baptist congregations, in the borough of Norfolk, had voluntarily, and in a very friendly and affectionate manner, offered their churches in the said borough to this Convention, for the purpose of performing divine service therein during the session thereof; whereupon,

Resolved, unanimously, That the thanks of the Convention be presented to their said Christian brethren for the kindness thus manifested, and that their said offer be gratefully accepted.

And then the Convention adjourned until tomorrow morning, 9 o'clock.

Friday, May 18th, 1821.

The Convention met according to adjournment, and was opened with prayer by the Rev. William H. Wilmer.

The following gentlemen produced certificates of appointment as lay deputies, which, being read by the secretary, were approved, in conformity with the canons; whereupon they took

their seats as members of the Convention; viz. :—

Thomas Smith, for Ware parish, Gloucester county; Christopher Tompkins, for Kingston parish, Matthews; Burwell Bassett, for Bruton parish, Williamsburg; and James Chowning, for Christ Church, Middlesex; the Rev. John H. Wingfield, a clerical deputy from Antrim parish, Halifax county, also appeared and took his seat.

On motion of the Rev. Simon Wilmer, seconded by the Rev. Enoch M. Lowe,

Resolved, unanimously, That the thanks of this Convention be presented to the bishop for his impressive and appropriate discourse, delivered before this body at the opening of the Convention.

Mr. John Nelson, from the committee for examining the treasurer's accounts, presented a report and statement, which were read, in the following words and figures, viz. :—

Norfolk, May 18, 1821.

We, the undersigned committee appointed to examine the treasurer's account, report, That we have discharged that duty, and find the accounts fair and correct; and that the balance in the treasurer's hands, at the meeting of the present Convention, is $161 24; all which will appear by the accompanying account and documents, which are respectfully submitted, by

JOHN NELSON, jun., JOHN HOOF,
PHILIP NELSON, J. GRAMMER.

Mr. Edmund J. Lee, from the select committee on the subject of the fund for the support of the episcopate, presented a report, which was read, as follows :—

The committee to whom were referred the resolutions upon the subject of the permanent fund for the support of the episcopate, have, according to order, had the same under consideration, and have agreed upon the following resolutions, which they beg leave to report.

1. Resolved, That the vestry of each congregation in the respective parishes of this diocess, do take immediate steps to ascertain the number of adult persons in their parishes who profess to belong to the Episcopal Church.

2. That the vestries cause each adult person, professing themselves to belong to the church, to be called on, and requested each to pay the sum of —— dollars, to be applied to the said fund.

3. That the money which shall be received by the vestries in pursuance of the preceding resolutions be forthwith remitted to the president of the standing committee of the church, for that committee to invest it as heretofore directed.

4. That on or before the first day of January next, and from time to time thereafter, reports be made to the standing committee, of the proceedings under these resolutions.

5. That an appropriate address from the Convention on this subject be adopted and circulated, with the preceding resolutions, among the members of the church.

6. Resolved, That eopies of these resolutions and of the address be printed; and that eopies be transmitted, as soon as practicable, to each of the clergymen of the church, and to each of the lay delegates attending this Convention, all of whom are earnestly solicited to use their utmost exertions to effect the object of the said resolutions.

On motion of Mr. Lee,

Ordered, That the said resolutions and address be laid upon the table.

A suspension of the sitting of the Convention then took place, for the purpose of attending divine service; whereupon the service was read by the Rev. Oliver Norris, and a sermon delivered by the Rev. William Meade.

The session being resumed, the resolutions on the subject of the fund for the support of the episcopate, were, on motion of the Rev. Wm. H. Wilmer, referred to a committee of the whole house: whereupon the Convention resolved itself into a committee accordingly, for the purpose of considering the said resolutions, Mr. Bassett in the chair; and, after some time, the bishop having resumed the chair, Mr. Bassett reported, That the committee of the whole house had, according to order, had under consideration the resolutions to them referred, and agreed to the five first resolutions, but disagreed to the last.

On motion, Ordered, That the consideration thereof by the house be postponed until to-morrow.

And then the Convention adjourned until to-morrow morning, 9 o'clock.

SATURDAY, MAY 19, 1821.

The Convention met according to adjournment, and was opened with prayer.

The Rev. John Reynolds, a clerical deputy from the parish of St. Anne's, in the county of Essex, attended, and took his seat in the Convention.

The Rev. John S. Ravenscroft, from the committee appointed to examine the accounts of the treasurer of the Widows' Fund, presented a report, which was read, as follows :—

The committee to whom was referred the state of the Widows' Fund beg leave to observe, that, owing to the absence of the papers and accounts, they can present no statement of the actual amount of the fund, or of the manner in which its proceeds are now applied. They believe, however, that it remains, as to the principal, as reported by the committee who last examined the treasurer's accounts. And it being satisfactorily ascertained that the Rev. Dr. Buchanan, by reason of age and infirmity, is desirous to resign the office of treasurer, and surrender the funds in his hands,

Your committee therefore beg leave to recommend, that the amount constituting the Widows' Fund be placed in the hands of a treasurer to be appointed by this Convention.

That the direction and management of the fund be transferred to the standing committee of this diocess, according to whose direction only shall its affairs be administered, and by whose order on the treasurer all payments be made.

That the Right Reverend the Bishop of the diocess he appointed to receive from the present treasurer the specialties, books, and cash belonging to the fund, and to transmit the same to the treasurer now to be appointed.

That it be the duty of the treasurer of this fund to present annually to the standing committee a statement of the condition of the fund, and of the manner in which its proceeds have been applied, with the names of the persons to whom relief has been afforded; which statement shall form a part

of the annual report of the proceedings of that committee.

Resolved, That John Hoof, of Alexandria, be appointed treasurer of the fund for the relief of the destitute widows and orphans of deceased clergymen in this diocess.

Resolved, That it be the duty of the said treasurer to call upon delinquent subscribers by letter for the amount that may be in arrear.

Resolved, That it be his duty to send by the standing committee, to each Convention of this diocess, the subscription books of the fund, for the purpose of obtaining new subscriptions to the same.

Resolved, further, That, at the meeting of every Convention of this diocess, a sermon be preached and a collection made for the benefit of this fund, and that the Right Rev. the Bishop do appoint the clergyman who shall officiate on that occasion.

The said report and resolutions, being twice read, were, upon the questions severally put thereupon, approved by the Convention.

The Rev. Enoch M. Lowe, from the committee to whom the parochial reports were referred, presented a report, which was read, as follows:—

Norfolk, May 19, 1821.

The committee to whom was referred the parochial reports, respectfully submit the following condensed view of the same.

In the Monumental Church, Richmond—the congregation are steady in their attendance upon divine worship. At the administration of the Lord's Supper the greatest solemnity is preserved, and some additional members generally added. They are affectionate to their pastor, and the greatest love and harmony prevail.

In the parish of St. Andrew's—there are communicants 150, baptisms 45, funerals 27. This parish, within the last two years, has contributed to the episcopal fund more than sufficient to redeem its pledge of $50 per annum. The general state of the church is improving, though nothing worthy of special note exists.

In the parish of Bristol, Petersburg—there are communicants 40, marriages 10, funerals 16, baptisms 36. The minister of this parish states, that for two years past considerable amendment has taken place in regard to attendance on public worship and the solemn duties of religion.

Hungar's parish. Northampton county. This parish for many years has been in a gloomy and unpromising state; but the present minister reports a favourable and signal change in its spiritual interests. A large church has been repaired, and Sunday Schools have been instituted. There are baptisms 41, communicants 28, funerals 6, 1 marriage.

In St. James's parish, Mecklenburg—there are communicants 35, marriages 2, baptisms 39, burials 9. The minister is sorry that he cannot report any numerical addition to the communicants in the two congregations he has in charge. He is hopeful, however, that an increase of spiritual life and strength is manifested by those formerly enumerated. There has been collected for the bishop's fund $91 87½.

In the church in Fredericksburg—there are communicants 100, baptisms 13, deaths 6, marriages 11. Something has been done for the episcopal fund, and it is hoped more will be done hereafter.

In Frederick parish, Winchester—there are communicants 35, baptisms 10, marriages 4, funerals 3, and one Sunday School.

In the Chapel congregation—communicants 55, funerals 3, baptisms 10. The service well performed, and the attendance of the members regular.

In St. George's parish, Accomack county—there are baptisms 24, marriages 2, funerals 16, communicants 55, and 400 Sunday School scholars.

In Norborne parish, Berkeley county—there are baptisms 46, burials 8, marriages 3, communicants 100.

Christ Church, Norborne parish, Berkeley county—communicants 50, baptisms 2, marriages 2. The spiritual state of this church has not undergone a material change since the last report. The people are serious and attentive to the word of God, and are regular in their attendance on public worship.

In Hamilton parish—there are communicants 46, baptisms 10, marriages 9.

In this parish no remarkable change has taken place since the last report.

In Augusta parish, Staunton—there are communicants 25, catechumens 15, marriages 12, baptisms 33, funerals 7.

In Christ Church, Norfolk—there are communicants 160, catechumens 75, baptisms 27, marriages 2, funerals 14. The prospects of this church the minister states to be flattering. It enjoys in a most signal manner the converting and sanctifying influences of the Holy Ghost; God in his boundless mercy is daily adding to the church such as, it is hoped, will be eternally saved.

The old congregation of Portsmouth parish has been revived, and promises to become a flourishing branch of our Zion.

In Bruton parish, Williamsburg—there are communicants 25, baptisms 4, funerals 2, 1 marriage.

In the parishes of Washington, Westmoreland county, St. Anne and South Farnham, Essex county, and some other parishes—there are baptisms 91, marriages 10, funerals 14, communicants 118, Sunday Schools 9, and scholars 400.

In Christ Church, Fairfax parish, Alexandria—there are communicants 130, baptisms 50, Sunday scholars 100. Though the minister of this church has cause of sorrow in the death of several of the pious and exemplary members of his charge, yet his congregation continues to flourish, and to afford increasing evidence of a growth in grace. Since the last Convention, about 30 new members have been added to his communion.

In St. Paul's Church, Alexandria—there are baptisms 48, marriages 15, funerals 28, communicants 15, 2 deceased, 3 removed.

In the church on Richmond Hill, there are communicants 40. The minister states that the situation of this church is much improved since the last Convention.

ENOCH M. LOWE, Chairman.

The said report was, on the question put thereupon, approved by the house.

The Rev. William H. Wilmer, from the committee on the state of the church, presented a report, which was read, and, on motion, ordered to be laid upon the table.

On motion of Mr. Lee, the resolutions concerning the fund for the support of the episcopate were taken up and considered, whereupon the first resolution was, on the question put, disagreed to by the Convention; the second and fourth resolutions were amended, and agreed to as amended; the third and fifth were agreed to without amendment; and the Convention concurred with the committee of the whole house in disagreeing to the sixth resolution.

The said resolutions, as amended and approved, are the following :—

The committee to whom were referred the resolutions upon the subject of the permanent fund for the support of the episcopate, have, according to order, had the same under consideration, and have agreed upon the following resolutions, which they beg leave to report :—

1. Resolved, That the vestries or trustees of each congregation in the respective parishes of this diocess, do cause each adult person professing themselves to belong to or to be friendly to the church, to be called on, and requested, each, to pay the sum of not less than one dollar, to be applied to the said fund.

2. Resolved, That the money which shall be received by the vestries or trustees in pursuance of the preceding resolution, be forthwith remitted to the president of the standing committee of the church, for that committee to invest it as heretofore directed.

3. Resolved, That on or before the first day of January next, and from time to time thereafter, reports be made to the standing committee of the proceedings under these resolutions.

4. Resolved, That an appropriate address from the Convention on this subject be adopted and circulated, with the preceding resolutions, among the members of the church.

On motion of Mr. Ravenscroft, the following additional resolution, being twice read, was, on the question put thereupon, agreed to by the Convention, viz. :—

5. Resolved, That, in those parts of the diocess where there are no vestries or trustees, the friends of the church be requested to give their aid in effecting the object of these resolutions.

The proposed address of this Convention to the members of the Protestant Episcopal Church in this diocess being again read, was approved unanimously, as follows :—

To the Members of the Episcopal Church in the Diocess of Virginia.

Dear Friends and Brethren ;—

It has been the anxious wish of preceding Conventions to relieve the bishop of this diocess from all parochial charge, so as to enable him to visit frequently and in regular course each congregation in the state. This measure has been suggested as the most effectual that could be devised for promoting the prosperity of religion among the members of our communion. To this end a fund has been created, under the sanction of the Convention, having for its object the accumulation of an amount, the annual interest of which may be sufficient for the support of the episcopate. Some efforts have been made to carry this plan into effect ; but the attempt thus far has not answered the expectations of its friends, and the mode heretofore adopted for effecting it promises at best only a distant prospect of success.

The present Convention, deeply sensible of the magnitude and importance of the object, beg leave again to call your attention to this interesting subject. When the members of our church seriously reflect upon the reality of religion, that it is emphatically the one thing needful, they will not, it is hoped, hesitate in giving their cheerful aid to all reasonable means which may tend to the promotion of this greatest of blessings. That this subject has not been heretofore duly appreciated by the Episcopalians in general, is much to be feared.

It is in vain to profess our attachment to the Christian religion, and our wish to see it flourish among us ; words are not sufficient ; they are cheap, and will not alone produce a lasting benefit to any cause. It is only by actions, flowing from a Christian principle, that the sincerity of our professions can be tested. The Convention, in the name and for the sake of that holy religion which they most ardently desire to see extended from heart to heart, from house to house, and made the governing rule of all our conduct, do now solicit the members of their communion to contribute a small portion of those worldly goods which it has pleased our Divine Father to bestow on them, towards carrying into full and immediate effect the plan which has been adopted for placing the head of the church in this diocess in a situation to be extensively useful in this holy cause. They cherish the hope that this appeal to the piety and zeal of our members will not be in vain.

If the proposed plan is carried into execution, as it can be where there are willing minds, "our venerable bishop will be able to visit every part of the diocess ; he will have it in his power to encourage the desponding, rouse the thoughtless, give direction to the zeal and energy of the pious, and impress upon the whole a salutary impulse." The waste places and desolations of Zion would be repaired, and our decayed and forsaken churches would be rebuilt, and rendered once more vocal with praise. Let it never be forgotten, that all the means and institutions of religion are calculated and intended to improve our hearts, to purify our affections, to place them on heavenly things, and to subdue all the evil propensities of a depraved nature. The Convention, under a full sense of their relation to the church, and of their own awful responsibility as to the manner they discharge the solemn duties of their station, are constrained to remind their friends and brethren, that every relation in which we stand to God, to ourselves, to our dear families and friends, and to society, demands from us all a fervent zeal and an active effort to restore our church, endowed by public veneration, supported by the purity of her doctrines, the integrity and zeal of her ministers, and the Christian toleration of all religious classes, to her true character. With these feelings and views do the members of this Convention most earnestly entreat their brethren to reflect upon the necessity of adopting the measure now submitted to them, "and that they manifest their gratitude to Almighty God, and their sense of the great importance of his blessed revelation ; that they consider the unspeakable reward they will receive from that gracious Master to whom they belong, whose goodness demands the warmest returns of love, duty, and obedience ; and that they contribute, to the utmost in their power, to render this acceptable service to his cause."

On motion of Mr. Ravenscroft, The journal of the proceedings, during the last year, of the standing committee of the church in this diocess, was read by the secretary.

On motion of the Rev. William Meade, seconded by Mr. Abraham Shepherd,

Resolved, That the next Convention of clerical and lay deputies for the diocess of Virginia be holden at Charlottesville, in the county of Albemarle.

On motion of the Rev. Edward C. McGuire,

Ordered, That the committee appointed to examine the account of the treasurer of the Common Prayer-Book and Tract Society be discharged from that duty.

The Rev. William H. Wilmer laid before the

Convention accounts of the management of the fund for the support of the episcopate.

The said accounts were approved by the Convention.

The sitting was then suspended, for the purpose of attending divine service; when the service was read by the bishop, and a sermon delivered by the Rev. Reuel Keith.

The sitting being resumed, the Rev. William H. Wilmer presented a report from the managers of the Common Prayer-Book and Tract Society, which was read, as follows:—

The managers of the Prayer-Book and Tract Society of Virginia report, That in consequence of the establishment of auxiliary societies throughout the diocess, the friends of the parent institution have been so much abridged as to paralyze its efforts. The annual collection usual at the meeting of the Conventions was not made the last year, and the managers have felt authorized, under these circumstances, to solicit the contribution due from subscribers. Only a small amount of money, therefore, has been received during the last year. With this one hundred prayer-books have been purchased, and three thousand tracts printed. Twenty prayer-books and several hundred tracts have been sent to the Female Auxiliary Society in Accomack, from which the sum of ten dollars was received on the 10th instant. Twelve prayer-books and an assortment of several hundred tracts have been sent to Christ Church parish, in Middlesex; and such other distributions have been made as the exigences and demands have seemed to require. The remaining prayer-books and tracts are now in Norfolk, at the disposal of the Convention.

Under the present circumstances, the managers submit it to the wisdom of the Convention, whether it be better to dissolve the society, or whether it be possible to incorporate with it the subordinate societies, and thus to secure that harmony of sentiment and action which is essential to the vigour and prosperity of such institutions.

WILLIAM H. WILMER, Chairman.

On motion, Ordered, That the said report be laid upon the table.

The following resolutions were proposed by the Rev. Benjamin Allen, viz.:—

Resolved, That the existing Common Prayer-Book and Tract Society be extended to the promotion of Christian knowledge in general, the funds to be apportioned among the respective means made use of, as the managers may determine.

Resolved, That it be recommended to the friends of the church, in the different sections of the diocess, to organize branches auxiliary to this society, which branches, after supplying their respective districts, shall throw their surplus funds into the treasury of this society.

Resolved, That the officers of all such auxiliaries shall be *ex-officio* managers of this society.

Resolved, That each member of this society be entitled to two prayer-books and ten tracts per annum.

On motion of Mr. Meade,

Resolved, That the further consideration of the said resolutions be indefinitely postponed.

On motion, Ordered, That Mr. Allmand have leave of absence from this Convention for the remainder of its session.

The report of the committee on the state of the church was, on motion, taken up, and again read, as follows:—

The committee on the state of the church, taking into consideration the deficient condition of the diocess as respects the means of theological instruction, and the importance of retaining among ourselves, for education, those young men who may be disposed to devote themselves to the sacred office of the ministry, recommend to this Convention the establishment of a theological school in Williamsburg; it being understood that the society of the college in that place is willing that such a step should be taken, and that the faculty have generously offered to afford gratuitously, to all *bona fide* students of theology, a course of lectures for the support of such school.

It is therefore recommended, that a board of trustees, consisting of the following clergymen and laymen, to wit:—the Right Rev. Bishop Moore, the Rev. John S. Ravenscroft, the Rev. William H. Wilmer, the Rev. William Meade, the Rev. Reuel Keith, and Dr. Augustine Smith, the Hon. Burwell Bassett, the Hon. Bushrod Washington, Colonel Hugh Mercer, and William Mayo, Esq., any three of whom shall constitute a quorum, be appointed to adopt the most efficient means for establishing the same, by raising funds and selecting one or more professors; the proceedings of which board shall be subject to the decision of the next Convention.

It is also recommended, that the Board of Trustees enter into a correspondence with the standing committees of the diocesses of Maryland and North Carolina, in order to ascertain whether the members of our church in those states are disposed to co-operate with us in this important measure.

In recommending these resolutions, the committee think proper to declare, that they do not intend any opposition to the General Seminary established by the General Convention. On the contrary, we cordially desire to see the prosperity of an institution so vitally connected as that is with the reputation and interest of our church. But as there are peculiar circumstances which render it necessary to cherish a seminary in the southern district, we consider the duty of attempting it as coming within the scope of the resolution made by the House of Bishops, which declares its intention "not to interfere with any plan now contemplated or that may be hereafter contemplated in any diocess or diocesses for the establishment of theological institutions or professorships."

Therefore, Resolved, That Mr. John Nelson, jr., delegate from St. James's parish, Mecklenburg county, be appointed to solicit subscriptions throughout the diocess for the above purpose.

Resolved further, That the board of trustees be authorized, in case of death or resignation of the above collector, to appoint another for the said purpose, and generally to give such instructions and directions as shall, in their judgment, be proper.

The said resolutions and preamble thereto being twice read, were, on questions severally put thereupon, agreed to by the Convention.

A motion was made by the Rev. Benjamin B. Smith, that the following resolution be adopted:—

Resolved, That in amendment of the last clause of the 10th canon of the church in this

state, the words, "within three years," be inserted after the words, "at any time."

And the question being put thereupon, was determined in the negative.

The Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year; whereupon the following gentlemen were duly elected, viz.: the Rev. William H. Wilmer, John Dunn, Oliver Norris, the Hon. Bushrod Washington, Edmund J. Lee, and George Taylor, Esqrs.

The Convention also proceeded, in like manner, to the election of eight delegates to represent this diocess in the next General Convention of the Protestant Episcopal Church of the United States; whereupon the following gentlemen were duly elected, viz.: the Rev. William H. Wilmer, John S. Ravenscroft, William Meade, Simon Wilmer, Philip Nelson, William Mayo, Hugh Mercer, and Edmund J. Lee, Esqrs.

On motion of Mr. Lowe,

Resolved, That the treasurer be directed to pay to each of the delegates to the General Convention the sum of fifty dollars, to defray their expenses.

The bishop delivered his pastoral address on the state of the church; which being heard,

On motion of the Rev. Enoch M. Lowe, seconded by the Rev. John Reynolds,

Resolved, That the thanks of this Convention be presented to the Right Rev. Richard C. Moore, D. D., bishop of this diocess, for his affectionate and evangelical pastoral address, and that he be requested to furnish a copy thereof for insertion in the Journal.

The said address was as follows:—

Brethren,—Another year has revolved since we last assembled in Convention, to deliberate upon the affairs of the church, and to take sweet counsel together. An account of the discharge of our clerical duties since that period has been recorded in Heaven; may that record bear witness to our fidelity to God, and to our watchfulness over our respective flocks.

The advances of our communion have been such as to call for our gratitude to Heaven. The clergy continue to manifest their zeal in the cause of religion, and their attachment to the principles of the church. Their best efforts have been used in the discharge of their ministerial dutics, and there appears to exist among them the strongest disposition to fulfil their sacred obligations. To make the least discrimination in the expression of my confidence in their integrity would be painful to my heart, at a time in which I have reason to believe that the utmost energies of all have been exerted in promoting the prosperity of our Zion.

Fettered as I am with the weight of a parish, in addition to that which cometh upon me daily, the care of all the churches, it is impossible to make those exertions which could be effected with ease were I released from parochial obligations. The necessity of administering to the wants of my congregation in Richmond, renders my pastoral visits to the churches too much hurried. It prevents me from improving them to the best advantage, and precludes the possibility of acquiring that knowledge of the members of our connexion so indispensably necessary. Instead of passing a few days in each parish, and forming an intimate acquaintance with the individuals of the different congregations, I appear among them, not as the spiritual father of the whole family, but as a stranger, and am obliged to pass with such rapidity from one place to another, that I am only known to a majority of the people of my charge in my official character.

The Convention of the church in this diocess, alive to these considerations, have pressed, with great wisdom and energy, the subject of an independent support for the episcopate. As the emoluments arising from the source to which I allude would never equal the amount of my present living, I cannot be charged with indelicacy in urging the principle as a matter of primary importance. If the wealthy members of the church would contribute but a small portion of their worldly goods to this object, it could be effected with the greatest ease; the claims of the whole diocess would then be equally imperative upon the bishop; he would have it in his power to travel as far and wide as the circumstances of the church would require, and would discharge the duties appertaining to his appointment as the chief pastor of the flock. Should I not live to address you again upon a conventional occasion, I must entreat you to bear in mind, that I consider the subject of a support for the episcopate as a matter of leading importance, and earnestly supplicate you to make that provision for my successor contemplated and embraced in the above remarks.

Since the last Convention, I have preached and administered the Lord's Supper in the county of Chesterfield. I have visited Dinwiddie, and officiated in the church once filled by that pious servant of God, the Rev. Devereaux Jarratt, and also twice in the town of Petersburg. In October I made an excursion into the upper country, visited the county of Orange, but was prevented from officiating by the inclemency of the weather. I crossed the Blue Ridge, and visited Staunton in the county of Augusta, in which place I preached twice, to large and overflowing congregations, and confirmed eighteen persons. The church in Staunton appears to be in a flourishing condition, and is blessed with the faithful services of the Rev. Mr. Stephens. After leaving Staunton, I again crossed the Blue Ridge, and, agreeably to appointment, met several of the clergy in Charlottesville. On Sunday morning I preached to a very large congregation, and, in connexion with the clergy who were present, administered the Lord's Supper. On Monday I rode to the Green Mountain, upon which day I read prayers, and Mr. Meade preached; and on Tuesday Mr. Wydown read prayers, and I preached and administered the Lord's Supper to a number of devout communicants. From the Green Mountain I repaired to Mr. Hugh Nelson's, and on Wednesday preached and administered the Lord's Supper in Walker's church, and admitted the Rev. Mr. Marshall, of Culpepper, to the holy order of the priesthood.

In November I left home on a visit to the Northern Neck of Virginia, and on the 15th of the month preached twice in Fredericksburg. I then passed on to Port Royal on the 16th, in which place I read prayers and preached. On the 17th I read prayers and preached at Vauter's church, in the county of Essex. On the 18th I rode to Rappahannock, and read prayers and preached; I then crossed the Rappahannock river, and on the 19th I read prayers and preached at Richmond courthouse. On the 20th I read prayers and preached at White Chapel church. On the 21st I read prayers and preached at Lancaster court-

house. On the 22d I read prayers and preached in Christ Church, Lancaster county, and in the evening lectured at Mr. Armistead Currie's. On the 23d I rode to Northumberland, and officiated in Wicomico church. On the 25th I read prayers and preached in the courthouse in Northumberland. On the 26th I officiated in the church at Mattox Bridge, Westmoreland county, and also administered the Lord's Supper. On the 27th I rode to King George courthouse, and there officiated. On the 28th I read prayers and preached in the old church in King George county; I then rode to Port Conway, and lectured the same evening at the house of Mr. Turner. On the 29th I crossed the Rappahannock to Port Royal, in which place I performed the funeral service, and then bent my course towards Richmond. On this tour, I rode in 18 days 360 miles, and officiated 17 times.

I have been this month in Mecklenburg county, and preached and administered the Lord's Supper, in Mr. Ravenscroft's parish, to a large and attentive assembly. I have also visited the county of Halifax, and preached in the church near the courthouse, to an attentive congregation, under the care of the Rev. Mr. Wingfield.

Thus, brethren, have I endeavoured to fulfil the important duties intrusted to my care: and it is with pleasure I inform you, that I discover, in every district I visit, the strongest attachment to the church. In the Northern Neck of Virginia in particular, I observed such striking evidences of the affection of the people to the church of their fathers, as has deeply affected my heart. In that region, occupying a space of more than one hundred miles, they have not one clergyman of the church to officiate regularly among them in their churches. They appear to be an affectionate people, and I have no question would render the life of a virtuous clergyman happy who would reside among them. Were I a young man, I should not hesitate to throw myself into their arms, and administer to their spiritual necessities. Accept, my beloved brethren, every expression of my pastoral regard, and may the Lord be with you all.

On motion of Mr. Lowe,

Resolved, That the thanks of this Convention be presented to the secretary for his services, and that his travelling expenses be paid out of the contingent fund.

On motion of the Rev. William H. Wilmer,

Resolved, That the thanks of this Convention be presented to the inhabitants of the borough of Norfolk, for their kindness and hospitality manifested to its members during its present session.

On motion of the Rev. Simon Wilmer,

Ordered, That 750 copies of the Journal of proceedings of this Convention be printed, and distributed under the superintendence of the bishop and secretary.

And then the Convention adjourned, to meet again at Charlottesville, on the third Thursday in May next.

RICHARD CHANNING MOORE,
Bishop of the Protestant Episcopal Church of Virginia.

Teste, WILLIAM MUNFORD, Secretary.

Journal of the proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled at Charlottesville, on Thursday, the 16th of May, 1822.

THE Convention met, and was opened with divine service by the Right Rev. Bishop Moore, and a sermon by the Rev. Edward C. M'Guire.

The Right Rev. Bishop Moore took the chair as president of the Convention; and it appearing that Mr. Wm. Munford, the secretary of the Convention, was absent,

Ordered, That Edw. Colston act as secretary pro tempore.

Ordered, That the Rev. George Lemon, Mr. Philip Nelson, and Mr. Edmund J. Lee, be a committee to examine the certificates of the appointments of lay deputies.

The Rev. Mr. Lemon, from the committee appointed to examine the certificates of lay deputies, made the following report, viz.: The committee appointed to examine the credentials of lay deputies have examined the same, and report, that the following persons appear to be duly elected, viz.:

John Campbell, Washington parish, Westmoreland county; Hugh Nelson, Fredericksville parish, Albemarle county; Dr. F. Carr and Tucker Coles, St. Anne's parish, Albemarle; William Huntington, Henrico church, Richmond city; Hugh Mercer, St. George's parish, Fredericksburg; Wm. M. Thompson, St. Stephen's church, Culpepper; John Nelson, jr., St. James's parish, Mecklenburg; Edward Colston, Norborne parish, Berkeley; William G. Stuart, St. Paul's parish, King George; Edward Valentine, jr., Augusta parish, Augusta; Abraham Shepherd, St. Andrew's parish, Jefferson; Obed Waite and Philip Nelson, Frederick parish, Frederick; Francis Nelson, St. Martin's parish, Hanover; Robert Randolph, Hamilton parish, Fauquier; Thomas L. Latane, South Farnham parish, Essex; John Gilliam, Bristol parish, Petersburg; Robert P. Waring, St. Anne's parish, Essex; E. J. Lee, Christ Church, Fairfax parish, Alexandria; William Mayo, Monumental Church, Richmond city; Alexander Galt, Christ Church, Norfolk borough.

They further report, that the paper purporting to be the credential of the appointment of a lay delegate from Mill Creek Church, Berkeley, is not in due form, and that the said delegate is not entitled to a seat in this Convention; whereupon it was, on motion of Mr. Hugh Nelson,

Ordered, That the said report do lie upon the table.

The following clerical deputies appeared and took their seats in the Convention, viz.:—

The Rev. Wm. H. Wilmer, St. Paul's Church, Alexandria; the Rev. Oliver Norris, Christ Church, Fairfax parish, Alexandria; the Rev. William Meade, Chapel, Frederick county; the Rev. John S. Ravenscroft, St. James's Church, Mecklenburg; the Rev. George Lemon, Hamilton parish, Fauquier; the Rev.

Edward C. M'Guire, St. George's parish, Fredericksburg; the Rev. William Steel, Dettingen and Leeds parishes, Prince William; the Rev. John Reynolds, St. Anne's parish, Essex; the Rev. Daniel Stephens, Augusta parish, Staunton; the Rev. Fred. Hatch, Fredericksville parish, Albemarle; the Rev. Rich. H. Barnes, St. Martin's parish, Hanover; the Rev. Reuel Keith, Bruton parish, Williamsburg; the Rev. Edward R. Lippit, Norborne parish, Berkeley; the Rev. William Crawford, Trinity parish, Louisa; the Rev. John J. Robinson, Frederick parish, and Grace Church, Norborne parish, Berkeley; the Rev. Benj. B. Smith, St. Andrew's parish, Jefferson; the Rev. William H. Hart, Church on Richmond Hill; the Rev. Herbert Marshall, St. Stephen's parish, Culpepper; the Rev. John Dunn, Shelburne parish, Loudoun; the Rev. Andrew Syme, Bristol parish, Petersburg; the Rev. John H. Wingfield, Portsmouth parish, Norfolk county; and the Rev. Josias Clapham, St. Paul's parish, King George, and Washington parish, Westmoreland.

Ordered, That the Rev. William H. Wilmer, the Rev. John S. Ravenscroft, the Rev. William Meade, the Rev. Oliver Norris, and Messrs. William Mayo, Robert Randolph, and Hugh Nelson, be a committee to take into consideration the state of the church in this diocess.

Ordered, That Messrs. Hugh Mercer, Abraham Shepherd, Obed Waite, and Francis Nelson, be a committee to examine the treasurer's account.

Ordered, That the Rev. John Dunn, the Rev. Daniel Stephens, Messrs. John Nelson, jr., and Robert P. Waring, be a committee to examine the account of the treasurer of the Common Prayer-Book and Tract Society of the Diocess of Virginia.

Ordered, That the Rev. Reuel Keith, the Rev. Fred. Hatch, Messrs. E. J. Lee, and John Campbell, be a committee to examine and report on the present state of the Widows' Fund.

Ordered, That the Rev. George Lemon, Messrs. Philip Nelson, and Edward Valentine, jr., be a committee to examine the parochial reports.

Ordered, That the Rev. John S. Ravenscroft, Messrs. Hugh Nelson, and Abraham Shepherd, be a committee to examine the accounts of the trustees of the Episcopal Fund.

Ordered, On motion of the Rev. George Lemon, that the Rev. Mr. Mann, a clergyman from the diocess of Maryland, attending this Convention, be invited to an honorary seat therein.

On motion of the Rev. John S. Ravenscroft, the following rules were read and adopted, for regulating the proceedings of this Convention, viz.:—

1st. The business of every day shall be introduced with the morning service of the church.

2d. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3d. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4th. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5th. No member shall speak more than twice in the same debate, without leave of the house.

6th. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7th. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8th. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9th. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10th. When any question is before the house, it shall be determined upon before any new thing is introduced, except the question of adjournment.

11th. The question on a motion of adjournment shall be taken before any other, and without debate.

12th. When the house is about to rise, every member shall keep his seat until the president shall leave the chair.

It appearing that Mr. Wm. Munford, the treasurer of this Convention, is not present, on motion of the Rev. Mr. Meade,

Ordered, That Mr. Hugh Mercer be appointed to receive and account for, to the treasurer, the contributions of the several parishes to the Contingent Fund; whereupon, the following payments were made, viz.:—

By Mr. John Campbell, Washington parish, Westmoreland county, - -	$30
Dr. F. Carr, St. Anne's parish, Albemarle, - - - - - - - -	30
Mr. William Huntington, Henrico Church, Richmond city, - - - - -	15
Hugh Mercer, St. George's parish, Fredericksburg, - - - - - -	30
William M. Thompson, St. Stephen's and St. Mark's Churches, Culpepper, $20 each, - - - -	40
John Nelson, jr., St. James's parish, Mecklenburg, - - - - -	30
Edward Colston, Norborne parish, Berkeley, - - - - - - - -	30
W. G. Stuart, St. Paul's parish, King George, - - - - - -	30
Edward Valentine, jr., Augusta parish, Augusta, - - - - -	10
Abraham Shepherd, St. Andrew's parish, Jefferson, - - - - - -	30
Obed Waite and Philip Nelson, Frederick parish, Frederick, - - -	30
Amount carried forward,	$305

Amount brought forward,	$305
By Francis Nelson, St. Martin's parish, Hanover,	20
Robt. Randolph, Hamilton parish, Fauquier,	30
T. L. Latane, South Farnham parish, Essex,	20
The Rev. Andrew Syme, Bristol parish, Petersburg,	30
Mr. Robert P. Waring, St. Anne's parish, Essex,	30
Edmund J. Lee, Christ's Church, Fairfax parish, Alexandria,	30
William Mayo, Monumental Church, Richmond city,	30
A. Galt, Christ's Church, Norfolk borough,	30
The Rev. Mr. Steel, Dettingen and Leeds parishes, Prince William,	13
Mr. Dunn, Shelburne parish, Loudoun,	30
Mr. Wilmer, St. Paul's Church, Alexandria,	30
Mr. Hatch, Fredericksville parish, Albemarle,	30
Mr. Wingfield, Portsmouth parish, Norfolk county,	30
	$658

The Rev. Mr. Ravenscroft, from the committee to examine the account of the trustees of the Episcopal Fund, made the following report, viz. :—

The committee appointed to examine the account of the trustees of the Bishops' Fund, report, That the account presented is truly stated, by which it appears, that the money paid in has been vested in bank-stock; thirty-three shares in the Farmers' Bank of Alexandria, amounting to $1,650, and six shares in the Bank of Alexandria, amounting to $1,200, making an aggregate of $2,850; and that there is a balance in the hands of the trustees of $5 16, which they have carried to the new account: all which will more fully appear by referring to the account of Richard M. Scott, President of the Farmers' Bank of Alexandria, herewith filed. And the said report, being read, was approved by the Convention.

On motion of the Rev. Reuel Keith, the Convention adjourned until to-morrow morning, 9 o'clock,

Friday, May 17, 1822.

The Convention met according to adjournment, and morning prayer was read by the Right Rev. Bishop Moore.

The Rev. Mr. Dunn, from the committee to examine the account of the treasurer of the Prayer-Book and Tract Society, made the following report, viz.: The committee to whom were referred the accounts of the treasurer of the Prayer-Book and Tract Society, have performed that duty, and report, that it appears by the accounts and documents rendered (all of which are correct), that there is a balance due the treasurer of $40 86, which is respectfully submitted.

Which report, with the accompanying documents, was laid upon the table.

Mr. Hugh Mercer, from the committee to examine the treasurer's account, made the following report, viz.: The committee to whom was referred the treasurer's account have, according to order, had the same under consideration; they find the account properly stated, and supported by correct vouchers, leaving a balance in favour of the church, on the 16th instant, of $47 88, in the treasurer's hands. The account, with the accompanying documents, the committee ask leave respectfully to submit to the house. Which report was received by the Convention, and, on motion of Mr. William Mayo,

Ordered, That the same, with the accompanying documents, lie upon the table.

The Rev. Reuel Keith, from the committee to whom was referred the examination of the accounts of the treasurer of the Widows' Fund, made the following report, viz.: The committee to whom was referred the subject of examining the accounts of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, report, that they have, according to order, had the same under consideration, and find, that there is now in the hands of the treasurer $3,709 83, in three per cent. and six per cent. stock of the United States, and in the Farmers' Bank of Alexandria, which last stock yields six per cent.: there is in the hands of the treasurer $6 94; all of which will more fully appear by the account of the treasurer herewith filed.

On motion of Mr. John Campbell,

Ordered, That the said report be recommitted to the committee which brought it in.

The Rev. Mr. Wilmer, from the trustees of the Theological School, reported as follows, viz. :—A committee was appointed to draught an address to the members and friends of the church, which was printed, and circulated very generally throughout the diocess. A correspondence was entered into with the diocesses of Maryland and North Carolina, which resulted in some difference of opinion as to the usefulness of the contemplated school, and its location at Williamsburg, by the diocess of Maryland; but was deferred, as to any definitive step, until the meeting of their Convention in the present year. From the State of North Carolina, no reply whatever has been received.

Mr. John Nelson, jr., who was appointed to solicit subscriptions throughout the diocess, has industriously prosecuted the object committed to him, and met with success beyond the most sanguine expectations of the trustees and friends of the measure, as will more fully appear by the annexed statement of the amount obtained in the different places he was able to visit personally, viz. :—

In Fredericksburg,	$1,062 00
" Alexandria,	770 00
" Berkeley county,	150 00
" Frederick,	1,185 00
" Jefferson,	515 33
" Norfolk and Portsmouth,	1,334 00
" Petersburg,	454 00
" Richmond,	1,920 00
" Mecklenburg county,	2,025 00
" Scattering,	853 00
	$10,268 33

Making an amount of $10,268 33, the existing state of which is shown by the account thereof rendered by the agent, and hereto annexed. In presenting this report to the Convention, the trustees cannot refrain from felicitating the friends of the church on the favour manifested towards this very important measure by the people at large, and from expressing their sanguine hope, that the future applications which will continue to be made will enable them, at an early day, to put in operation so desirable an institution. The delay of another year, however, is inevitable, because the subscriptions were taken payable in three instalments, the first of which has only become due; a measure judged prudent from the very depressed state of the country in its money concerns.

They further report the following constitution, viz. :—

1. The board of trustees of the Theological School of the diocess of Virginia shall consist of the bishop of the diocess and thirteen members, to be chosen by the Convention of the church, who shall continue in office during good behaviour.

2. The bishop of the diocess shall be, ex-officio, president of the board.

3. The board shall appoint its own vice-president, treasurer, and secretary.

4. It shall be the duty of the board to take proper steps to collect the money already subscribed, and to obtain additional funds in aid of the institution.

5. There shall be an annual meeting of the board of trustees on the day previous to the meeting of the Convention, and at the place appointed for the same.

6. Special meetings of the board shall be called by the bishop, on the application of any three trustees, at such places as the bishop shall appoint, due notice of which shall be given.

7. At all meetings of the board, whether general or special, eight members shall be necessary to constitute a quorum.

8. A majority of the trustees present shall be necessary to determine any measure, question, or business before them.

9. Vacancies occurring in the board shall be supplied by the vote of the Convention at their annual meetings.

10. The funds of the Theological School shall be under the management of the trustees (who shall report annually to the Convention a full state of the same), and be subject, in the disposition of the same, to the control and direction of that body.

11. The management of the institution shall be vested in the board of trustees, who shall have power to choose a professor or professors, and to prescribe a course of study agreeably to the canons of the church, and in general to make rules and regulations for the government and good management of the institution.

12. The board of trustees shall keep a regular record of their proceedings, and report the same regularly to the annual meetings of the Convention.

13. This constitution, or any article thereof, shall not be altered or amended, unless by a vote of two thirds of the Convention.

On motion of Mr. Hugh Nelson, the words, "who shall continue in office during good behaviour," in the first article, were struck out, and the other articles, having been severally considered by the Convention, were adopted; whereupon,

Ordered, That the said constitution, as amended, be adopted as the constitution of the Theological School of the diocess of Virginia.

The Convention adjourned for divine service.

Morning service was read by the Rev. Mr. Wingfield, and a sermon by the Rev. Mr. Ravenscroft.

The Convention met according to adjournment; and, on motion of the Rev. Mr. Hatch, was further adjourned until five o'clock.

The Convention met at five o'clock.

Ordered, That the Convention do now proceed to the election of deputies to the General Convention.

Ordered, That Mr. Edmund J. Lee and Edward Colston be a committee to count the ballots.

Mr. Colston, from the committee to count the ballots, made the following report :—The committee appointed to count the ballots for the election of deputies to the General Convention, have, according to order, performed that duty, and report, That there were forty ballots taken, of which the following gentlemen have a majority, viz. :—the Rev. William H. Wilmer, the Rev. John S. Ravenscroft, the Rev. William Meade, Mr. Hugh Mercer, Mr. Edmund J. Lee, Mr. William Mayo, and Mr. Philip Nelson, who are therefore elected; but that no other person had a majority of the whole number of ballots given; whereupon,

Ordered, That the Convention now proceed to the election of one clerical deputy, to supply the deficiency of clerical delegates to represent this diocess in the General Convention; and the same committee being appointed to count the ballots, reported, that the Rev. Edward C. M'Guire has a majority of the whole number of ballots, and is duly elected.

Ordered, That the Convention now proceed to elect members of the standing committee for this diocess, and that the Rev. John S. Ravenscroft and the Rev. Mr. Wingfield be a committee to count the ballots.

The Rev. Mr. Ravenscroft, from the committee appointed to count the ballots for members of the standing committee of this diocess, made the following report :—The committee appointed to count the ballots for the election of the members of the standing committee, have, according to order, performed that duty, and find that the Rev. William H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, the Hon. Bushrod Washington, Mr. Edmund J. Lee, and Mr. George Taylor, are duly elected.

On motion of Mr. Edmund J. Lee,

Resolved, That the next meeting of the Convention of the Protestant Episcopal Church for the Diocess of Virginia shall be held on the second Tuesday in May next, at Leesburg, in the county of Loudoun.

Mr. Campbell, from the committee to whom was recommitted the report concerning the Widows' Fund, made the following additional report :—The committee further report, that, during the present session of the Convention, the bishop has delivered to one of the committee the note of Robert Andrews, executor of Robert

Andrews, deceased, for eight hundred dollars; also, a check from the Bank of Virginia upon the Bank of Washington, for $268 90; making the whole fund $4,783 67.

On motion of Mr. Campbell,

Ordered, That the report, with the accompanying documents, lie upon the table.

On motion of the Rev. Mr. Hatch,

The Convention adjourned until to-morrow morning, at 9 o'clock.

SATURDAY, MAY 18, 1822.

The Convention met according to adjournment, and morning prayers were read by the bishop.

The Rev. Mr. Lemon, from the committee to whom were referred the parochial reports, made the following report, viz.:—The committee on the subject of the parochial reports beg leave to present the following condensed statement of the reports that have been submitted to them.

The Monumental Church, Richmond. The number of communicants in this church has increased since the last meeting of the Convention. A Tuesday lecture has been established by the rector, which bids fair to be productive of the greatest advantages; and the congregation are regular in their attendance upon public worship.

The report of St. Stephen's parish, Culpepper, for two years, states the number of baptisms 8—marriages 3—deaths 12—communicants added 2.

St. Andrew's parish, Jefferson county. Baptisms 20, 3 of them black children—marriages 6—deaths 14—to the communicants no additions.

St. Martin's parish, Hanover. The congregations in this parish are increasing in numbers and piety. Communicants 46—baptisms 13—funerals 5—marriages 5.

Hamilton parish, Fauquier. The congregations in this parish have increased in numbers, and, it is hoped, in serious attention to the truths of the gospel, during the last year. The communicants also have increased in number, and, it is believed, of such as are truly converted from sin to God. Their number is about 50.

The Episcopal Church in Fredericksburg. This church continues to enjoy the fostering smiles of God the Saviour. The congregation is large and increasing, and growing in devotion to the cause of God. Communicants upwards of 100—baptisms 23—funerals 16.

St. James's Church, Leesburg, Shelburne parish, Loudoun county. Communicants about 35 (the number having been lessened by deaths and removals)—one communicant lately added—baptisms 62—marriages 10—burials 3.

St. Mark's parish, Culpepper. Communicants about 40; some have died, some removed, and some been added, within the last two years; marriages 7—baptisms 28, one of which was an adult—funerals 5.

St. Paul's parish, King George, and Washington parish, Westmoreland. Communicants 40—baptisms 25—catechumens 26—funerals 4. The minister of these parishes has had charge of them only from the first of January last. The congregations are regular in their attendance upon divine worship.

Christ Church, Norfolk borough. Communicants 182—catechumens 80—baptisms 41—funerals 26—marriages 7. The church has been completely repaired since the injury received in September last, and much improved and beautified. A gradual but steady work of grace has for some time been going on in the congregation of this church, and its fruits have been an addition of about 20 members to our communion within the last year.

The church in Frederick county. Communicants 77—baptisms 14, of whom 2 were blacks—marriages 3—deaths 3—Sunday Schools 3. Among the deaths, it is a mournful duty to report that of the Rev. Alexander Balmain, late rector of the said church, June, 1821, in the 80th year of his age.

Christ Church, Alexandria, Fairfax parish. The state of this congregation has undergone no material change since the last report.

Portsmouth parish. 1 marriage—baptisms 6—communicants 10. The report from this parish is highly favourable, both as respects the spiritual and temporal condition of the church.

Fredericksville and St. Anne's parishes. The rector laments that he cannot report these parishes as in a highly prosperous religious state; but, amid much to deplore, there are grounds for thankfulness and hope. There seems to be an increased attention to religion; and occasionally some new professor is enrolled under the heavenly banner. One of the edifices of worship has recently been repaired, by the exertions of a few respectable individuals. Communicants about 35, of which number 10 have been added since the present rector took charge of these parishes—marriages 38—funerals 12.

Norborne parish, Berkeley county. Communicants 100—baptisms 11—marriages 3—burials 5. There are at present in this parish four places of stated preaching, at all of which there are respectable and attentive congregations. The prospects of the church in this parish are, upon the whole, encouraging.

St. Anne and South Farnham parishes, Essex. The state of these parishes is much the same as reported last year; a few communicants have been added, and religious influence has in some degree increased among the members. Baptisms 44—marriages 5—deaths 7—communicants 80—Sunday Schools 7—Sunday scholars 400.

Augusta parish. The state of this parish is nearly the same as at the last report. The rector has nothing very interesting to communicate; but, taking all circumstances together, thinks the prosperity of the church is advancing. Marriages 10—baptisms 11—funerals 3—communicants 25.

St. Paul's Church, Alexandria. The rector reports, that the affairs of the church are in an improving condition. The congregation are regular and devout in their attendance upon public worship, and, it is hoped, are increasing in piety and attachment to the principles of the church, as well as in numbers. There is a Sunday School attached to the church, in which upwards of 100 children are instructed in the rudiments of knowledge, and in the Bible and liturgy. A Female Society has been formed, for the purpose of teaching female children to sew, knit, &c.; of supplying the most indigent among them with clothes, and, in general, of cultivating in them the principles and habits of knowledge, industry, and virtue. Communicants about 160—baptisms, including 8 adults, 69—marriages 19—funerals 16.

Henrico Church, Richmond Hill. The congregation has much increased in numbers within the past year, and its present prospects are highly flattering to all concerned. Marriages 7—baptisms 10. Several additions have been made to the number of communicants; but, through deaths and removals, the aggregate number has rather diminished than increased since the last report; it is at present about 35.

St. James's parish, Mecklenburg county. The rector of this parish has the satisfaction to report

more favourably on the state of the parish than at the last meeting of the Convention. The attention of the people to the two additional preaching places then reported continues, and in the fixed congregations increasing fervour is manifested. An addition of 4 adults, heads of families, has been made to the number of communicants, and, as he trusts and believes, from the saving convictions of the Holy Spirit. A Sunday School, very favourably reported of, has been established in a remote corner of the parish, by the zeal and earnestness of one of the members of the upper congregation; from which a neighbourhood very destitute of religious instruction, it is hoped, will derive lasting benefit. Two of the communicants having removed, the number is now 37—marriages 5—baptisms, including 16 black children, 26—funerals 8.

Leeds and Dettingen parishes, Prince William county. Leeds is in a more flourishing condition than when last reported. In Dettingen no material change has taken place within the last two years; there have been 25 marriages and 20 baptisms—communicants 29: within the above period there have been several removals and deaths.

GEORGE LEMON, Chairman.

On motion of the Rev. John S. Ravenscroft, the following resolution was adopted, to wit:—

Whereas it appears by the reports from the different vestries, on the proceedings had under the resolutions of the last Convention on the subject of the Bishops' Fund, that untoward circumstances and the pressure of the times alone have prevented a full compliance with the said resolutions; but it appears that the parishes are disposed to give their aid to carry them into effect, therefore, be it Resolved by this Convention, That it be recommended to the different vestries to proceed to carry into effect the object of the said resolutions, in the manner in their judgment best calculated to ensure success, and make report to each ensuing Convention.

On motion of Mr. Abraham Shepherd,

Resolved, That it shall be the duty of every minister of this diocess to make a register of each adult member within his cure, agreeably to the 40th canon of the General Convention.

The Rev. Mr. Wilmer, from the committee on the state of the church, made the following report, viz.:—

The committee on the state of the church beg leave to recommend to the Convention the adoption of the following resolution:—

Resolved, That the standing committee be requested to take into consideration the constitution and canons of the church, to revise the same, with the different amendments made to them, to examine what further amendments are required, and to make report to the next Convention.

The said resolution was agreed to by the Convention.

Mr. Mayo, from the committee appointed to count the votes for the trustees of the Theological School, reported, that the following gentlemen, viz.: the Rev. Mr. Wilmer, Mr. Ravenscroft, Mr. Meade, Mr. Norris, Mr. M'Guire, Mr. Lowe, and Messrs. Burwell Bassett, William Mayo, Hugh Mercer, John Gray, Carter Berkeley, Philip Nelson, and John Nelson, jr., were duly elected.

The Convention adjourned for divine service.

Prayers were read by the Rev. Mr. Hart, and a sermon by the bishop.

The Convention met agreeably to adjournment.

The Rev. Mr. Wilmer offered the following resolution, viz.:—

Resolved, That the managers of the fund for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, be authorized to compound, upon the best practicable terms, with any delinquent subscribers, for arrears which may remain unpaid, and which it is alleged cannot now be collected; which resolution was agreed to by the Convention.

On motion of Mr. Waite,

Ordered, That 750 copies of the Journal of this Convention be printed, and distributed by the secretary among the parishes, under the superintendence of the bishop.

The following resolution was offered by the Rev. Mr. Meade, and agreed to by the Convention, viz.:—

Resolved, That the treasurer be directed to pay annually to the bishop and president of the standing committee the amount of postage on all letters and official communications; and also that one hundred dollars be paid to the bishop for past expenses of postage.

The following resolution was adopted on motion of the Rev. Mr. Ravenscroft, viz.:—

Whereas Evan Ragland, of the parish of Antrim, and county of Halifax, did, by his last will and testament, devise to the President, Masters, and Professors of the College of William and Mary, in trust for the Protestant Episcopal Church in Virginia, &c., certain lands and other property: And whereas the said devise was resisted by the heir-at-law of the said Evan Ragland, and a suit has been instituted on the subject, which is now depending in the Court of Appeals, on an appeal from a decree of the Chancery Court of Lynchburg, in favour of the claims of the church: And whereas it is of the greatest importance to the credit and welfare of the church, that every ground of prejudice should be done away; therefore, be it Resolved, That John Nelson, jr. and Wm. Leigh be empowered to make a compromise with the heirs of said Evan Ragland, so as to avoid the evil arising from keeping alive the prejudices which are now, it is hoped, dying away.

On motion of Mr. Hugh Nelson,

Resolved, That the five gentlemen who received the greatest number of votes as delegates to the General Convention, be appointed members of the board of trustees to the Theological Seminary; whereupon the following gentlemen were declared elected, and thereupon nominated as trustees, viz.: the Rev. William H. Wilmer, the Rev. John S. Ravenscroft, the Rev. William Meade, Messrs. Hugh Mercer, and Edmund I. Lee.

On motion of Mr. Waite,

Resolved, That the thanks of this Convention

be presented to the citizens of Charlottesville and its vicinity for their hospitality and politeness to the members thereof.

The pastoral address was then read by the bishop, which being heard,

On motion of the Rev. Mr. Ravenscroft,

Resolved, That the Right Rev. Bishop Moore be requested to furnish a copy of his truly pastoral address, to be inserted on the minutes of this Convention.

The said address is as follows :—

Brethren,—The labours attendant upon the sacred and responsible office which I hold, are sensibly alleviated by the encouraging prospect which our ecclesiastical concerns present to my view. Aided by a virtuous and evangelical clergy, the church committed to my charge is increasing in numbers and in consequence; regaining that religious importance to which her scriptural principles entitle her, and inspiring with joy and gratitude the minds of her friends.

The order and spirituality which distinguish her solemn services, have secured to her the attachment and approbation of an intelligent community. That respect to our laws and to our rulers inculcated in her liturgy, inspires the public mind with confidence in the integrity of her principles; that abstraction from all political concerns which marks the conduct of her clergy, and that devotion to duty by which they are actuated, bid fair to secure her future advancement. In almost every direction to which I bend my course, I perceive her rising from the ruin in which she has been involved; taking her harp from the willows, and proclaiming the praises of her Almighty deliverer.

The liberal subscriptions to our Theological School furnish us with an undeniable evidence of the good-will of the community; and the present council of the church proves to a demonstration that the representation I have made is correct. In 1814, the Convention of this diocess contained the names of only seven clergymen; while the assembly I am now addressing includes in its number twenty-three ministers of the gospel.

At the close of the last Convention in Norfolk, I crossed the bay to the eastern shore of this state, and preached in three places in the county of Northampton, and also in three places in the county of Accomack. In Accomack I consecrated to the service of Almighty God a large and elegant church, and administered the holy rite of confirmation. In the month of July I went to the city of Williamsburg in company with the Rev. Mr. Ravenscroft, in which place we were joined by the Rev. Mr. Low, of Norfolk, both of which gentlemen officiated in the church; but my own labours were arrested by the unfavourable state of the weather. In the month of August I left Richmond on my way to the upper country; visited Alexandria, preached in both churches, ordained four deacons, and administered the Lord's Supper.

From Alexandria I went to Leesburg, at which place I preached to a large, attentive, and deeply impressed auditory. I then passed on to Charlestown, in Jefferson county, at which place I also preached. Leaving Charlestown, I hastened to Shepherdstown, in the same county, and there I also officiated. From Shepherdstown I went to a chapel at the North Mountain, where I preached to a large congregation. From the North Mountain I proceeded, in company with the Rev. Mr. Lippit, to Martinsburg, at which place I preached twice on the Sabbath to large and attentive congregations, and administered the rite of confirmation. I then passed on to the church at Mill Creek, in which place, notwithstanding the weather was very rainy, I preached to a devout and respectable congregation. From Mill Creek I went to Winchester, where I also officiated, and was assisted in the service by the Rev. Mr. Meade.

The county of Hampshire formed the next object of my attention, in which district I preached in three different places. In Hampshire, brethren, but two or three years since, we had not a single place of worship belonging to our communion: through the laborious efforts, however, of the Rev. Norman Nash, there are now two respectable churches. From Hampshire I returned to Winchester, at which place I preached on the Sabbath, and was prevented the further prosecution of my episcopal labours by a severe indisposition, which confined me in the house of Judge Holmes for fifteen days.

I should consider myself wanting in gratitude, were I to pass over in silence the kind attentions I received from Judge Holmes and his family. Though a stranger, he took me in, and benevolently furnished me with every comfort my situation required. The best medical aid was afforded me by Dr. Barton of Winchester, and Dr. Everett of Albemarle, who, with that liberality which has marked the conduct of my valuable friend and family physician, Dr. Trent of Richmond, refused any remuneration. My heart was comforted with the filial attentions of the Rev. Mr. Meade and Mr. Robertson; and the inhabitants of Winchester conferred upon me every evidence of their sympathy and regard.

After my recovery I returned to Richmond, and on my way home passed a Sabbath at the hospitable mansion of my friend Col. R. Randolph, of Fauquier, where I read the service of the church, and delivered a discourse to his family. I also stopped a day in Hanover, where I preached, and administered the Lord's Supper to the venerable Mrs. Nelson, and many of her numerous connexion. In the autumn I visited Petersburg, preached, and administered the rite of confirmation. In January I went down into Gloucester county, and preached a funeral discourse on the occasion of the death of Mrs. Smith, the amiable relict of one of the former clergy of the diocess, and her daughter, Mrs. Tabb.

Thus, brethren, I have endeavoured to discharge the duty required at my hands by the Almighty and his church. My disposition to be found at my post is as fervent as it has ever been. My constant prayer to God is offered up for the prosperity of Zion, and, while I live, my utmost efforts shall be excited in her behalf.

To ensure our future progress, my brethren of the clergy, we must persevere in the faithful discharge of our duty to God. Proclaiming the doctrines of the cross; preaching Jesus Christ and him crucified; conforming our lives to the holy precepts we inculcate; living in love and in peace with each other, and with the members of our congregations, the God of love and peace will be with us. "The wilderness and the solitary place will be glad, and the desert yet uncultivated by the spiritual husbandman will rejoice and blossom as the rose."

Gentlemen of the laity,—It is pleasing to observe the unanimity subsisting between the clergy and yourselves. We acknowledge you as coworkers with us, and it will always afford me the most heartfelt delight to meet you in our public councils. Future generations will reap the blessed effects of our labours; and, when our bodies are slumbering in the grave, our children will remem-

ber with gratitude the efforts we have made in their behalf; be influenced by our example to support the same cause, and to kneel at the same altars upon which we have offered up the incense of our devotions.

Brethren of the clergy and laity, I wish you a happy interview with your families, and may the Lord be with you all!

Prayers were read by the bishop, and,

On motion of Mr. Lee,

The Convention adjourned, to meet on the second Tuesday in May next, at Leesburg, in Loudoun county.

RICHARD CHANNING MOORE,
Bishop of the Prot. Epis. Church of Virginia.

Teste, EDWARD COLSTON, Sec. *pro tem.*

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled at Leesburg, in the County of Loudoun, on Tuesday, the 13th of May, 1823.

AT a meeting of a Convention of the Protestant Episcopal Church of the State of Virginia, held at Leesburg, in the county of Loudoun, on Tuesday, the 13th day of May, in the year of our Lord one thousand eight hundred and twenty-three,

A sufficient number of members to constitute a Convention appearing, in the absence of the Right Rev. Richard Channing Moore, D. D., bishop of this diocess, who was prevented from attending by the sickness of his family, the Rev. William H. Wilmer, D. D., was elected, by joint ballot of the clerical and lay deputies, in conformity with the canons of the church, president pro tempore of this Convention, and accordingly took his seat as such.

The following clergymen, entitled to seats in this Convention, appeared and took their seats, viz.:—

The Rev. Wm. H. Wilmer, St. Paul's Church, Alexandria; the Rev. Oliver Norris, Christ Church, Fairfax parish, Alexandria; the Rev. John Dunn, Shelburne parish, Loudoun county; the Rev. William Meade, Chapel, Frederick parish; the Rev. John S. Ravenscroft, St. James's parish, Mecklenburg county; the Rev. William Steel, Dettingen and Leeds parish, Prince William county; the Rev. John Armstrong, Wheeling, Ohio county; the Rev. Frederick W. Hatch, Fredericksville parish, Albemarle county; the Rev. Robert Prout, Princess Anne county; the Rev. Amos C. Treadway, Lynchburg; the Rev. John H. Wingfield, Portsmouth parish, Norfolk county; the Rev. Charles H. Page, Kanawha county; the Rev. Reuel Keith, Bruton parish, Williamsburg; the Rev. John J. Robertson, Frederick parish, Winchester; the Rev. Josias Clapham, St. Paul's parish, King George county, and Washington parish, Westmoreland; the Rev. Stephen W. Prestman, Dumfries parish, Prince William, and Aquia parish, Stafford.

Ordered, That the Rev. William Steel, the Rev. John Armstrong, and Mr. Edmund J. Lee, be appointed a committee to examine the certificates of appointments of the lay deputies. The said committee then withdrew, and, after some time, returning into the house, presented the following report:—

The committee to whom was referred the certificates of the lay delegates, have, according to order, examined the same, and report that the following persons have been duly elected as lay delegates to this Convention:—

St. James's parish, Mecklenburg, John Nelson, jr.; Christ Church, Alexandria, Fairfax parish, Edmund J. Lee; Hamilton parish, Fauquier, Robert Randolph and Elias Edmonds; St. Martin's parish, Hanover, Carter Berkeley; St. Anne's parish, Essex, James M. Garnett and Robert P. Waring; Frederick parish, Philip Nelson and Obed Waite; parish of Lynnhaven, Princess Anne county, Thurmer Hoggard; Staunton congregation, Augusta, Edward Valentine, jr.; Henrico parish, Charles F. Mercer; South Farnham parish, Essex county, Henry Young and Thomas L. Latine; Leeds parish, Prince William, Carter B. Fontaine; St. George's parish, Fredericksburg, Robert Lewis; Lynchburg parish, Isaac Newton Whiting; Shelburne parish, Loudoun county, Ludwell Lee; St. Paul's Church, Alexandria, Humphrey Peake; Zion Church, parish of St. Andrew's, Jefferson, Bushrod C. Washington.

The committee further report, That a certificate purporting to be from the vestry of Fairfax parish, held on the 10th day of this month, at the Falls Church, purporting to appoint John Moore as a lay delegate to this Convention, having been presented, the committee are of opinion, if there is an Episcopal congregation belonging to that church, then it is under the government of the vestry who have appointed Edmund J. Lee to represent that parish. The committee are therefore of opinion, that the said John Moore is not entitled to a seat in this Convention, as a delegate from Fairfax parish.

The said report being read, was, on the question put thereupon, approved by the Convention.

On motion made and seconded,

Resolved, That the Rev. Mr. Bryan, and the Rev. Mr. Armstrong, of the diocess of Maryland, and the Rev. Mr. Jones, of the eastern diocess, be invited to accept of honorary seats in this Convention.

Ordered, That Mr. John Nelson, Mr. Philip Nelson, Mr. Obed Waite, and Doctor Humphrey Peake, be appointed a committee to examine the treasurer's accounts.

Ordered, That the Rev. John S. Ravenscroft, the Rev. William Meade, the Rev. Oliver Norris, Mr. James M. Garnett, Mr. Ludwell Lee, Mr. Charles F. Mercer, and Mr. Robert Lewis, be a committee to take into consideration the state of the church in this diocess; and report thereupon to this Convention.

On motion, Ordered, That the Rev. William H. Wilmer be added to that committee.

Ordered, That Mr. Edward Valentine, Mr. Thnrmer Hoggard, and Mr. Henry Young, be a committee to examine the accounts of the treasurer of the Prayer-Book and Tract Society of Virginia.

Ordered, That the Rev. John J. Robertson, the Rev. Robert Prout, Dr. Carter Berkeley, and Mr. Philip Nelson, be a committee to examine tbe state of the fund for support of widows of deceased clergymen.

Ordered, That the Rev. Frederick W. Hatch, the Rev. Reuel Keith, the Rev. John H. Wingfield, the Rev. Josias Clapham, and the Rev. Stephen W. Prestman, be a committee to examine the parochial reports.

Ordered, That Mr. Ludwell Lee, Mr. Robert Randolpb, and Mr. Robert Lewis, be a committee to examine the account of the treasurer of the fund for the permanent support of the episcopate in this diocess.

A motion was made by Mr. Edmund J. Lee, and seconded by the Rev. William Steel, that the deliberations of this Convention be conducted with closed doors :—

Whereupon, the qnestion being put, was determined in the negative.

On motion of the Rev. William Steel,

Resolved, That the rules of order adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention.*

The session was then suspended, for the purpose of attending divine service by the Rev. Mr. Wingfield, and a sermon by the Rev. John S. Ravenscroft, after which the Convention again assembled.

On motion, the treasurer received the following contributions from sundry parishes of this diocess, viz. :—

St. Paul's Church, Alexandria, Mr. Wilmer,	$25 00
Christ Church, Fairfax parish, Edmund J. Lee,	30 00
Frederick parish, Obed Waite,	30 00
Shelburne parish, Loudoun, Ludwell Lee,	30 00
St. James's parish, Mecklenbnrg, John Nelson,	30 00
Dettingen and Leeds parish, Prince William, Carter B. Fontaine,	5 00
Princess Anne county, Lynnhaven parish, Mr. Hoggard,	22 00
Lynchburg parish, Mr. Whiting,	30 00
Portsmouth parish, Norfolk, Mr. Wingfield,	10 75
Bruton parish, Williamsburg, Mr. Keith,	20 00
St. Martin's parish, Hanover, Dr. Berkeley,	20 00
Hamilton parish, Fauquier, Elias Edmonds,	25 00
Amount carried forward,	$277 75

* Vide Journals of last Convention.

Amount brought forward,	$277 75
St. Anne's parish, Essex, Mr. Garnett,	30 00
Staunton congregation, Augusta, Mr. Valentine,	10 00
South Farnham parish, Essex, Mr. Young,	20 00
St. George's parish, Fredericksburg, Mr. Lewis,	20 00
Zion Church, St. Andrew's parish, Jefferson, Mr. Washington,	15 00
Christ Church, Norfolk, Mr. Ravenscroft,	30 00
Bristol parish, Prince George, do.	30 00
Dumfries parish, Prince William, Mr. Prestman,	16 00
	$448 75

Mr. John Nelson, jr., in pursuance of a resolution of the last Convention, on the subject of a compromise with the heirs of Evan Ragland, deceased, presented a report, which was read, as follows :—

In pursuance of a resolution of the last Convention, authorizing me, together with William Leigh, Esq., of Halifax, to propose to the heirs of Evan Ragland, deceased, a compromise of the controversy depending with them in the Court of Appeals, I went to the connty of Halifax in the month of February, when I ascertained that no compromise could be effected at that time, in consequence of one of the heirs being a resident of the State of Kentucky, who, altbough written to for that purpose, had given no autbority to any person to settle it in his behalf. It is proper I should inform the Convention, that another bar to a compromise exists, in the infancy of some of the heirs. I will also state, that those of the heirs with whom I conferred on the subject are not disposed to yield any part of what they claim; being aware of the advantage they have in a contest with the church, in consequence of her not being recognised by the courts as a legally existing body.

JOHN NELSON, jr.

On motion, Ordered, That the said report he laid upon the table.

Mr. Wilmer, from the committee appointed to revise and amend the canons of the church in this diocess, reported, That, according to order, the said committee had considered the subject, and proposed the following resolution for adoption by this Convention, viz. :—

Resolved, That the 10th canon be amended, by striking out the words, "five members," in the concluding paragraph, and inserting, in lieu thereof, "a majority of the whole number."

The said resolution being read, was, on the question put thereupon, agreed to by the house.

The Rev. Edward C. M'Guire, of St. George's parish, Fredericksburg, appeared and took his seat in the Convention.

Ordered, That the Rev. Mr. M'Guire be added to the committee on the state of the church.

On motion of the Rev. William Meade,

Resolved, That a committee to revise and superintend a republication of the constitution and canons of the church in this diocess, as amended by the present and former Conventions, be appointed; and that the constitution and canons so revised be published with the Journal of the present Convention.

Ordered, That the secretary of the Convention, and the Rev. William H. Hart, of the city of Richmond, be the committee to make the said revisal and republication.

And then, on motion, the Convention adjourned until to-morrow morning, half past 8 o'clock.

WEDNESDAY, MAY 14, 1823.

The Convention met according to adjournment, and was opened with prayer by the Rev. William Meade.

The Rev. Richard H. Barnes, of St. Martin's parish, Hanover, appeared and took his seat in the Convention.

The following gentlemen produced certificates of appointment as lay deputies, which, being read, were approved, in conformity with the canons; whereupon, they took their seats as members of this Convention, viz.:—

Mr. Thomas G. Moncure, for Aquia Church, Overwharton parish, Stafford county; Mr. Edward Colston, for Norborne parish, Berkeley county.

A petition of Mr. John Moore to this Convention was presented and read, setting forth, that he was, on the 10th instant, duly elected a lay deputy to represent the interests of the congregation of the Falls Church, in Fairfax parish, in the Convention; that, on the first day of its meeting, the Convention refused him a seat, upon the ground that the parish of Fairfax was properly represented by members of Christ Church, in Alexandria, within the district of Columbia; the petitioner represents, that in the parish of Fairfax there are three churches; Christ's, St. Paul's, and the Falls Church; that the glebe attached to the said parish lay within that part of the District of Columbia ceded by the State of Virginia to the United States, which has since been sold, agreeably to a law of Congress; that he verily believes that the vestry from whom he received his appointment are organized agreeably to the canons of the church, and prays that the case of the congregation at the Falls Church, in the parish of Fairfax, may be reconsidered, and such measures be adopted as the Convention in their wisdom may think proper.

Ordered, That the said petition be referred to the committee on the state of the church, to report their opinion thereupon to the Convention.

Mr. John Nelson, jr., from the committee appointed to examine the treasurer's accounts, presented a report, which was read, as follows:—

The committee to whom was referred the treasurer's accounts, have, according to order, had the same under consideration; they find the account properly stated, and supported by correct vouchers, leaving a balance in favour of the church of $338 16 in the hands of the treasurer. The account, with the accompanying documents, the committee ask leave respectfully to submit.

JOHN NELSON, Jr., Chairman.

The said report was, on the question put thereupon, approved by the Convention.

Mr. Valentine, from the committee to examine the account of the treasurer of the Prayer-Book and Tract Society, presented a report, which was read, as follows:—

Leesburg, May 14, 1823.

The committee appointed to examine the accounts of the treasurer of the Prayer-Book and Tract Society of the Diocess of Virginia, have discharged that duty, and find the same to be correct.

ED. VALENTINE, jr., Chairman.

The said report was, on the question put thereupon, approved by the Convention.

Mr. William Mayo, a lay deputy from the Monumental Church in the city of Richmond, produced a certificate of his appointment, in conformity with the canons, and was admitted to a seat in this Convention.

Mr. Ludwell Lee, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented a report, which was read, as follows:—

The committee to whom was referred the account of the Bishops' Fund, report, that since the last report, as appears by the treasurer's account hereto annexed, there have been purchased four shares of the stock of the Farmer's Bank of Alexandria, at $50 a share; that there is now in the hands of the agent of the standing committee the sum of one hundred and forty-three dollars and sixteen cents, to be laid out in bank-stock. The committee, from information received from one of the standing committee, state the fund at this time to consist of thirty-six shares of Farmers' Bank stock, comprehending the four above mentioned, six shares of Alexandria Bank stock, at $200 a share, and one share of the Ashby's Gap turnpike road, transferred by the Rev. William Meade to the proper person, the nominal amount of which is $100—making in the whole the sum of $3,440.—All which is respectfully submitted.

LUDWELL LEE, Chairman.

The said report was, on the question put thereupon, approved by the Convention.

A motion was made by Mr. Edmund J. Lee, and seconded by the Rev. Mr. Steel, that the Convention do agree to the following resolution:—

Whereas the efforts made for raising a fund for the support of the bishop of this diocess, have, from various causes, not been successful;

Be it therefore Resolved, That the subject be referred to the standing committee of the diocess, with instructions to adopt such mode of raising the necessary fund as shall appear to them most expedient.

And the question being put thereupon, was determined in the negative.

The Rev. John J. Robertson, from the com-

mittee for examining the state of the fund for the support of the widows and orphans of deceased clergymen, presented a report, which was read, as follows :—

The committee to whom was referred the examination of the accounts of the treasurer of the funds for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, report, That they have, according to order, had the same under consideration, and find that there is in the hands of the treasurer,

3 per cent. stocks, - - -	$2,037 78
6 per cent. stock, - - -	172 05
40 shares of Farmers' Bank of Alexandria stock, at $50 per share, being par price, - - - -	2,000 00
1 share stock in Bank of Virginia at par, - - - - - -	100 00
	$4,309 83
Cash in hand,	14 02
Robert Andrews's executor's note, bearing interest from Feb. 28th, 1822, until paid, - - -	800 00
Note received in part of Albemarle collections, bearing interest from June 24, 1822, until paid, - -	69 87
Whole amount,	$5,193 72

All which will appear more fully by the account of the treasurer, herewith filed.

J. J. Robertson, Chairman.

The said report was, on the question put thereupon, approved by the Convention.

The session was then suspended, for the purpose of attending divine service by the Rev. Oliver Norris, and a sermon by the Rev. William H. Wilmer, after which the session was resumed.

The Rev. John S. Ravenscroft, from the committee on the state of the church, presented a report, which was read, as follows :—

The committee to whom was referred the petition of John Moore, have, according to order, had the subject committed to them under consideration, and beg leave to report thereon, that there is no canon now in existence which provides for the division of parishes, nor for more than one representation from a parish. Your committee, previously to having received this petition, had prepared a canon for the accommodation of all cases where the division of a parish should be absolutely necessary, and which they recommend for the adoption of the Convention, in the following words :—

Canon for the Division of Parishes.

Whereas, from the great extent of many of the parishes in this diocess, and from various other causes, it may be for the interest of the church, and for the convenience and quiet of the people, to permit the division of some of the parishes ;

Be it therefore enacted, That whenever it shall be made to appear to the satisfaction of the Convention that such division is expedient, or when the desire of the people of the parish for such division shall be manifested, by repairing the old churches or building new ones, electing a vestry, conformably to the regulations of the church, and shall produce to the Convention the original subscriptions of the vestry of the church from which the application for the division of a parish is made, to the test required by the 10th canon, and also produce a register of the names of those who wish for a division of the parish, on application to this Convention, such petitioners may be received as a distinct parish.

The said resolution being twice read, was, on the question put thereupon, agreed to by the house.

A motion was made by Mr. Edmund J. Lee, that the Convention do agree to the following resolution :—

Resolved, That the standing committee be, and they are hereby authorized, to select some competent person to call on the different members of this church to contribute to raising the fund for the support of the bishop, payable in one, two, three, and four years.

Ordered, That the said resolution be referred to the committee on the state of the church, to report their opinion to the Convention thereupon.

The Convention proceeded to the election, by ballot, of eight delegates to represent this diocess in the next General Convention of the Protestant Episcopal Church of the United States ; whereupon the following gentlemen were duly elected, viz. : the Rev. William H. Wilmer, the Rev. William Meade, the Rev. Edward C. M'Guire, the Rev. Oliver Norris, Mr. William Mayo, Mr. Hugh Mercer, Mr. John Nelson, jr., and Mr. Robert Lewis.

The Convention also proceeded, in like manner, to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year ; whereupon the following gentlemen were duly elected, viz. : the Rev. William H. Wilmer, John Dunn, and Oliver Norris, the Hon. Bushrod Washington, Mr. Edmund J. Lee, and Mr. George Taylor.

On motion,

Resolved, That the treasurer be directed to pay to each of the delegates to the General Convention the sum of fifty dollars, to defray their expenses.

On motion,

Resolved, That the five gentlemen who received the greatest number of votes as delegates to the General Convention, be appointed members of the board of trustees to the General Theological Seminary ; whereupon the following gentlemen were declared elected, and thereupon nominated as trustees, viz. : the Rev. William H. Wilmer, the Rev. William Meade, the Rev. Edward C. M'Guire, Mr. William Mayo, and Mr. Hugh Mercer.

On motion of Mr. Obed Waite, seconded by the Rev. John Armstrong,

Resolved, That the next meeting of the Convention of the Protestant Episcopal Church for the Diocess of Virginia shall be held at Staunton, in the county of Augusta.

And then the Convention adjourned, to meet again to-morrow morning, at half past 8 o'clock.

Thursday, May 15, 1823.

The Convention met according to adjourn-

ment, and was opened with prayer by the Rev. John Armstrong.

Mr. Ravenscroft, from the committee on the state of the church, to whom the resolution yesterday proposed on the subject of the Bishops' Fund was referred, presented a report, which, on motion of Mr. John Nelson, jr., was ordered to be laid upon the table.

On motion of Rev. Oliver Norris,

Resolved, That the travelling expenses of the Rev. John Dunn, in attending the meetings of the standing committee, be paid by the treasurer, out of the contingent fund.

On motion of Mr. Edmund J. Lee,

Resolved, That the travelling expenses of the secretary of the Convention be paid in like manner.

On motion of the Rev. John S. Ravenscroft,

Ordered, That 750 copies of the Journal of this Convention, with the revised canons and constitution annexed, be printed, and distributed by the secretary among the parishes, under the superintendence of the bishop.

On motion of the Rev. John S. Ravenscroft,

Resolved, That the thanks of this Convention be presented to the citizens of Leesburg, for their hospitality and kindness to the members thereof.

On motion of the Rev. Oliver Norris,

Resolved, unanimously, That the thanks of this Convention be presented to the ministers and elders of other congregations of Christians in the town of Leesburg, for their brotherly kindness in offering the use of their churches to the ministers of the Protestant Episcopal Church, during the session of the present Convention.

On motions severally made,

Resolved, That the treasurer be directed to pay the sum of seven dollars to the doorkeeper of this Convention, for his services during the present session; and the sum of seven dollars to the person who officiated as doorkeeper to the Convention at Charlottesville, in the county of Albemarle.

On motion, the report of the committee on the state of the church, this day presented, was taken up and read, as follows:—

The committee on the state of the church, to whom was committed the consideration of the annexed resolution, have had the same under examination, and beg leave to recommend to the Convention the adoption of the same, as a measure calculated to have a beneficial influence on the proposed object.

Resolved, That the standing committee be, and they are hereby authorized, to select some competent person to call on the different members of this church to contribute to raising the fund for the support of the bishop, payable in one, two, three, and four years.

And the question being put upon agreeing to the said resolution, was determined in the negative—Ays 19, Noes 22.

On motion of Mr. Edmund J. Lee,

Ordered, That the ays and noes upon the said question be inserted in the journal.

The names of the gentlemen who voted in the affirmative are, the Rev. William H. Wilmer, Oliver Norris, John S. Ravenscroft, William Steel, John Armstrong, Robert Prout, John H. Wingfield, Charles H. Page, and John J. Robertson; Messrs. Edmund J. Lee, James M. Garnett, Thurmer Hoggard, Edward Valentine, Charles F. Mercer, Henry Young, Carter B. Fontaine, Robert Lewis, Isaac N. Whiting, and Edward Colston—19.

And the names of the gentlemen who voted in the negative are, the Rev. John Dunn, William Meade, Frederick W. Hatch, Amos C. Treadway, Reuel Keith, Josias Clapham, Stephen W. Prestman, Richard H. Barnes, and Edward C. M'Guire; Messrs. John Nelson, jr., Robert Randolph, Elias Edmonds, Robert P. Waring, Philip Nelson, Obed Waite, Thomas L. Latine, Ludwell Lee, Humphrey Peake, Bushrod C. Washington, William Mayo, Thomas G. Moncure, and Carter Berkeley—22.

The Rev. Frederick W. Hatch, from the committee to whom the parochial reports were referred, presented a report, which was read, as follows:—

The committee on the subject of the parochial reports, beg leave to present the following condensed statement of the reports that have been submitted to them.

The rector of Christ Church, Fairfax parish, represents the congregation as having undergone no material change since the last report; as devout in their attention to the public services of the church, and, as he hopes, improving in Christian graces and virtues. Communicants are about one hundred and twenty—baptisms about forty-five.

The congregation at Lynchburg has but recently received the blessing of a stated ministry. It has been regularly organized under the present rector, who has also in charge two congregations in the neighbourhood, one of which has it in contemplation to build a church; and it is expected that a church will also be erected at Lynchburg, and by the other congregation in which he officiates. The rector reports, that the service is well attended in all these places, and he is encouraged to hope that his labour will not be in vain in the Lord. Baptisms two.

St. James's Church, Leesburg, Shelburne parish. Baptisms seventeen—marriages six—burials two—communicants about thirty-six, and one person of colour. An accession of one person to the number of communicants has taken place within the year. This congregation are regular in attendance on divine service, and the rector is encouraged to hope that they are improving in Christian piety.

Dettingen and Leeds parishes, Prince William, continue in much the same state as when last reported. The public buildings at Haymarket have been purchased for a church, parsonage, and schoolhouse. A new church has been erected in Dettingen parish. Communicants the same as before, except four removed and three admitted—baptisms eighteen—marriages thirteen.

Parish of Frederick. · Communicants one hundred—baptisms fourteen—funerals eleven—marriages seven.

Portsmouth parish. The rector of this parish is happy in having it to say, that the state of his charge has suffered nothing since his last report. The church has been put in neat and comfortable repair, and the congregation has somewhat increased. There have been ten added to the list of his communicants; all of whom, he has reason

to hope, are of the number of such as shall be saved. Communicants eighteen—baptisms fifteen —funerals nine—marriages five.

Norborne parish, Berkeley county. Communicants ninety-seven—baptisms thirty-one—burials three—marriages three.

St. James's parish, Mecklenburg. The state of this parish continues to improve. Since the last Convention a Bible Society has been formed and gone into operation, with hopes of considerable extension. The parish, however, has to deplore, in the death of Col. Samuel Goode, the loss of a most exemplary man, steadfast churchman, and devout Christian. Communicants forty—baptisms thirty-four, one an adult—marriages seven.

Lynnhaven parish, Princess Anne. The vestry of this parish have repaired their edifices for public worship. The congregation is attentive to the word preached. Nineteen persons have been added to the original number of communicants, which was but three when the present rector entered upon his charge; and hopes of still brighter days are anticipated. Communicants nineteen—baptisms eighteen, two adults—funerals seven.

Augusta parish, Staunton. Since the last report, a few communicants have been added; and an increased attachment has been manifested to the interests of the church. Communicants about twenty—baptisms seven—funerals five—marriages six.

St. Martin's parish, Hanover. The congregations in this parish are not materially changed since the last report. Communicants forty-five—baptisms four—funerals three—one marriage.

St. Paul's parish, King George, and Washington parish, Westmoreland. There have been five added to the list of communicants since the last Convention:—there have been two deaths and four removals: the number of communicants is now about thirty-nine—baptisms thirty-two—funerals eight—marriages six. In the former parish, there is an increased attention to the public services of the church. In the latter, a Sunday School has been lately established, which promises to be of great usefulness.

Christ Church, Berkeley county. This church being without a pastor, divine service is performed by a lay reader. The congregations are attentive, and zealously engaged in the great business of working out their salvation. It is hoped that the spirit of religion is increasing, and that, in this part of our Zion, our God has regarded the day of small things.

Kanawha parish. The congregation is increasing in number, and has about ten communicants. Baptisms three—marriages one. At Coalmouth the congregation is in a very flourishing state, and many are earnestly seeking the pearl of great price. Communicants twelve—baptisms fifteen. In Charlestown and in Mason, it is expected churches will be built; and there is one now building at the mouth of Coal. There are two Sunday Schools in this parish.

Fredericksville parish, Albemarle. No material change has taken place in this parish since the last report. The congregation in Charlottesville is large and attentive. At Walker's church the congregation is, as usual, very small. the spirit of religion languishing, and the neighbourhood generally presents but a gloomy prospect. Within the last year, the part of the rector's time formerly given to the Green Mountain neighbourhood, where the congregation was small, has been transferred to Orange courthouse, at which place the interests of the church require a minister, and where the congregation is large and attentive.

St. Anne's parish, Essex. This parish is without a minister, but anxious to engage one. South Farnham parish is in the same condition.

St. George's parish, Fredericksburg. The plentiful showers of divine grace have fallen, during the past year, with blessed consequences, upon this portion of our Lord's vineyard. It has been, indeed, a season of refreshing from the presence of the Lord. Several have been painfully convicted of sin, and anxiously inquiring what they must do to be saved. The number of anxious inquiries has continued to increase, and the deep and painful convictions of some have terminated in the enjoyment of a peace which passeth understanding. Others yet remain, who, weary and heavy laden, are earnestly seeking that rest which is prepared for the penitent. The rector anticipates, in the end of this good work, a valuable accession of piety and influence to the cause of evangelical truth among us, and the addition of an acceptable mite to that revenue of glory which is accruing to the glorified Head of the church from the progress of his cause upon earth. Though the subjects of revivals, in other parts of the Lord's vineyard, may have been more numerous, there are few instances in which a revival has been characterized by more genuine or decided cases of conversion. Baptisms in this church during the last year amount to forty-one, three adults—communicants one hundred and six, nine lost by death and removal; one Sunday School, containing one hundred and twenty-six scholars.

Dumfries and Aquia Churches. There are pleasing indications that the word preached in these churches is not in vain. The congregations are attentive and devout; and in Dumfries a more than common interest is manifested in spiritual concerns. The rector rejoices in the improving prospect of his charge. A place for public worship has been purchased and fitted up in Dumfries. Communicants twenty-two—baptisms ten —marriages six—deaths five. A Sabbath School has been established. Aquia Church, communicants eleven—baptisms six—one marriage—deaths two.

Wheeling parish, Ohio county. The Rev. John Armstrong has been engaged in this station for about two years, and signal success appears to have attended his ministry. In this region, which was but lately "a howling wilderness," the seeds of spiritual life have been sown, and the dews of divine grace have fallen with prolific virtue. Under the care of the present pastor, an Episcopal church has been built in the town of Wheeling, of brick, sixty feet by forty-five, containing seventy-two large and commodious pews, an organ, and a bell. Ten miles from this place, by the zealous influence of the same Rev. gentleman and the blessing of God, another Episcopal church has been built. May heaven bless the good work, and make the hearts of his people to rejoice! Communicants twenty-three—baptisms, sixteen children and six adults—marriages sixteen.

In St. Paul's Church, Alexandria, there is no material alteration. Its condition is improving, and the number of communicants increasing.

All which is respectfully submitted.

FRED'K. W. HATCH, Chairman.

The said report was, on the question put thereupon, approved by the Convention.

The session was suspended, for the purpose of attending divine service by the Rev. Frederick W. Hatch, and a sermon by the Rev. William Meade; after which, the Convention again met.

The Rev. Edward C. M'Guire, from the board

of trustees of the Theological School, presented a report, which was read, as follows :—

In obedience to the 12th article of the constitution of the Theological School of Virginia, the board of trustees submit to the Convention their annual report of the proceedings and state of the institution.

In fulfilling the duties intrusted to them by the last Convention, the trustees adopted the earliest and most effectual method, which the judgment of gentlemen learned in the law could devise, for securing the funds of the institution. The money collected on the first instalment, which became due on the first of May, 1822, has been loaned out by the treasurer of the board, on the best security, and the amount of three thousand nine hundred and thirty-nine dollars eighty-four cents is now yielding an interest of six per cent. The board also adopted the best means within their power for increasing the funds of the school, by appointing a number of gentlemen throughout the state agents of the institution for that purpose. These agents not having made their reports, it is not known what success has attended their exertions; but it is believed, from partial information, that the success, at least in some of the counties, has been encouraging. The board would especially acknowledge the zeal and success of Mr. Robert P. Waring, the agent for Essex county, who has procured subscriptions exceeding $1,000; six hundred of which he has generously given himself, with the expectation of securing yet additional contributions. In addition to the appointment of agents in various counties, the board, at a recent meeting, have appointed other special agents, who have engaged to make speedy and persevering efforts to accomplish the collection of the contemplated fund.

The board also selected and appointed a professor of divinity, the Rev. Mr. Keith, who has been rendering partial services in the institution during the past year.

The whole amount of funds now claimed by the society, including what is subscribed and paid in, is somewhere about fourteen thousand dollars, together with a valuable donation of theological books, made by a gentleman of the Northern Neck of Virginia, in addition to those given the institution by the late Rev. Mr. Andrus.

During the past year, two vacancies have occurred in the clerical members of the board of trustees, by death and resignation. By the constitution, it belongs to the Convention to supply these vacancies.

All which is respectfully submitted by the

TRUSTEES.

May 15th, 1823.

The said report was, on the question put thereupon, approved by the Convention.

The resignation of the Rev. John S. Ravenscroft, of the office of trustee of the Theological School, and the death of the Rev. Enoch M. Lowe, another trustee of the said school, being announced, the Convention proceeded to the election, by ballot, of two persons, as trustees, to supply the vacancies thereby occasioned; whereupon the Rev. John H. Wingfield and John Dunn were duly elected trustees of the Theological School, to supply the said vacancies.

And then the Convention adjourned, to meet again at Staunton, in the county of Augusta, on the third Thursday in May next.

WM. H. WILMER, President *pro tem.*

Teste, WM. MUNFORD, Secretary.

Constitution and Canons for the government of the Protestant Episcopal Church of Virginia, revised and republished by order of the Convention of that church which met at Leesburg, Loudoun county, on Tuesday, the 13th of May, 1823.

CONSTITUTION.

ART. I. There shall be a Convention of the Protestant Episcopal Church in this state on the third Thursday in May every year: but the Convention which meets in the year previous to the meeting of the General Convention, may have power to appoint the time and place of meeting for the next annual session.

ART. II. The Convention shall be composed of the officiating ministers who have been regularly and canonically elected in parishes or churches within this state, and within that part of the territory of Columbia formerly part of this state; and of those whom age or infirmity prevents from exercising their clerical functions, who shall be considered members *ex-officio*. The Convention shall also be composed of lay members, consisting of one delegate from each parish (or of two lay deputies, where there shall be no clergyman in the parish), chosen by the vestry thereof, or, if there be no vestry, by at least twelve persons who may with propriety be considered as members of the Protestant Episcopal Church, duly notified; and the election shall be certified by at least five members of this church; provided, that every parish having more than one officiating minister who hath been regularly and canonically elected, shall be entitled to send as many lay delegates as it has ministers.

ART. III. Six members of the clerical, and six of the lay order, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

ART. IV. In all matters that shall come before the Convention, the clergy and laity shall deliberate in one body; and the concurrence of a majority shall give validity to any measure. But, when three members require it, there shall be a vote by orders.

ART. V. The election of a bishop of this church shall be made in Convention, in the following manner. The order of the clergy shall nominate and appoint, by ballot, some fit and qualified clergyman for that office; and the votes of two thirds of that order shall be requisite to constitute a choice. And thereupon such appointment shall be presented to the order of the lay delegates, and be considered by them; and if, on a ballot, it shall appear that the person so nominated is approved of by two thirds of the lay order, he shall be then declared to be duly elected.

ART. VI. In this diocess there shall be but one bishop. He shall be president of the Convention; in which character it shall be his duty to give to the Convention, as often as he may deem expedient, a general view of the state of the church; to call special Conventions, at whatever times and places he may think necessary; to preserve order during the

time of session; to put the question, collect the votes, and declare the decision. He may make any motion which he shall judge conducive to the good of the church, but shall not enter into debate; and he may deliver his sentiments on any subject after it has been discussed, before a vote thereon. Whenever it shall be necessary for the bishop to visit any part of this diocess, he shall be authorized to call a clergyman from any part of the diocess, to supply his place in the duties of his parochial charge, for not more than two Sundays.

ART. VII. In case of a vacancy in the episcopal office, the Convention, immediately upon their assembling, shall choose, by joint ballot, a president from among the order of priests, who shall remain in office until the next election of a president. He shall perform all the duties and possess all the privileges above specified; but he shall not call special meetings of the Convention, unless applied to for that purpose by a majority of the standing committee. And if, while there is a bishop in this church, he shall not be present at any meeting of the Convention, they shall elect, in the manner aforesaid, a president pro tempore.

ART. VIII. A secretary shall be appointed by the Convention, who shall continue in office during good behaviour. His duty shall be to make minutes of their proceedings, to preserve their journals and records, to attest the public acts of the body, and faithfully to deliver into the hands of his successor all books and papers, relative to the concerns of the Convention, which may be in his possession. It shall be his duty to notify, through the channel of the public papers, as he may think proper, the time and place appointed for the meeting of the succeeding Convention. The secretary shall annex to the journals of every succeeding Convention a list of the clergy, with all alterations therein produced in the preceding year by ordinations, deaths, removals, suspensions, and degradations.

ART. IX. A treasurer shall be appointed by the Convention, who shall continue in office during good behaviour, and who shall discharge the duties usually appertaining to that office.

ART. X. Before the adjournment of each annual Convention, a standing committee, consisting of six members, three clerical and three of the lay order, shall be chosen by a ballot of the clergy and laity.

ART. XI. If at any time there should be no bishop in this church, the Convention shall divide the state or diocess into districts, and assign to such clergymen as they may appoint the superintendence of a district, which it shall be their duty to visit at least once a year, and to report the ecclesiastical and secular state thereof to the Convention.

ART. XII. Every parish within this diocess shall be entitled to the entire benefit of this constitution, as soon as it shall have signified its ratification thereof, either in writing or by sending a lay delegate to the Convention; and such parish shall thereafter be benefited and bound, equally with the other parishes in this diocess, by every rule and canon which shall be framed, by any Convention acting under this constitution, for the government of this church in ecclesiastical concerns.

ART. XIII. This constitution shall be unalterable, except in the following manner:—A proposition for any change shall be introduced in writing, and considered in Convention; and, if approved of, the same shall be transmitted to the several vestries of the parishes which shall have ratified this constitution; and if again approved of in the next ensuing Convention by a majority, the change shall then take place, and the constitution, so altered, shall be valid and obligatory.

CANON I.

The minister of each parish shall make out and continue an exact register of all the communicants within his congregation; which register shall be left, upon his death or removal, for the use of his successor.

CANON II.

It shall be the duty of the ministers of our church to be careful in observing all the directions of the rubric, and of the General Convention, which relate to communicants; to maintain the most affectionate intercourse with all their members on religious subjects; but, especially to converse with those who offer themselves for the first time for the communion, on those qualifications which are proper for the worthy receiving of the sacrament, unless they be otherwise satisfied that they are properly qualified.

LAY DISCIPLINE.

CANON III.

Communicants to have Family Worship.

It shall be the duty of every communicant of this church, who is the head of a family, to live in the habitual exercise of family worship.

CANON IV.

The members of this Church to instruct their families in the Principles of Religion.

The members of this church shall instruct their families, as far as they are able, in the principles of the Christian religion; and, as soon as they are sufficiently informed and impressed with the importance and sacredness of their baptismal vow, and have come to a proper age to ratify the same in their own persons, they shall present them to the bishop for confirmation, when conveniently in their power.

CANON V.

The members of this Church to be regular in their attendance on Public Worship.

The members of this church shall attend the public worship of God as regularly and constantly as, from their age, infirmities, and circumstances in life, may be reasonably expected; and shall neglect the performance of this important duty for no cause whatever, but such as they might plead at the bar of God in the day of judgment.

CANON VI.

Offences for which a Layman may be presented and tried.

Whereas the present state of the Protestant Episcopal Church of Virginia has experienced many and great inconveniences from the want of such regulations and provisions as the good and wholesome government of the said church required, and from the nonperformance of existing canons:—Now, in order that such inconveniences may be removed, so far as lieth in this Convention, and that the rules and canons of the said church, and also those of the General Convention, may be strictly observed and enforced in all time to come; that all the members of the said church, whether clergymen or laymen, may be excited to the most zealous and commendable exertions to further, by all justifiable means, the future prosperity of the church:—

Be it ordained, That any member of the church, being a communicant thereof, conducting himself in a manner unworthy of a Christian, may and ought to be admonished or suspended by the minister of the parish or congregation, according to the rubric.

CLERICAL DISCIPLINE.

CANON VII.

Offences for which a Clergyman may be brought to trial.

Whereas it is essential to the purity and prosperity of all religious communities, that the temper and deportment of their ministers be preserved holy and unblameable; it is hereby declared to be the duty of the bishop, or, if there be none, of the standing committee, to take cognizance of any offence against decorum and religion, of which a priest or deacon shall be charged upon credible testimony. Disorderly, scandalous, and immoral conduct, neglect of duty, disregard of the constitution or canons of the church, disseminating or countenancing of opinions which are contrary to her doctrines, gaming, or any other vicious or unseemly diversions, are offences for which (as well as for a violation of the 26th canon of the General Convention) a minister may be brought to trial. And the mode of proceeding shall be as follows:—

Whenever satisfactory information shall be given, in writing, by any two credible members of the church in this diocess, to the bishop or standing committee, that any clergyman is guilty of a violation of the canons, or conducts himself in any way incompatible with the character of a minister of Christ, the bishop shall summon a meeting of the standing committee, or, if there be no bishop, the president of the standing committee shall assemble them, for the purpose of inquiry and trial. Notice of the time and place of meeting shall be given to the accused party, and also a copy of the charge or charges laid against such clergyman, at least two months before the time appointed for trial. Witnesses shall be called, and no charge shall be deemed substantial but upon the testimony of two credible witnesses upon oath, either delivered *viva voce*, or by depositions taken after reasonable notice given of the time and place of taking the same. The party accused may call in any person to assist him in his defence, and also such witnesses as he may think proper, and have the benefit of depositions as above prescribed. The bishop, or, if there be no bishop, the standing committee, may appoint a clergyman to conduct the trial on the part of the church; and counsel may be employed on each side. If, after hearing the evidence and the defence of the party accused, two thirds of the quorum of the standing committee shall be of opinion that the person is guilty of the charge or charges brought against him, the bishop shall proceed to reprove, suspend, or degrade him, as the offence may deserve. If there be no bishop, the standing committee shall take record and give notice of the punishment due to the party offending: and, in the latter case, an appeal may be made to the State Convention, whose decision shall be final. Provided, That none but a bishop shall pronounce sentence of deposition or degradation from the ministry on any clergyman, whether bishop, or presbyter, or deacon.

CANON VIII.

Manner of proceeding against a Bishop.

If the bishop of this church shall voluntarily commit any act or acts violating the constitution or canons, presentment shall be made, by the Convention, to two or more bishops of the Protestant Episcopal Church in the United States. Such bishops shall have authority to institute a trial within the diocess of the accused party; and the sentence of the two bishops, or of a majority of a greater number, being founded on the canons of the church, shall be final; except the sentence of degradation, in which case he shall be allowed the privilege of an appeal to the House of Bishops, provided he give notice of such appeal, within six months, to the bishop who presided in the House of Bishops at their session immediately preceding.

CANON IX.

It shall be the duty of every parish to send to the Convention the sum of thirty dollars annually, or such sums as the deputies can procure, for the contingent expenses of the church; which money shall be lodged with the treasurer of the Convention of this church, and held subject to their order.

CANON X.

The manner of electing Vestrymen.

On every Easter-Monday, each parish shall elect eight vestrymen; but, where it is deemed expedient, the number may be increased to twelve. Two weeks notice shall be given of the meeting by the minister, from the pulpit; or, if there be no minister, by the vestry; and, if there be no vestry, by any two members who last possessed the power of vestrymen; or, if there be no surviving members of the vestry, by three respectable members of the church; who shall cause advertisements of the meeting

to be put up at such public places as will secure the notice of the meeting. And every pewholder or contributor to the support of the church shall be entitled to vote. Every vestryman shall, upon taking his seat, subscribe the following form :—

"I do believe the Holy Scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcocal Church in these United States."

The vestrymen thus elected shall choose two church-wardens out of their own body, to discharge the duties appropriate to their office.

In cases where unavoidable circumstances prevent the election on Easter-Monday, it shall take place at any time that may be deemed expedient by persons authorized to call the meeting, and in the manner aforesaid: and, until a new election, the former vestry shall continue in office. The minister shall be a member *ex-officio;* and a majority of the whole number shall be required to constitute a quorum.

CANON XI.

Whereas that canon of the Protestant Episcopal Church of Virginia which directs the manner of choosing vestrymen in the several parishes is not applicable to the case of churches built and supported by voluntary associations of individuals, without any parochial charge; and it is proper that those who hold the sole property of a particular church should provide for its care and management :—

In the case of the Monumental Church in the city of Richmond, and in all similar cases, the choice of vestrymen shall be made by the pewholders of the respective churches, conforming, as to the time of appointment and manner of qualifying the vestrymen, to the regulations prescribed by the 10th canon established by the present Convention; excepting in the case of Christ's Church, in the borough of Norfolk, which, being under peculiar circumstances in relation to the number of trustees, the time and manner of electing them, and their rector, may be permitted to conform to their own regulations in these particulars.

CANON XII.

For the Division of Parishes.

Whereas, from the great extent of many of the parishes in this diocess, and from various other causes, it may be for the interest of the church, and for the convenience and quiet of the people, to permit the division of some of the parishes;

Be it therefore enacted, That whenever it shall be made to appear to the satisfaction of the Convention that such division is expedient, or when the desire of the people of the parish for such division shall be manifested, by repairing the old churches or building new ones, electing a vestry, conformably to the regulations of the church, and shall produce to the Convention the original subscriptions of the vestry of the church from which the application for a division of a parish is made, to the test required by the 10th canon, and also produce a register of the names of those who wish for a division of the parish, on application to this Convention, such petitioners may be received as a distinct parish.

CANON XIII.

It shall be the duty of every minister of this diocess to make a register of each adult member within his cure, agreeably to the 40th canon of the General Convention.

CANON XIV.

The canons and constitution heretofore adopted by the former Conventions of this state, shall be and are hereby repealed.

RESOLUTIONS

Concerning the Fund for the permanent support of the Episcopate.

THURSDAY, MAY 21, 1818.

1st. Resolved, That the annual contributions from Christ Church in Alexandria, of one hundred dollars, for raising a fund for the support of the bishop, which have now been paid or which may hereafter be received, together with all other sums which may be anywhere subscribed and collected for the same object, be vested in bank-stock, under the direction of the standing committee of this diocess, in the names of George Deneale and John Muncaster, church-wardens of Christ Church, Fairfax parish, Alexandria, and their successors, for the purpose aforesaid.

2d. Resolved, That, in aid of the Episcopal Fund, the several ministers of this church do, in their respective congregations, at some fit season in each year, deliver an appropriate discourse, recommending the pious object of the fund, and thereafter make a collection, the amount of which they shall specially mention in their respective parochial reports.

3d. Resolved, That each minister do, at some convenient season of every year, visit one or more of the vacant parishes of this diocess, or of the counties of this commonwealth wherein there is no parish, for the purpose of delivering a similar discourse, and of collecting, by personal applications or otherwise, farther sums for the enlargement of the Episcopal Fund, of which visit and collections they shall respectively make a report at the succeeding Convention.

4th. Resolved, That no part of the Episcopal Fund shall be withdrawn for any purpose, until its annual interest shall suffice for the attainment of its object; and that, in the interim, it shall be the duty of the standing committee to see that its enlargement is hastened by the prompt conversion of its revenue into principal.

SATURDAY, MAY 19, 1821.

1st. Resolved, That the vestries or trustees of each congregation in the respective parishes of this diocess, do cause each adult person, professing themselves to belong to or to be friendly to the church, to be called on, and requested,

each, to pay the sum of not less than one dollar, to be applied to the said fund.

2d. Resolved, That the money which shall be received by the vestries or trustees in pursuance of the preceding resolution, be forthwith remitted to the president of the standing committee of the church, for that committee to invest it as heretofore directed.

3d. Resolved, That on or before the first day of January next, and from time to time thereafter, reports be made to the standing committee of the proceedings under these resolutions.

4th. Resolved, That an appropriate address from the Convention on this subject be adopted and circulated, with the preceding resolutions, among the members of the church.

5th. Resolved, That, in those parts of the diocess where there are no vestries or trustees, the friends of the church be requested to give their aid in effecting the object of these resolutions.

SATURDAY, MAY 18, 1822.

Whereas it appears by the reports from the different vestries on the proceedings had under the resolutions of the last Convention, on the subject of the Bishop's Fund, that untoward circumstances, and the pressure of the times alone, have prevented a full compliance with the said resolutions, but it appears that the parishes are disposed to give their aid to carry them into effect:—

Therefore, be it Resolved by this Convention, That it be recommended to the different vestries to proceed to carry into effect the object of the said resolutions, in the manner in their judgment best calculated to ensure success, and make report to each ensuing Convention.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled at Staunton, on Thursday, the 20th of May, 1824.

THE Convention met, and was opened with divine service by the Rev. Reuel Keith, and a sermon by the Rev. Frederick W. Hatch.

The Right Rev. Bishop Moore, D. D., took the chair as president of the Convention.

The following clergymen, entitled to seats in this Convention, appeared and took their seats, viz.:—

The Rev. Wm. H. Wilmer, D. D., St. Paul's Church, Alexandria; the Rev. William Meade, Chapel, Frederick county; the Rev. Daniel Stephens, D. D., Augusta parish, Staunton; the Rev. Frederick W. Hatch, Fredericksville parish, Albemarle; the Rev. John H. Wingfield, Portsmouth parish, Norfolk county; the Rev. Reuel Keith, Alexandria; the Rev. William Wickes, Christ Church, Norfolk borough; the Rev. Sylvester Nash, Hampshire parish; the Rev. Ira Parker, Christ Church, Lancaster county, and Wicomico parish, Northumberland county; the Rev. Silas Freeman, Lexington parish, Amherst county; the Rev. Robt. Prout, Lynnhaven parish, Princess Anne county; the Rev. Chas. H. Page, Kanawha parish, Kanawha county.

Ordered, That Dr. Carter Berkeley and John G. Williams, Esq. be appointed a committee to examine the certificates of appointment of the lay deputies; who then withdrew, and after a short time returned, and presented the following report:—

The committee to whom were referred the certificates of the lay delegates, have, according to order, examined the same, and report, that the following persons have been duly elected lay delegates to this Convention:—

Nicholas W. Parker, Christ Church, Norfolk borough; John Grammer, jr., Petersburg, parish of Bristol; George Sharfe, Hampshire parish; Thurmer Hoggard, parish of Lynnhaven; Yeaman Smith, St. George's parish, Fredericksburg; John G. Williams, Monumental Church, Richmond; Isaac Cannell, St. Paul's Church, Alexandria; Francis Nelson and Carter Berkeley, St. Martin's parish; Philip Nelson, Frederick parish, Frederick county; Strother Jones, Kanawha parish; Edward Valentine, jr., Augusta parish; Franklin G. Smith, Christ Church, Alexandria, parish of Fairfax.

On motion, Resolved, That John G. Williams be appointed secretary to this Convention.

On motion, Resolved, That Robert Greenhow be appointed treasurer to this Convention.

On motion of the Rev. Mr. Hatch,

Resolved, That the rules of order adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention; which rules are as follows:—

1. The business of every day shall be introduced with the morning service of the church.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house, unless he have leave or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new thing is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave his chair.

The following preamble and resolution were offered by the Rev. William Meade, and unanimously adopted.

Whereas Mr. William Munford, who has for many years served this Convention as secretary and treasurer, has signified by letter his wish to resign these charges, it is hereby

Resolved, That the thanks of this Convention be returned to him for the obliging and faithful manner in which he has performed the duties of the said offices, and that the Right Rev. Bishop Moore be requested to express the same to him, in the name of the Convention, and to add their best wishes for his prosperity and happiness.

On motion, Resolved, That Mr. William Munford, late treasurer, be requested to pay over to Mr. Robert Greenhow the funds in his hands belonging to this church.

Ordered, That the Rev. Wm. Wickes, the Rev. Wm. H. Wilmer, D. D., the Rev. Wm. Meade, the Rev. Daniel Stephens, D. D, Dr. Carter Berkeley, and Mr. Philip Nelson, be a committee to take into consideration the state of the church in this diocess, and report thereupon to the Convention.

Ordered, That the Rev. John H. Wingfield, the Rev. Robert Prout, Mr. John Grammer, jr., and Mr. Nicholas W. Parker, be a committee to examine the accounts of the treasurer of the Prayer-Book and Tract Society of Virginia.

Ordered, That the Rev. Ira Parker, the Rev. Charles H. Page, the Rev. Sylvester Nash, Mr. Strother Jones, Mr. Franklin G. Smith, Mr. Isaac Cannell, and Mr. Yeaman Smith, be a committee to examine the account of the treasurer of the fund for the permanent support of the episcopate in this diocess.

Ordered, That Mr. Francis Nelson, the Rev. Reuel Keith, the Rev. Frederick W. Hatch, and Mr. Edward Valentine, jr., be appointed a committee to examine the treasurer's accounts.

Ordered, That Mr. George Sharfe and Mr. Thurmer Hoggard be a committee to examine the state of the fund for support of widows of deceased clergymen.

Ordered, That the Rev. Reuel Keith and the Rev. Frederick W. Hatch be a committee to examine the parochial reports.

On motion, the secretary received the following contributions from sundry parishes in this diocess, viz. :—

Christ Church, Norfolk borough, - -	$30 00
Parish of Bristol, Petersburg, - - -	30 00
Hampshire parish, - - - - - - -	15 00
Parish of Lynnhaven, - - - - - - -	20 00
St. George's parish, Fredericksburg, -	15 00
Amount carried forward,	$110 00
Amount brought forward,	$110 00
Monumental Church, Richmond, - -	30 00
Frederick parish, - - - - - - - -	30 00
St. Martin's parish, Hanover, - - -	20 00
Kanawha parish, - - - - - - - - -	18 00
Augusta parish, - - - - - - - - -	20 00
Christ Church, Alexandria, parish of Fairfax, - - - - - - - - - - -	30 00
Wicomico parish, Northumberland, - -	5 00
Christ Church, Lancaster county, - -	11 62
Christ Church, Norborne parish, Berkeley county, by the Rev. Wm. Meade,	11 00
Farnham parish, Essex county, - - -	20 00
Portsmouth parish, - - - - - - -	26 00
St. Anne's parish, - - - - - - - -	30 00
	$361 62

And then, on motion, the Convention adjourned until to-morrow morning, at 9 o'clock.

Friday, May 21, 1824.

The Convention met according to adjournment, and was opened with prayer by the Right Rev. Bishop Moore.

Mr. Edmund Penn produced a certificate of his appointment as lay deputy for the parish of Lexington, which, being read, was approved—whereupon he took his seat as a member of this Convention.

Mr. Francis Nelson, from the committee appointed to examine the treasurer's accounts, presented a report, which was read, as follows :

The committee on the treasurer's accounts beg leave to report, that they have had the same under due consideration, and find them to be correct. All which is respectfully submitted.

Francis Nelson, Fred'k W. Hatch,
Reuel Keith, Edwd. Valentine, Jr.

The said report was, on the question put thereupon, approved by the Convention

The Rev. John H. Wingfield, from the committee to examine the account of the treasurer of the Prayer-Book and Tract Society, presented a report, which was read, as follows :—

The committee appointed to examine the accounts of the treasurer of the Prayer-Book and Tract Society of the Diocess of Virginia, have discharged that duty, and find the same to be correct. John H. Wingfield, Chairman.

The said report was, on the question put thereupon, approved by the Convention.

Mr. Thurmer Hoggard, from the committee for examining the state of the fund for the support of the widows and orphans of deceased clergymen, made the following report :—

The committee to whom was referred the examination of the accounts of the treasurer of the funds for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, report, that they have, according to order, had the same under consideration, and find that there is now in the hands of the treasurer,

3 per cent. stock, - - - - -	$2,037 78
6 per cent. stock, - - - -	172 5
Amount carried forward,	$2,209 83

Amount brought forward,	$2,209 83
1 share of stock in Bank of Virginia, at par,	100 00
44 shares of stock in Farmers' Bank of Alexandria,	2,200 00
Robert Andrews's executor's note, bearing interest from 28th of February, 1822, until paid,	800 00
Cash in the hands of the treasurer,	150 48
	$5,460 31

All which will appear more fully by the account of the treasurer herewith filed.

THURMER HOGGARD, Chairman.

The said report was, on the question put thereupon, approved by the Convention.

The Rev. Amos C. Treadway, of Lynchburg parish, appeared and took his seat in this Convention.

Mr. Seth Ward produced a certificate of his appointment as a lay deputy for Lynchburg parish, which being read, was approved—whereupon he took his seat as a member of this Convention.

The Rev. Charles H. Page, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented a report, which was read, as follows:—

The committee to whom was referred the account of the Bishops' Fund report, that since the last report, as appears by the treasurer's account hereto annexed, that there are in Alexandria 41 shares in the Farmers' Bank, at $50 each (par value), making $2,050, dividing six per cent.; also, six shares in the Bank of Alexandria, the par value $200 each, making $1,200, dividing five per cent.

The total amount in stocks, $3,250. Amount of cash in hand, $205 66, to be vested in stock.

All which is respectfully submitted.

CHARLES H. PAGE, Chairman.

The said report was, on the question put thereupon, approved by the Convention.

The Rev. William H. Wilmer, D. D., from the committee on the state of the church, reported a canon upon the subject of clerical discipline, which being read, was, upon motion, laid upon the table.

The proceedings of the standing committee of this diocess, since the last Convention, were presented and read.

The Convention proceeded to the election, by ballot, of eight delegates to represent this diocess in the next General Convention of the Protestant Episcopal Church of the United States; whereupon the following gentlemen were duly elected, viz.:—The Rev. William H. Wilmer, the Rev. William Meade, the Rev. William Wickes, the Rev. Frederick W. Hatch, Dr. Carter Berkeley, Mr. John Nelson, jr., Mr. William Mayo, and Mr. Philip Nelson.

The session was then suspended, for the purpose of attending divine service by the Rev. John H. Wingfield, and a sermon by the Rev. Silas Freeman, after which the session was resumed.

The Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year; whereupon the following gentlemen were duly elected, viz.:—The Rev. William H. Wilmer, the Rev. John Dunn, the Rev. Oliver Norris, the Hon. Bushrod Washington, Mr. Edmund J. Lee, and Mr. George Taylor.

On motion,

Resolved, That the next meeting of the Convention of the Protestant Episcopal Church for the diocess of Virginia shall be held in the city of Richmond.

Mr. Seth Ward paid to the secretary $30, the contribution from the Lynchburg parish—St. Paul's parish, King George, paid by Bishop Moore, $20—and Wishington parish, Westmoreland, paid by Bishop Moore, $10.

The report of the committee upon the state of the church, which had been laid upon the table, was taken up, and, on motion made and seconded, was referred to a special committee, consisting of the Rev. Wm. H. Wilmer, D.D., Mr. John G. Williams, and Mr. John Grammer, jr.

And then the Convention adjourned, to meet again to-morrow morning, at 9 o'clock.

SATURDAY, MAY 22, 1824.

The Convention met according to adjournment, and was opened with prayer by the Rev. John H. Wingfield.

Mr. John Grammer, jr., from the special committee to whom was referred the report of the committee upon the state of the church, reported a canon, which was read, as follows:—

CANON VII.

Offences for which a Clergyman may be brought to trial.

Whereas it is essential to the purity and prosperity of all religious communities, that the temper and deportment of their ministers be preserved holy and unblameable, it is hereby declared to be the duty of the bishop and of the standing committee to take cognizance of any offence against decorum and religion of which a priest or deacon shall be charged, upon credible testimony. Disorderly, scandalous, and immoral conduct, neglect of duty, disregard of the constitution or canons of the church, disseminating or countenancing of opinions which are contrary to her doctrines, gaming, or any other vicious or unseemly diversions, are offences for which (as well as for a violation of the 26th canon of the General Convention) a minister may be brought to trial, and the mode of proceeding shall be as follows:—

Whenever the bishop shall have reason to suspect a clergyman of any of the above-mentioned errors in life or doctrine, he shall inform the standing committee of the same; or whenever any member of the standing committee shall have reason for such suspicion, he shall give due notice of it to the rest; whereupon the committee shall proceed to inquire into the circumstances of the case; and if they shall think that there is a sufficient cause for a trial, they shall communicate the same to the bishop, stating specifically the charges made. Where-

upon, by order of the bishop, a council of presbyters, consisting of not less than three, shall be convened, who, under the direction of the bishop, shall proceed in due time to try the party accused. A copy of the accusation or accusations, and notice of the time and place of trial, shall be communicated to the accused party by the bishop of the diocess, at least one month previous to the time of trial. And furthermore, it shall be the duty of the standing committee, at such trial, to lay before the bishop and his presbyters such evidence as they may be able to obtain relative to the case under investigation. Witnesses may be called and examined, and depositions taken, after reasonable notice given of the time and place of taking the same; and all evidence received on such a trial shall be given upon oath or affirmation, before a justice of the peace. The party accused may call on any person to assist him in his defence, and have the benefit of witnesses and depositions, as above prescribed, on his giving to the standing committee reasonable notice of the time and place of taking such depositions. If two thirds of the council of presbyters shall consider the charges as substantiated, they shall report to the bishop the facts of the case, and what sentence, in their judgment, ought to be pronounced; whereupon the bishop shall proceed to acquit, or else reprove, suspend, or degrade him, as in his judgment the case may demand.

Furthermore, it is provided, That if there be no bishop, the standing committee shall take the place of the bishop, ordering all the circumstances of trial, and pronouncing such sentence as the case may demand; only, that their exercise of discipline shall not proceed farther than the act of suspension.

Resolved, That the seventh canon, for which this is a substitute, be, and the same is hereby repealed.

On motion made and seconded,

Resolved, That the said canon be, and the same is hereby adopted.

On motion, Resolved, That Mr. Nicholas H. Cobbs be invited to take a seat in this Convention.

On motion, Resolved, That the treasurer be directed to pay the sum of seven dollars to the doorkeepers of this Convention, for their services during the present session.

On motion, Resolved, That the standing committee be directed to publish the canons of the church, in the form of a letter, relative to the candidates for holy orders, and to draw up proper forms of recommendation for the use of such candidates, in order to avoid the many inconveniences which have hitherto attended their application for orders.

The following preamble and resolutions were offered by the Rev. William H. Wilmer:—

Whereas there are throughout the state, in the possession of families and individuals, many valuable books, the remnants of ancient libraries, that are of but little use to their owners, but which would be of great value to the Theological School of this diocess,

It is hereby Resolved, That the friends of the church, who are in possession of such books as they can conveniently spare, be, and they are hereby respectfully requested, to send them, for the use of the school, to the minister of the parish, or of the adjoining parish, or to Professor Keith, of Alexandria.

Resolved, also, That the clergy and laity of the diocess, who have in their possession Journals of the Convention of this state holden anterior to the year 1812, be requested to forward them to the Rev. Wm. H. Wilmer, of Alexandria, for the purpose of enabling him to publish the whole of them in regular series, and in a compact form.

On the question put thereupon, they were agreed to.

On motion, Resolved, That the thanks of this Convention be tendered to the ministers and elders of the Presbyterian and Methodist churches in this place, for the liberal and kind offer of their churches for the use of the Convention.

On motion, Resolved, That the thanks of this Convention be tendered to the citizens of this place, for their kind and hospitable attentions to the members of the Convention during its session.

The session was then suspended, for the purpose of attending divine service by the Rev. Robert Prout, and a sermon by the Rev. Wm. H. Wilmer, after which the session was resumed.

Mr. Alexander Garrett produced his credential as lay delegate for the parish of Fredericksville, in Charlottesville, which being read, was approved; whereupon he took his seat as a member of this Convention.

The Rev. Frederick W. Hatch, from the committee to whom the parochial reports were referred, presented a report, which was read, as follows:—

The committee on the parochial reports have taken them into consideration, and beg leave to present them to the Convention in the following condensed form:—

St. Martin's parish, Hanover, has no pastor at present, but its prospects are not materially altered.

In Augusta parish, the interests of the church are represented as rather languishing, in consequence of removals and deaths. Marriages five—baptisms seven—funerals five—communicants fifteen.

In Lynnhaven parish, Princess Anne county, four have been added to the church. Communicants twenty-three—baptisms eleven—burials thirteen.

The church in Hampshire county has suffered much for want of regular ministrations heretofore; to secure which, its present scattered and enfeebled condition renders every effort necessary. Those energies, however, they appear willing to exert, and are endeavouring, to the extent of their ability, to render the ministration of the word both permanent and frequent.

Seven places of worship are regularly attended—five of them once and twice a month, on Sundays, and other places, occasionally, on week days. Baptisms thirty-two, three adults—marriages three—funerals six.

The rector of Fredericksville parish mentions, with gratitude to Him who disposes the hearts of men to good, the liberality manifested by the citizens of Charlottesville, and several respecta-

ble gentlemen in its vicinity, in subscribing funds for building an Episcopal church in the town, and for the friendly interest they have taken in the subject. Baptisms about twenty-four, ten coloured persons—funerals eight.

In Kanawha parish no material change has taken place during the last year. In the congregation at the mouth of Coal, and also that of Charlestown, there are about twelve communicants. The minister has once visited Cabell county, and several times the county of Mason, where he found the people favourably disposed to the church, and a very wide field for ministerial labours. Baptisms thirty-five, twelve coloured children—deaths sixty, thirty-five children—marriages twelve

The present pastor of Christ Church, Norfolk, has had the charge of it about fourteen months, in which time eight persons have been added to the communion. Twenty-two deaths have taken place, thirty-four have been baptized, and thirteen marriages celebrated. There are at present in the congregation one hundred and eighty-four communicants, and one Sunday School. In a general view of the state of this congregation, the pastor is able to say that it is floorishing. The public worship is well attended; and religion, he believes, is advancing. On the subject of contributions to the Theological Seminary—an institution increasing in interest in this diocess, some difficulty has arisen, which the pastor, in justice to the parish, and in the hope that it may now be removed, thinks it proper to explain. When the subscription was offered to the congregation in Norfolk, the expectation was that the seminary would be located at Williamsborg; hence many, from their attachment to that ancient seat of learning, sobscribed more than they woold have done if expecting its location anywhere else. Being, however, as anxious as any other portion of the diocess for the success of the seminary, the hope may be entertained, that now a temporary location is contemplated, all difficulty in relation to their sobscriptions may be removed.

In Lynchburg parish the service is well attended, and the prospects of the church are, upon the whole, encouraging. Baptisms three—marriages two.

In Bristol parish, Petersburg, the rector reports considerable improvement in the attention of the congregation to religious duties. The worship of the church is well attended, and the number of communicants is increased. Baptisms thirteen—marriages sixteen—deaths thirty-seven.

Lexington parish, Amherst, had been for some years without a minister, until July last, at which time not a single individual was to be found who, it is believed, would have gone to the communion, had it been celebrated. Present prospects, however, are somewhat encouraging; the ministry of the word is well attended; nombers, it is believed, are daily becoming convinced "of sin, of righteousness, and of judgment." There are three churches in this parish to repair; two of which, and to rebuild the other, exertions are now about to be made. Baptisms forty-three, coloured persons sixteen—deaths five—one marriage.

In Hongar's parish the rector believes the Redeemer's caose to be progressing, though no material change has taken place since the last report. Baptisms one hundred and twenty-one—marriages nine—fonerals twenty-seven—communicants twenty-nine.

The congregation of Portsmouth parish increases slowly, and the general state of the church here is prosperous; an increased attention to religion is manifested, and the attendance on the preached word is more regular and general. The gospel kingdom is gaining ground, and the rector rejoices in the hope of a "day of better things," not far distant. Baptisms nineteen—funerals eight—communicants nineteen.

In Lancaster and Northumberland, the glory of our ancient Zion is still visible. In the venerable ruins of her dilapidated temples—the mouldering pillar—the prostrate altar—the shattered dome—the spacious court—once thronged with joyfol multitudes, and the solitary remnant who now traverse the waste, mourning over its desolation, and seeking to light up in their souls the flame of devotion at altars where the sacrifice for sin has long since ceased to be represented, exhibit to the mind of the beholder a most melancholy subject of contemplation. The minister of these parishes still trusts, from the increased attention to religion, and the growing respect manifested for the liturgy, that, throogh the instrumentality even of his divided services, the congregations may be built up. Two of the churches, it is expected, will be repaired. Baptisms thirty-six—funerals five—marriages four.

Parish of Frederick. Since the last Convention, the Rev. Mr. Roberstson having left the church in Winchester, the Rev. Mr. Meade is now sole rector of the parish, officiating alternately at Winchester and the chapel. The state of the congregations is considered as good. The attendance on divine worship, with a few exceptions, is very regular. The number of communicaots has been increased by the addition of eight during the last year. The number of baptisms is twelve, one of which is an adult. Two societies of females, formed in the two congregations for the purpose of promoting domestic and foreign missions, and the education of pious young men, promise very effectual and permanent support to these important objects. In the Chapel congregation very handsome collections have been made for these purposes for some years past; in the congregation at Winchester the efforts have but just commenced, though with very flattering prospects of success, as nearly fifty dollars were obtained in the few first weeks of its institution. The minister of this parish, encouraged by the success with which it has pleased Heaven to crown his endeavours in this cause, begs leave to state to the chorch the method which, by experience, he has found most effectual, in the hope of inducing his brethren to make trial of the same. Believing that the great duty and need of raising up and properly educating pious young men for the ministry, and of supplying the destitute parts of our own land, as well as the nations of the heathen world, with the ministrations of the gospel, only required to be fully and frequently placed before the hearts of Christians, as we do the other duties and doctrines of religion, in order to induce them to take a lively and active interest in the promotion of the same, he has for some years past been pursuing the following plan. He has supplied himself with a number of the best religious magazines of the day, which give a full view of all the spiritoal wants, as well as religious exertions and charities, of the whole Christian world; from these he has always been enabled to collect a great variety of most interesting and edifying pieces on all those subjects which are most dear to every Christian's heart, and which from time to time he reads to the members of the congregation. In the coontry congregation, he has for some years been in the habit of having meetings for this purpose at private honses on some day in the week, where a number of the families most convenient assemble together. A few hours are

spent in prayer, singing suitable hymns, and reading the above-mentioned selections. Sometimes the ladies are engaged in some work which is disposed of for the benefit of the cause; and the younger members of the families are brought also, and encouraged to take an interest in what is passing. The minister can truly testify, for himself and those of his charge, that these meetings are unusually interesting, and have the effect of drawing the hearts of those present towards the important objects laid before them. As evidence of which he states, that for some years past he has, by means of these meetings in the Chapel congregation, collected about one hundred dollars annually, which for the two last years has been sent to the general Missionary Society of the church. At the same time, the communicants of this congregation have been contributing between fifty and one hundred dollars annually to the Education Society of the District of Columbia, besides liberal subscriptions to the Theological School of Virginia. In the church of Winchester, a female society for promoting the education of pious young men, and for missionary purposes, has been formed within a few months, and promises to do well. In order to give proper information to the minds of the members, and also to impress proper feelings on their hearts in regard to these subjects, the minister has occasionally substituted, on Sunday afternoons, the above-mentioned extracts in place of the sermon, and has reason to believe that this plan is not only pleasing, but will be improving and profitable. He hopes to raise the annual sum of one hundred dollars from this congregation, which, for the present, it is intended to apply entirely to the education of pious young men, together with a separate contribution from the communicants. The minister of this parish has been thus particular, because he thinks the time has arrived when it behooves every minister to make full trial of his ministry in this respect, and because he believes that there is not a congregation in the church from which something may not be obtained from willing hearts, if the subjects be properly and frequently presented to them. Small contributions may thus be obtained from pious females, and even from children, as well as from the male members of the church, which would not in the least degree interfere with any other necessary collection for the support of the church. He is firmly persuaded that no other plan will produce half the effect, or will long continue in operation; and therefore urges his brethren to adopt that which his own experience for many years has proved to be successful.

Monumental Church. It is with great pleasure that the rector of the Monumental Church in the city of Richmond informs the Convention, that the state of his congregation is very promising. A Bible class was instituted by him the last winter, which has been uniformly well attended. It consisted of from eighty to a hundred ladies, whose religious deportment was highly pleasing, and who, from the readiness with which they answered the questions proposed to them, must have closely studied the subjects under consideration. The number of communicants slowly increases. The congregation are uniform in their attendance upon divine worship, and devout in their behaviour. The rector closes his report by recommending to the clergy the institution of Bible classes in their respective parishes, and to be diligent in their catechetical instructions to the children belonging to their congregations. Communicants one hundred and thirty.

The committee cannot close this report without recommending to the particular attention of the parishes in the diocess, the subjects introduced to their notice in the interesting returns from Frederick parish by the Rev. Wm. Meade, and from the Monumental Church by our venerable bishop. All which is respectfully submitted.

FRED. W. HATCH, Chairman.

The said report was, on the question put thereupon, approved by the Convention.

The Rev. William Meade, from the members of the board of trustees of the Theological School, present in Staunton, presented a report, which was read, as follows:—

The trustees of the Theological School of Virginia now present, though not in sufficient number to form a quorum, feel it their duty to submit to the Convention the following report:—

At the last meeting of the trustees, the Rev. Reuel Keith was engaged as Professor in the institution, and requested to hold himself in readiness to take charge of it whenever it should go into operation. He accordingly settled in Alexandria in the month of October last, and has had under his charge, since that time, from twelve to fourteen students, thirteen of whom were candidates for orders. There are at present under his care eleven young men, pursuing their studies with fair prospect of their future respectability and usefulness, and it is expected that not less than twenty will wish to enter at the ensuing session. During the present term, the students have been instructed by the professor in Biblical Literature and Criticism, the original languages of the Bible, Prideaux's Connexions, Hurne on the Inspiration of the Scriptures, Jahn's Archology, Butler's Analogy, and Magee on the Atonement. The more advanced class has recited to the Rev. W. H. Wilmer, who has had charge of the department of Systematic Theology, Pearson on the Creed, Burnet on the Articles, and such other authors as the time admitted, and the course of study prescribed by the House of Bishops required.

The trustees take great pleasure in contemplating the present state and encouraging prospects of the school; and in bearing testimony, as far as they know and believe, to the zeal, fidelity, and ability with which the professors have discharged the duties of their professorship. They feel it incumbent on them also to state, from satisfactory information, that the whole course of studies has been entirely conformed to the canons of the church.

Under the present circumstances of the school, the trustees are of opinion that Alexandria is the best place for the present location, and they beg leave to recommend to the Convention the adoption of a resolution to that effect.

The account of the treasurer herewith submitted will show the state of the funds. Various obstacles have interposed against the collections expected to be made for this object. In addition to the pecuniary embarrassments which have prevented the acquisition of new subscriptions, and retarded the collection of those already obtained, a difficulty has occurred on the ground that the terms of the subscription involved a condition of location which has not been observed on the part of the church. The hope, however, is entertained, that when the inconvenience and even impracticability of establishing the school at Williamsburg are considered, with the advantages of the place now proposed for its location, the objections that have accrued will be removed. Williamsburg is too remote and inaccessible to justify the hope that students can be obtained for a theological institution at that place. The experi-

ment was tried there for one year without success, and no hope of success seemed to present itself in the time to come. No sooner was the trial made in Alexandria, than the number of students and the means of supporting the indigent among them increased beyond our most sanguine expectations. All that is now wanting to complete success, under the blessing of God, is the liberal cooperation of the friends of the church. A pious and well-qualified minister of our church has devoted himself entirely to the arduous duties of an instructer of the pious youth who wish to be qualified for the work of the ministry, and requires only a moderate support for himself and family: that support the trustees are unable as yet to afford from the interest of their vested fund, and have to call upon the liberality of the friends of the church to give them the ability, by the prompt payment of the subscriptions already made, and by the most active exertions to obtain others.

We cannot hope for a full and permanent supply of pious and well-educated ministers from any other source than the institution we commend to the liberal patronage of our members.

The number of pious young men who are desirous to devote their lives to this sacred cause is continually increasing, and the disposition to aid the more needy of them to procure a suitable education is increasing in an equal degree; and to us do both the pious youths and their benevolent patrons look for an institution which shall furnish them that instruction by means of suitable professors.

The said report was, on the question put thereupon, received by the Convention.

And on motion, Resolved, That the Theological School of Virginia be located for the present in the town of Alexandria.

On motion, Resolved, That 750 copies of the Journal of this Convention be printed, and distributed by the secretary among the parishes, under the superintendence of the bishop.

On motion, Resolved, That the thanks of this Convention be presented to the secretary for his faithful services rendered during the present session.

The following preamble and resolution were offered by the Rev. William Meade, and adopted.

Whereas the bishop has signified to the Convention his desire and intention of employing an assistant, which is now rendered absolutely necessary to the discharge of his episcopal duties in the diocess, and that he is willing to pay one half of the assistant's salary out of his own purse;

Therefore, Resolved, That as soon as the bishop shall have obtained an assistant, he communicate the same to the ministers and vestries, stating what would be needful, on their part, to the support of said assistant, and making such a representation of all the circumstances of the case as he may deem most effectual.

And then the Convention adjourned, to meet again in the city of Richmond on the third Thursday in May next.

RICHARD C. MOORE,
Bishop of the P. E. Church of Virginia.

Teste, JOHN G. WILLIAMS, Secretary.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled in the City of Richmond on Thursday, May 19th, 1825.

THE Convention met, and was opened with divine service by the Right Rev. Bishop Moore, and a sermon by the Rev. Oliver Norris.

The Right Rev. Bishop Moore, D. D., took the chair as president of the Convention.

The following clergymen, entitled to seats in this Convention, appeared and took their seats, viz.:—

The Rev. John Dunn, Shelburne parish, Loudoun county; the Rev. William H. Hart, Henrico parish, Henrico county; the Rev. Edward C. M'Guire, St. George's parish, Fredericksburg; the Rev. William Meade, Frederick parish, Frederick county; the Rev. Oliver Norris, Christ Church, Alexandria, parish of Fairfax; the Rev. Andrew Syme, Bristol parish, Petersburg, Dinwiddie county; the Rev. William H. Wilmer, D. D., St. Paul's church, Alexandria; the Rev. Frederick W. Hatch, Fredericksville parish, Albemarle county; the Rev. Richard H. Barnes, Hambleton and Leeds parish, Fauquier county; the Rev. William Crawford, Trinity parish, Louisa county; the Rev. Daniel Stephens, D. D., Augusta parish, Staunton; the Rev. Reuel Keith, Alexandria; the Rev. John H. Wingfield, Portsmouth parish, Norfolk county; the Rev. Charles H. Page, Kanawha parish, Kanawha county; the Rev. Alexander Jones, St. Andrew's parish, Jefferson county; the Rev. Silas C. Freeman, Lexington parish, Amherst county; the Rev. Sylvester Nash, Hampshire parish, Hampshire county; the Rev. Franklin G. Smith, Lynchburg parish, Lynchburg; the Rev. Nicholas H Cobbs, Russel parish, Bedford county; the Rev. Mark L. Chevers, Lynnhaven parish, Princess Anne; the Rev. Robert B. Croes, assistant minister of the Monumental Church, Richmond; the Rev. John Cooke, St. Martin's parish, Hanover and Louisa counties; the Rev. George A. Smith, Christ Church, Norfolk borough.

Ordered, That Dr. Carter Berkeley and Mr. John G. Williams be a committee to examine the certificates of appointment of the lay deputies; who then withdrew, and after a short time returned, and presented the following report:—

The committee to whom were referred the certificates of the lay delegates, have, according to order, examined the same, and report that the following persons have been duly elected lay delegates to this Convention:—

John Grammer, jr., Bristol parish, Petersburg, Dinwiddie county; Seth Ward, Lynchburg parish, Lynchburg; Edward Colston, Norborne parish, Martinsburg; George Hamilton,

St. George's parish, Fredericksburg; John Nelson, St. James's parish, Mecklenburg county; Robert E. Steed, Christ Church, Norfolk borough; Philip Nelson, Frederick parish, Frederick county; Jacqueline A. Marshall, Leeds and Hamilton parish, Fauquier county; Edmund I. Lee, Christ Church, Alexandria, parish of Fairfax; John Dove, parish of Henrico, Henrico county; Bushrod C. Washington, St. Andrew's parish, Jefferson county; Edmund Penn, Lexington parish, Amherst county; Armistead Mosby, Augusta parish, Staunton; Thurmer Hoggard, parish of Lynnhaven, Princess Anne county; Francis Nelson, parish of Hampshire, Hampshire county; Charles A. Alexander, parish of Shelburne, Loudoun county; William C. Latane and Richard Croxton, South Farnham parish, Essex county; James M Garnett and Henry Waring, St. Anne's parish, Essex county; John Hooff, St. Paul's Church, Alexandria; William Mayo and John G. Williams, Monumental Church, city of Richmond; James Rudder, Portsmouth parish, Norfolk county; Carter Berkeley, St. Martin's parish, Hanover county.

Resolved, That Mr. John P. M'Guire be invited to attend the sittings of this Convention.

On motion of Mr. Edmund I. Lee,

Resolved, That the rules of order adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention; which rules are as follows:—

1. The business of every day shall be introduced with the morning service of the church.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house, unless he have leave or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new thing is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave his chair.

Dr. F. Carr produced a certificate of his appointment as a lay deputy for the parish of Fredericksville, Albemarle county, which being read, was approved; whereupon he took his seat as a member of this Convention.

Ordered, That the Rev. William H. Wilmer, D. D., the Rev. William Meade, the Rev. Daniel Stephens, D. D., the Rev. Oliver Norris, the Rev. Andrew Syme, Mr. James M. Garnett, Mr. Edward Colston, Mr. William Mayo, Mr. Philip Nelson, and Mr. Edmund I. Lee, be a committee to take into consideration the state of the church in this diocess, and report thereupon to this Convention.

Ordered, That the Rev. Edward C. M'Guire, the Rev. Alexander Jones, the Rev. John Dunn, Mr. Bushrod C. Washington, Dr. Jacqueline Marshall, and Mr. Thurmer Hoggard, be a committee to examine the parochial reports.

Ordered, That the Rev. Frederick W. Hatch, the Rev. William H. Hart, Mr. Robert E. Steed, and Mr. Seth Ward, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

Ordered, That the Rev. Reuel Keith, Dr. Carter Berkeley, Mr. John Nelson, and Mr. John Hooff, be a committee to examine the treasurer's accounts.

Ordered, That the Rev. William H. Wilmer, the Rev. John H. Wingfield, the Rev. Silas C. Freeman, the Rev. Richard H. Barnes, and Mr. William Latane, be a committee to examine the state of the fund for the support of the widows of deceased clergymen.

The Right Rev. Bishop Moore delivered to the Convention the following

PASTORAL ADDRESS.

Once more, my beloved brethren, hath the Almighty in his providence permitted us to assemble in Convention, to come up to the house of God in company, and to take sweet counsel together. Twelve months have elapsed since our last annual meeting, during which time we have been preserved in safety, and not one has been taken from our ranks. "Bless the Lord, Oh our souls, and forget not all his benefits."

With the calls which have been made upon me from various parts of the diocess the last year it has been impossible for me to comply, owing to the want of an assistant to fill my place in this city. As far, however, as the duty I owe my own congregation, and the indisposition under which I have laboured, would admit of my absence from home, I have yielded to the solicitations of the people, and have visited the country parishes.

On my way home from the Convention in Staunton last May, I stopped in the county of Cumberland, and preached to an attentive auditory at the house of Mr. William Cock. That venerable man, and a considerable number of his neighbours, still retain their attachment to the church of their fathers; and I have no doubt that a spirited and well qualified missionary would soon revive its interests in that district, and repair

the desolations of our Zion in that part of the diocess.

In the month of June I visited the county of Gloucester, and officiated on the Sabbath to a large congregation in Ware Church; and on the day following I rode to Abingdon Church, but owing to a heavy rain I preached to a small auditory. Few are the parishes which hold out stronger inducements for the location of a clergyman than Gloucester. The people, notwitbstanding their long privation of the services of the church, continue their attachment to our communion. Within a few years they have repaired one of their houses of worship, and would furnish a clergyman of piety and talents with a comfortable support. The society is excellent, and I am confident that I do them no more than justice to say, that a clergyman might calculate with certainty upon a happy settlement in the bosom of that affectionate and hospitable people.

In the month of July I went to Williamsburg, at which place I preached to a large congregation, and also administered the Lord's Supper. The first of August I visited the town of Petersburg in company with Dr. Wilmer, at which place I administered the Lord's Supper; admitted to the holy order of deacons the Rev. John Cook and the Rev. Lucius Carter. I preached in the evening, and then bade them farewell.

In September I visited the churches in Alexandria, and preached to both congregations. In November I went to Hanover, preached in Allen's Creek Church, and also at the mansion of the late Col Sims. The Rev. Mr. Cook is settled in Hanover; he is doing much good, and is very much beloved by the people of his charge.

The latter end of November I again went into the lower country, preached and administered the Lord's Supper on the morning of the Sabbath, in the church in Williamsburg, and in the evening lectured at the house of Judge Semple, and confirmed his daughter.

The Monday following I rode to Yorktown, preached in the morning at the courthouse, and in the afternoon at the house of Mr. Nelson, to attentive congregations.

Last month I visited the county of Amelia, and preached at the house of Mr. Meade. In that county there exist all the materials necessary for the formation of a respectable congregation; and I give it as my decided opinion that a faithful, prudent, and intelligent clergyman would be well received by the people, and meet with abundant success in his ministry.

To remedy some difficulties, brethren, which have presented themselves to view, I conceive it a duty incumbent on me at this time to offer a few observations on the subject of an obedience to the rubrics of the church; and as the clergy cannot charge me with unkindness in my intercourse with them, I trust my remarks will be received with the same spirit of conciliation with which they will be offered, and not charged to a spirit of improper domination.

The church of which we are members has always felicitated herself upon the possession of a liturgy, combining with the soundest sense the purest and most sublimated devotion: a liturgy which has commanded the respect and admiration of some of the greatest and most enlightened men who have lived since the reformation. To enable the clergy to conduct the devotions of the people in perfect uniformity, rubrics have been attached to all the offices of religion; a compliance with which is required of every minister prior to his ordination.

Although the services of the church have been thus guarded, still it has sometimes happened that a departure from the liturgy has taken place, and the beauty of our incomparable form of worship been, in some measure, destroyed.

When an individual, instructed in the peculiarities of our services, is engaged in the duties of the sanctuary, he can follow, with indescribable pleasure, the officiating clergyman in the regular exercise of his office; he is always prepared to unite in the prayers, and to worship the Lord in the beauty of holiness, without the least distraction of mind. But when it so happens that the clergyman is inattentive to the rubrics, the devotional exercises of the worshipper are obstructed: his mind, instead of being preserved calm and serene, becomes perplexed, and his religious feelings changed into those of disappointment, if not displeasure. I indulge the hope, brethren, that in those instances in which the aberrations alluded to have been practised, they have arisen more from inconsideration than design; and that it is only necessary to mention the evil to have it remedied.

Another subject to which I must call your attention, is the fund for the support of the episcopate in the diocess of Virginia. I do this with less reluctance than I otherwise should, in consequence of my age, and the impossibility of reaping from it any personal advantages whatever.

The bishop of the diocess has duties to perform which render it improper that he should be confined to the superintendence of a particular parish. All the congregations in the state form the objects of his pastoral charge, and are equally entitled to his superintending care. Were the bishop at perfect liberty, he could visit at pleasure the destitute parts of his diocess; convince the people of the interest he takes in their concerns; keep alive their attachment to the church, and prevent them from a departure from the fold. When confined to the charge of a single congregation, the entreaties of those who are destitute of ministerial aid cannot be complied with. His children ask for the bread of life at his hands, and he is obliged to withhold the aid for which they implore: they plead their relation to him as to their spiritual father, and they plead in vain; they demand his fostering care in accents which touch his heart, but their demands, however reasonable and just, it is beyond his power to satisfy.

Such, brethren, has been my situation since my residence in Virginia; and such must be the situation of my successor, unless some provision should be made to meet the evil. A clergyman of suitable talents, who would travel through the diocess, and who might be employed as a missionary at the same time, could, I am well convinced, in the space of two years, complete the plan you have already commenced, and enable your diocesan to perform the duties belonging to his office. What person, who considers himself a member of the church, would refuse a few dollars for the completion of such an object? What Virginian, who recollects the attachment of his departed parents to the church, and who remembers the period when he was led by them to worship in our courts, would shut his ears to our petitions, or send us empty away from his doors? My brethren, I have travelled too much through this diocess to consider such an event possible. I know the Virginia character too well to believe that the old church, dilapidated as she is in many places, would ask for bread and receive a stone. No, my brethren, it is unpossible. The remains of their parents lie interred, in many instances, within the walls or around the walls of our ruined temples; and those revered relics would make such an appeal to their hearts as they would not be willing to

resist. Make then, I beseech you, one vigorous and united effort in the case submitted to you; enter upon the concern with one heart and one mind, and the Lord will in mercy bless your efforts.

At the last Convention an arrangement was made for the procuring an assistant in this parish, in order to enable me to attend to the duties of the diocess. The assistant contemplated has been called, and is now a member of this Convention. I have promised to pay him $500 annually out of my salary, and the last Convention pledged themselves for a similar sum. I mention these circumstances in order that the parishes may take such measures to raise their proportion of the salary as they consider expedient in the case. May God in tender mercy, my beloved brethren, preside in the council of his church, direct us in all our doings, and further us with his continual help.

RICHARD C. MOORE.

On motion, Resolved, That the pastoral address of the bishop be referred to the committee on the state of the church.

The standing committee of the diocess made a report of their proceedings during the past year, which was read.

On motion, Resolved, That Mr. Garnett, Mr. Williams, Mr. Grammer, and Mr. John Nelson, be a committee to consider a proposition which has been made through a member of this Convention, as authorized by one of the heirs of Evan Ragland, deceased, to effect an amicable settlement of the suit that is now pending against the heirs of said decedent.

The standing committee of the diocess reported that they had caused the canons of the church, relative to candidates for holy orders, to be printed in the form of a letter, agreeably to the resolution of the last Convention, which they have now ready for distribution.

On motion, the secretary received the following contributions from sundry parishes of this diocess:—

Christ Church, Norfolk borough,	$30 00
Parish of Bristol, Petersburg,	30 00
Parish of Lynnhaven,	20 00
St. George's parish, Fredericksburg,	20 00
Frederick parish,	30 00
St. Martin's parish, Hanover,	20 00
Augusta parish,	10 00
Christ Church, Alexandria, parish of Fairfax,	30 00
Farnham parish, Essex county,	12 00
Portsmouth parish,	20 50
St. Anne's parish,	30 00
Henrico parish,	20 00
St. Paul's Church, Alexandria,	30 00
Shelburne parish, Loudoun,	30 00
St. James's parish, Mecklenburg,	24 00
Hambleton and Leeds parish,	23 87
St. Andrew's parish, Jefferson county,	18 00
Lexington parish, Amherst county,	10 00
Lynchburg parish, Campbell county,	30 00
Russell parish, Bedford county,	20 00
Monumental Church, city of Richmond,	30 00
	$488 37

And then, on motion, the Convention adjourned until to-morrow morning, 10 o'clock.

FRIDAY, MAY 20, 1825.

The Convention met according to adjournment, and was opened with divine service by the Rev. Franklin G. Smith, and a sermon by the Rev. Daniel Stephens, D. D.

The Rev. Dr. Wilmer, from the committee to whom was referred the examination of the accounts of the treasurer of the funds of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, made the following report:—

The committee to whom was referred the treasurer's accounts of the fund for the relief of the widows and orphans of deceased clergymen, report, that they have examined the same, which is herewith exhibited, and they recommend that the same be approved by the Convention.

The said report was, on the question put thereupon, approved by the Convention.

The Rev. Dr. Wilmer, from the committee on the state of the church in this diocess, presented the following report:—

Whereas the bishop in his pastoral address has affectionately urged upon his clergy the observance of the rubrics of the church, as directed by the canons; and has also impressed upon the Convention the necessity of making some arrangement for raising a part of the salary for the support of his assistant in the Monumental Church, in conformity to the resolution adopted by the last Convention:—

Resolved, That the Convention heartily concurs with the bishop in recommending to the ministers a punctual observance of the same, warning them of the danger of yielding to prejudices supposed to exist against the liturgy, either in the breasts of the irreligious, or of those who may be present at our churches, who are accustomed to other services; and particularly would they urge it upon the ministers and parents to train up the younger members in the church in the use of the prayer-book, as the best means of ensuring a regular and edifying use of the liturgy, and would also recommend it to the ministers occasionally to expatiate on the excellences and advantages of our incomparable service. At the same time the Convention feels bound in duty to the Church of Virginia to state, that but few instances of departure have occurred, and also that there is a growing attachment to the services of the church throughout the diocess.

Resolved, That the bishop and standing committee be, and they are hereby authorized, to appoint some competent person or persons to call on the members of the Episcopal Church in this diocess, in such places as may be thought expedient, to solicit contributions for the permanent fund for the support of the bishop; and out of the contributions it is recommended that as much be annually appropriated towards the payment of the assistant of the bishop, as may be necessary to supply any deficiency in that portion of his support which the different vestries in the diocess are required to provide.

Resolved, That the bishop do address a circular letter to the members and vestries of the different parishes of the diocess, upon the subject of raising a salary for the support of the assistant to the bishop: the ministers are hereby required to lay the same before their respective vestries, and to

read the same from the pulpit to their respective congregations.

On motion made and seconded,

Resolved, That the first resolution reported by the committee upon the state of the church be, and the same is hereby adopted.

On motion, Resolved, That the second and third resolutions reported by the committee on the state of the church, be for the present laid upon the table.

The Rev. Mr. Meade presented the following letter, addressed to this Convention from the Colonization Society.

OFFICE OF THE COLONIZATION SOCIETY,

Washington, 12th May, 1825.

To the Convention of the Protestant Episcopal Church in the State of Virginia.

The managers of the Colonization Society respectfully solicit the attention of the Episcopal Convention to the great objects of their institution. Their success has already exceeded their expectations. The colony at Liberia is in a prosperous and improving state The interest in its favour is more deep and extensive than ever before, and a thousand urgent motives are addressed to every virtuous mind, especially to Christian ministers, to prevent their neglect of this encouraging crisis, and to excite to renewed exertions in this sacred cause of justice and religion.

It is through the clergy that the board believe they may act most successfully on the public mind. Much, therefore, do they desire the sanction of the several ecclesiastical bodies in the United States to their plans and proceedings.

They beg leave, therefore, to suggest to this Convention a measure which they intend to propose to the General Assembly of the Presbyterian Churches.

That a resolution be adopted, recommending to the congregations under the care of this Convention collections in behalf of the Colonization Society, to be made on the 4th of July, or on the Sabbath immediately preceding or succeeding that day.

By order of the board,
R. R. GURLEY, Resident Agent.

On motion, Resolved, That this Convention have witnessed, with the deepest emotions of gratitude to God, the degree of success with which it has pleased him to bless the efforts of the American Colonization Society: they observe with pleasure an increasing interest in its prosperity everywhere manifested throughout this Union, and particularly in the proceedings of the last Legislature of this state, and they recommend continued and increasing exertions in its favour to the charitable and patriotic in this diocess.

Resolved, therefore, That it be earnestly recommended to the different clergymen and vestries of the Protestant Episcopal Church within this diocess, to have collections made in their respective churches on the Sabbath either preceding or succeeding the 4th of July, in aid of the funds of the Colonization Society.

The Convention proceeded to the election, by ballot, of eight delegates to represent this diocess in the next General Convention of the Protestant Episcopal Church of the United States: whereupon the following gentlemen were duly elected, viz :—The Rev. William H. Wilmer, D. D., the Rev. William Meade, the Rev. Frederick W. Hatch, the Rev. Edward C. M'Guire, Dr. Carter Berkeley, Mr. William Mayo, Mr. Philip Nelson, and Mr. James M. Garnett.

The Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year: whereupon the following gentlemen were duly elected, viz. :—The Rev. William H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, the Hon. Bushrod Washington, Mr. Edmund I. Lee, and Mr. George Taylor.

And then the Convention adjourned, to meet again to-morrow morning, at 10 o'clock.

SATURDAY, MAY 21, 1825.

The Convention met according to adjournment, and was opened with divine service by the Rev. Sylvester Nash, and a sermon by the Rev. William Meade.

The Rev. Mr. Hatch, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented a report, which was read, as follows :—

The committee on the fund for the support of the episcopate have had the subject under consideration, and beg leave to report, as follows :—

In the year 1823, there was vested in bank-stock of the Farmers' Bank of Alexandria, at par value, -	$2,050 00
Also, in stock of the Bank of Alexandria, - - - - -	1,200 00
Also, one turnpike share, not considered valuable, - - - - -	100 00
During the past year, and up to the present period, there have accrued to this fund, chiefly in dividends on stock, - - - - -	402 16
	$3,752 16

This last amount, with the exception of $9 66, has been invested in the Farmers' Bank of Alexandria, from all which it appears that the sum total of the fund for the support of the episcopate is, as above stated, $3,752 16

Respectfully submitted,
F. W. HATCH,
ROBERT E. STEED,
SETH WARD,
WM. C. LATANE,
WM. H. HART.

The said report was, on the question put thereupon, approved by the Convention.

On motion made and seconded,

Resolved, That the second and third resolutions reported by the committee upon the state of the church be now taken up and considered.

The resolutions were accordingly taken up and read.

And, on motion made and seconded,

Resolved, That the second resolution report-

ed yesterday by the committee upon the state of the church be indefinitely postponed.

The names of those who voted in the affirmative are as follows:—

The Rev. John Dunn, the Rev. Edward C. M'Guire, the Rev. William Meade, the Rev. Andrew Syme, the Rev. William H. Wilmer, the Rev. Frederick W. Hatch, the Rev. William Crawford, the Rev. Daniel Stephens, the Rev. Reuel Keith, the Rev. John H. Wingfield, the Rev. Charles H. Page, the Rev. Alexander Jones, the Rev. Silas C. Freeman, the Rev Sylvester Nash, the Rev. Franklin G. Smith, the Rev. Nicholas H. Cobbs, the Rev. John Cook, the Rev. George A. Smith; Messrs. John Grammer, jr., Seth Ward, Edward Colston, George Hamilton, John Nelson, Robert E. Steed, Philip Nelson, Jacqueline A. Marshall, Bushrod C. Washington, Edmund Penn, Armistead Mosby, Thurmer Hoggard, Francis Nelson, Charles A. Alexander, William C. Latane, Richard Croxton, Henry Warring, John Hooff, William Mayo, John G. Williams, Carter Berkeley. F. Carr—40.

The names of those who voted in the negative are as follows:—

The Rev. William H. Hart, the Rev. Mark L. Chevers, the Rev. Robert B. Croes, Messrs. Edmund I. Lee, John Dove, and James M. Garnett—6.

On motion,

Resolved, unanimously, That the third resolution reported by the same committee on the state of the church be adopted.

The Rev. William Meade, from the Board of Trustees of the Theological School, presented a report, which was read, as follows:—

Report of the Board of Trustees of the Theological School of Virginia, to the Convention of the Diocess assembled in Richmond, May 19th, 1825.

With the liveliest emotions of gratitude to the great Head of the church for the blessing which has been poured out upon our first efforts, we are enabled to report to the Convention, that during the present session, commencing in October last, twenty-one young men have been pursuing their studies under the two professors appointed to this very important charge. As every thing belonging to this institution must be interesting to all the true friends of religion and the church, and as the members of the Convention, in particular, are bound to watch over its proceedings, we herewith present a brief statement of the different subjects and books which have engaged the attention of the students during the past and present session: The professor of Greek and Hebrew Literature, Biblical Criticism, and Evidences of Christianity, reports, that by the end of the term, the junior class will have completed the History of the Church before the advent of our Saviour, the Jewish Antiquities, and the Evidences of the Inspiration of the Scriptures. The text-books used are, the historical books of the Old Testament, and Prideaux's Connexions, Paley's Evidences, and Horne on the Inspiration of the Scriptures, and on the Jewish Antiquities. They have also spent a large portion of their time in the critical study of the four Gospels and the Acts of the Apostles in the Greek, and have read about eighteen chapters in Genesis and thirty Psalms in Hebrew. The senior class have studied, in the same way, the whole of the Epistles and about twenty chapters of Isaiah in Hebrew. The professor of Systematic Divinity, Ecclesiastical History, and the Nature, Ministry, and Polity of the Church, reports, that there were nine students under his care who have gone through the following exercises: twice in the week they have recited in Systematic Divinity and Ecclesiastical History, alternately; have finished Pearson on the Creed, Burnet on the Articles, and Mosheim's Ecclesiastical History. In addition to the recitations in these text-books, the students have been required to produce weekly, in rotation, a thesis on some point of systematic divinity, not so fully discussed in the foregoing books, having reference to Magee and Stackhouse; also, to produce a written dissertation on each book of Scripture, giving an account of its authenticity, contents, scope, design, &c. In this way, the whole course in this branch is now nearly completed. Ecclesiastical Polity, the Book of Common Prayer, and Canons of the Church, remain yet to be studied. Besides these exercises, each member of the class is required, in alphabetic rotation, to read the service of the church, and a sermon of his own composition, once a week, in presence of the professors and the whole school. The students are permitted, on these occasions, to offer their criticisms and remarks on the performances; and, on the following week, the professors alternately deliver their sentiments on the same. In such exercises of the mind are the young candidates for the ministry diligently engaged, daily adding something to their stock of useful information, acquiring an accurate knowledge of the sacred text, equipping themselves with the whole armour of God, using themselves to those weapons with which they must contend against the enemies of religion, and exercising themselves in those duties which they will soon be called upon to perform in behalf of the congregations which are now waiting to enjoy their first labours of love. Besides the exercises just mentioned, over which the professors preside, the students meet on one evening of each week for the purpose of mutual edification, by prayer and religious conversation; they are also actively and usefully engaged on the Sabbath, in the Sunday Schools belonging to the Episcopal churches in Alexandria; and on the evenings of the Sabbath, as also on one other evening in each week, they take part in the religious exercises of private meetings in the town or in its suburbs, among the poor and destitute.

For the purpose of obtaining an accurate knowledge of the spiritual condition of the world, and especially of our own country and church, and thereby affecting their hearts with a lively concern for the same, and determining what part they will take in improving that condition, the students have followed the good example of their brethren in the General Seminary, by instituting a society of inquiry, and entering into such correspondence as shall be most likely to afford them the needful information, particularly by soliciting a free intercourse with the above-mentioned society in the General Seminary.

The board of trustees have also to report to the Convention the result of their deliberations at the present meeting. From the representations made to it by those professors to whom they had intrusted the important charge during the last and present session, it appeared highly desirable to afford them aid in some of the various departments of theological science and pastoral duty which require the attention of the teachers in such a school. The trustees have therefore appointed the Rev. Mr. Norris professor of Pastoral Theology, at the same time appointing a committee with

powers to select some suitable person to be professor of Systematic Divinity and Pulpit Eloquence.

To meet the additional expense of one of the new professors, is a subject which has for some time past engaged the attention of the friends of our seminary, and it is confidently believed that such arrangements can be made as will ensure a competent support to a suitable professor.

In relation to the funds of the seminary, the board have to state that its collections have exceeded the sum of nine thousand dollars, and the subscriptions the sum of ——.

The agents appointed to obtain further subscriptions have been prevented, by a variety of causes, from performing the duty assigned them; but they hope the time is not far distant when all things will be favourable to a successful prosecution of this work, and they will be enabled to present our school to all the friends of the church throughout the diocess, soliciting that pecuniary assistance which is so needful to its prosperity. In the meantime, we cannot refrain from taking this opportunity of addressing ourselves to those especially who, from their local situation or other circumstances, may have never been applied to, and earnestly beseech them to consider the claim which this institution has upon their pious charity; we beg them to consider the good example which Christians and philanthropists in every age and church have afforded to the world by the endowment of such institutions, and particularly how those who have abounded in the wealth of this world, or had few dependants and connexions urging a strong claim upon their earthly goods, have, in making their arrangements for departing this life, endeavoured so to dispose of their possessions as to make them redound most to the good of mankind, and the glory of that God whose blessing maketh rich, and who will require at our hands a strict account of all the talents committed to our trust.

It is with indescribable pleasure that the board now makes mention of those auxiliary education societies which have been formed in aid of the great object of the seminary. These are, with few if any exceptions, under the direction of the female members of the church, who also contribute far the greater part of the funds. To their zeal are we indebted for an annual sum which has not only enabled a considerable number of indigent and pious young men to pursue their theological studies at our seminary, by defraying their needful expenses, but has enabled us to support a professor before the interest of our permanent fund is sufficient for the purpose. We commend their example to the imitation of all our congregations, and more particularly to the attention of our ministers, in whose power it is, by a zealous and persevering prosecution of this plan, to support our seminary, and make it yield all the benefits to the church for which it was designed. But the board cannot conclude on this subject without the most particular and emphatic mention of one duty, on the right performance of which it is well assured the genuine piety and usefulness of the institution depend. That duty we can express in no words so suitable and impressive as those of our blessed Master: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth more labourers into the harvest." We entreat our Christian friends, and the ministers especially, in their private and social prayers, to remember this subject, and lay it before the Lord, entreating him to put it into the hearts of pious youths of our church to devote themselves to the work of the ministry, and to dispose the hearts of parents also to supplicate this honour and blessedness for their children. If such a spirit as this pervade the Christian members of our communion, we shall have God for our friend, and therefore must prevail.

From the present prospects of the school, the board entertain the hope that it will be prepared to take a respectable rank among the similar institutions established by the church. The General Seminary in New-York has been for some time in successful progress. A diocesan school in Ohio is about to commence its operations, also, with encouraging prospects. Experience has proved that there is ample room and demand for the Theological School of Virginia. By its local convenience, and by its accommodation to the habits and manners of our southern country, it attracts, without conflicting with the interests of the General Seminary, a patronage and support which otherwise would be lost to the cause of the church. Many of the students now attached to it would have attended no seminary, and probably would have been alienated from the church.

With the Bible chart before us, as delineated by our venerable church, we hope that the course pursued by the seminary will be honourable and prosperous to itself and the church; and that the students who may come forth from the institution will be sound ministers of the church, combining the love of order and unity with that experimental acquaintance with the religion of the heart, and that zealous and faithful discharge of the ministerial functions, which alone can render them respectable and useful in the Lord's vineyard.

The trustees herewith present a copy of the rules and regulations which they have adopted for the government of the school.

CHAPTER I.

Of the Course of Theological Learning.

The course of theological learning to be pursued in this seminary shall embrace the following departments:—

1. Oriental and Greek literature—comprising the knowledge which is necessary to the critical study of the Holy Scriptures in the original languages.

2. Biblical learning—comprehending whatever relates to the criticism of the sacred text.

3. The interpretation of the Scriptures—exhibiting the principles of Scriptural interpretation, and the meaning and practical application of the sacred writings.

4. The evidences of revealed religion—establishing the genuineness, authenticity, and credibility of the Scriptures, and a view of the character and effects of Christianity, of the various objections of infidel writers, with a refutation of them, and of moral science in its relations to theology.

5. Systematic divinity—presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these truths; a statement and refutation of the erroneous doctrines attempted to be deduced from the sacred writings; and a particular view and defence of the system of faith professed by the Protestant Episcopal Church.

6. Ecclesiastical history—displaying the history of the church in all ages, and particularly of the Church of England and the Protestant Episcopal Church in this country.

7. The nature, ministry, and polity of the church—comprising a view of the nature of the Christian church, and of the duty of preserving its unity; of the authority and orders of the ministry, with a statement and elucidation of the principles of ecclesiastical polity, and an explanation and defence of that of the Protestant Episcopal Church; and

also an exhibition of the authority and advantages of liturgical service, with a history, explanation, and defence of the liturgy of the Protestant Episcopal Church, and of its rites and ceremonies.

8. Pastoral theology and pulpit eloquence—explaining and enforcing the qualifications and duties of the clerical office; and including the performance of the service of the church, and the composition and delivery of sermons.

CHAPTER II.

Of the Faculty.

The bishop and professors shall constitute a faculty, and meet according to their own rules; the presence of a majority of the professors being necessary to form a board. The bishop, when present, shall preside at all meetings of the board.

CHAPTER III.

Of the Students.

1. Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for holy orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the seminary. All others may be admitted who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry.

2. Every student shall, on his admission into the seminary, subscribe his name to the following declaration, in a book to be kept for the purpose:—We, the subscribers, students of the Theological School of Virginia, do solemnly promise, with reliance on divine grace, that we will, during our connexion with the seminary, faithfully obey the laws thereof, and diligently prosecute all the studies, and perform all the duties, which, according to the rules of the institution, may be required of us; and, furthermore, that we will uniformly cultivate religious and moral dispositions and habits; and, by every means within our proper sphere, endeavour to promote the reputation and interests of the seminary.

3. On the admission of a student, his name shall be entered in a book to be kept by the faculty for that purpose: and, in appropriate columns, opposite each name, shall be recorded the time of admission of the students respectively, the time of their discontinuing attendance, and the cause of the same. And this list shall be laid before the trustees at their stated meetings.

4. The faculty, consisting of the bishop and professors, shall have the power of suspending or expelling any student, for reasons which they may deem sufficient. In the case of the expulsion of a student who is a regularly admitted candidate for orders in this church, or of his leaving the seminary without approved reasons, information of the fact shall be sent to the bishop, or, where there is no bishop, to the standing committee of the diocess to which such candidate belongs. But, as occasions may occur when the prompt exercise of discipline may be required, the professors alone shall have the power to suspend a student from the school until due notice shall be given to the bishop of the nature of his offence, and of the time appointed for the trial, if a trial be deemed necessary.

5. As mere theological learning, unaccompanied with real piety, is not a sufficient qualification for the ministry, it is declared to be the duty of every student, with an humble reliance on divine grace, to be assiduous in the cultivation of evangelical faith, and a sound practical piety; neither contenting himself with mere formality, nor running into fanaticism. He must be careful to maintain, every day, stated periods of pious reading, meditation, and devotion; and occasional special seasons for the more solemn and enlarged observance of these duties, together with that of such abstinence as is suited to extraordinary acts of devotion, having due regard to the days and seasons recommended for this purpose by the church. In order to excite just views of the nature, responsibilities, and obligations of the clerical office, he should frequently and carefully read over the services for the ordination of deacons and priests, with the view of making their contents the subjects of serious reflection, and an incitement to fervent prayer, that, if admitted to either of those offices, he may have grace to be faithful in the discharge of its duties. He must be regular in his attendance on the public service of the church, not only on Sundays, but also, as his studies and other duties will admit, on holy-days and prayer-days. Sundays, in particular, he should consider as devoted, except the portions of them occupied in the stated services of the church, to the private use of means for his advancement in Christian knowledge and piety. And, with a view to the promotion of the same great object, it shall be the duty of the professors to commence their respective lectures or recitations with an office of devotion suited to the purpose, and to incorporate with their instructions, as opportunity is afforded, such advice and directions as may tend to the religious improvement of the students, and to their proper view of the true character and weighty obligations of the gospel ministry.

CHAPTER IV.

Of the Course of Study.

1. The full course of study in this seminary shall occupy three years, each year comprising one session, commencing on the second Wednesday in October, and terminating on the second Wednesday in July. There shall also be a suspension of the exercises of the seminary on Christmas-day, on Ash-Wednesday, on the week immediately preceding Easter, and on all days of thanksgiving or fasting appointed by the ecclesiastical or civil authority.

2. There shall be three classes in the seminary; the term of study in each of which shall be one year. The students who enter the first year shall compose the third class; those advanced into the second year the second class; and those into the third year the first class.

Third class.—This class shall pursue the study of Oriental and Greek literature; of Biblical learning and the interpretation of Scripture; of the evidences of revealed religion, and of Jewish antiquities.

Second class.—This class shall continue the critical study of the Scriptures, and shall commence the study of moral science in its relation to theology, of systematic divinity, and ecclesiastical history.

First class.—This class shall finish the study of systematic divinity, of ecclesiastical history, and shall also complete the course of instruction in the nature, ministry, and polity of the Christian church, and in the Book of Common Prayer, and canons of the church.

3. Every student shall, besides attending to the appointed recitations of his class, produce such expositions of Scripture, critical dissertations, sermons, or other compositions, as the professors

shall direct. And one day in each week the classes shall meet with the professors, for the performance of the services of the church, the delivery of original sermons, and such other exercises as they may think proper.

4. Such arrangements shall be made by the faculty, as that each class shall attend some one of the professors at least once every day.

5. The professors, in their respective departments, shall use as text-books such works only as are included in the course of study which has been or may be recommended by the House of Bishops, or as may be approved by the faculty. And, immediately after the close of each session, the professors shall give notice, in such mode as they may think proper, of the day of the commencement of the next session, and of the books which will immediately be used by the class which next enters the seminary.

6. In order more effectually to secure the benefits of the above course of study, every applicant for admission shall enter the seminary in the third class, at the commencement of the first session; unless, upon examination by the faculty, he be found qualified to take his station in either of the other classes, or in the said third class, at any period after the commencement of its first session: in either of which cases he may be admitted accordingly, and be entitled to the same rank and privileges as the original members of the class into which he enters.

7. Every student in the seminary must be a member of one of the classes, and engage in all the studies which appertain to his class.

8. At the close of the second session in every year, the students shall undergo an examination on their studies by the faculty, in the presence of such members of the board of trustees as can be convened.

9. At the conclusion of the full course of study, each student who shall have sustained his examinations in a satisfactory manner shall receive a testimonial of the same, signed by the professors, and countersigned by as many of the trustees as may be convenient.

On motion made and seconded,

Resolved, That the said report be received.

The Rev. Mr. Keith, from the committee appointed to examine the treasurer's accounts, presented a report, which was read.

The committee on the treasurer's accounts beg leave to report, that they have had the same under due consideration, and find them to be correct.

On motion, Resolved, That the said report be received and approved.

The Rev. Mr. M'Guire, from the committee to whom the parochial reports were referred, presented the following report:—

The committee on the parochial reports have had them under consideration, and beg leave to present them to the Convention in the following condensed form:—

St. James's church, Leesburg, Shelburne parish, is reported by the rector as in an improving state. A Female Missionary Society has been lately formed—a liberal donation has been made to the General Missionary Society. Baptisms twenty-eight—communicants forty—marriages nine.

The state of Augusta parish, Staunton, is reported as nearly the same as at the last Convention. Baptisms thirteen—communicants twenty—funerals four—marriages five.

St. Martin's parish, Hanover. This parish is in a flourishing condition. The members of the church manifest a laudable zeal for its support, as for the support of other religious institutions. There is a Sunday School and an auxiliary Education Society in this parish, which promise much usefulness. Baptisms six—communicants forty-seven—funerals three—marriages five.

The parish of Hampshire has undergone very little change since the last report. Its prospects, however, are growing brighter. Much zeal and devotion to the interests of the church are displayed by the few who have there rallied around her standard. They have evinced the sincerity of their attachment, in the zealous efforts made by them for the erection of a house of worship. An edifice of respectable dimensions has been commenced. Baptisms five—communicants thirty-four—one funeral.

Kanawha parish. There are signs of considerable improvement in this parish. The gospel has exerted a favourable influence on the morals of the people.

St. Paul's parish, King George, and Washington parish, Westmoreland. The church in these parishes has undergone no material change since the last report. Baptisms, for two years, thirty-five—communicants thirty-six—marriages five—funerals sixteen.

Church on Richmond Hill. This congregation has much improved within the last year, and its present prospects are highly flattering. Baptisms thirty-five — communicants twenty-eight — marriages twenty.

Lynnhaven parish. In this parish every disposition is shown to advance the interests of religion. It is said that a fine field exists for the labours of a pious, active clergyman, who would be well received, and a reasonable support given him.

St. Andrew's parish. The state of the church in this parish is, upon the whole, encouraging. There is a Bible class which is well attended; an auxiliary Education Society, which promises considerable aid to the important object of its formation. The number of communicants has considerably increased during the past year; the whole number about seventy-five—baptisms twenty-five.

Hamilton parish, Fauquier county. The congregations are generally large in this parish, and give good evidence of a profitable reception of the word of God. There is among them a flourishing auxiliary Education Society. Baptisms fifteen—communicants upwards of fifty—burials four—marriages three.

The rector of St. Paul's church, Alexandria, feels bound to acknowledge the goodness of the Lord towards the affairs of his congregation. The number of pew-holders and of communicants has increased during the last year; and, although he has to lament that lukewarmness and worldliness too much prevail among them, he has, nevertheless, cause of rejoicing in many instances of piety and zeal, and in several interesting additions to the communion from among the younger part of the congregation.

The Sunday School attached to the church consists of one hundred and thirty, and is in a prosperous state. There is also a class formed from among the children of the congregation, for instruction in the Bible and Book of Common Prayer.

The Female Charitable Society belonging to the congregation is also pursuing its labours with success, and increasing prospects of usefulness. It now numbers upwards of one hundred female children, who are instructed weekly in the vari-

ous branches of industry suited to their sex and circumstances. Most of them have been taken from the lowest condition of life, and are in the way to become qualified for usefulness and respectability.

An association of the ladies of the congregation also form, jointly with the ladies of Christ Church, an auxiliary Education Society.

Efforts are still making to pay off the debt due from the church, which, it is hoped, will ere long be successful. Baptisms thirty-seven—funerals thirty-three—marriages twelve.

Bristol parish, Petersburg. Very little of importance has occurred in this parish since the last Convention. The ordinary duties of public worship are regularly performed. Baptisms twenty-six—funerals twenty-seven—marriages eight.

Christ Church, Alexandria. The improving state of this congregation is gratefully acknowledged by the rector in his report. The number of communicants has gradually increased since the last Convention. The members are devoutly observant of the duties of divine worship, and give convincing evidence of a growth in grace, and in the knowledge of our Lord Jesus Christ. The Sunday School is in a prosperous state. A neat building has just been completed for the accommodation of the school.

Fredericksville parish. The rector of this parish, with lively gratitude to the great Head of the church, reports a reviving spirit of piety in the congregation of Walker's Church, and the addition of several hopeful communicants. His congregation in Orange county has sustained no material change since the last Convention. The church in Charlottesville is expected to be finished in a short time. An auxiliary Education Society has been established in this parish—one also in Orange, from both of which much good may be expected. Baptisms eight—communicants thirty.

St. George's parish, Fredericksburg. The congregation in this place is still favoured with the smiles of the great Head of the church. Many signal proofs have been vouchsafed of God's merciful care and gracious presence. Every evidence prevails of a true love for the church, and of a growing devotion to the precious truths of the everlasting gospel. The people are careful to maintain good works. They cherish with much zeal and affection a large and flourishing Sunday School, from which much precious fruit has been realized. An auxiliary Education Society exists, and a Female Missionary Society, which promises essential benefit to a destitute section of the diocess. Baptisms fourteen—communicants one hundred and three—funerals nineteen.

Frederick parish. The two congregations forming this parish continue in much the same state as when last reported. The attendance on public worship is constant, and the services of the church duly observed. The power of divine grace has been manifested among the people through the past year. Six members have been added to the church, of such as it is trusted shall be saved. There are two Sunday Schools, which give exercise to the zeal and diligence of a number of pious young members, and promise lasting benefits to the objects of their pious charity. The two Female Associations mentioned in the last report have continued their labours of love, and contributed largely to the objects of their care during the past year. Following the advice and example of the bishop, as recorded in his last parochial report, two Bible classes have been formed in this parish. Communicants one hundred.

Trinity Church, Portsmouth parish. The rector laments that he has nothing very favourable to report concerning his charge. But he is not discouraged, having some reason to hope that a better state of things will succeed. Baptisms sixteen—communicants sixteen—funerals eleven—marriages fifteen.

Russell parish, Bedford county. In this parish the church has been organized only during the past year. Such has been the prostration of our Zion in these parts, that in all the county there is not one Episcopal church; and generally there was either an ignorance of our services or a prejudice against them. The present minister has been as favourably received as could have been expected from existing circumstances. Though he cannot say the cause of vital religion is flourishing among his people, yet he finds the liturgy gaining in esteem, and the number of responses slowly increasing, and he has reason to believe that these things will be the precursors of some spiritual good. He now regularly officiates in *three* attentive and highly respectable congregations. For the want of churches, his labours have heretofore been more scattered than he wished—but he has the comfortable prospect of seeing two neat brick churches erected during this year. The number of communicants not exactly known, but very small. Baptisms twenty-three—funerals four—one marriage.

Christ Church, Norfolk. The Rev. George A. Smith has been minister of this parish since the first of March. During this period there have been eleven baptisms—eight burials—four marriages. The number of communicants is one hundred and seventy-three.

The state of the church is represented as prosperous. An auxiliary Female Education Society that formerly existed has been revived, and its members are zealously engaged in advancing the purposes of its formation. The monthly meetings of the society are attended by the minister, and interesting religious intelligence is communicated. He reports this circumstance, that another proof may be added to those already existing, of the beneficial results of such meetings; and considers it as the easiest and best mode of making known the spiritual wants of this and of other parts of our country. The contributions to the Theological Seminary have also been paid, almost without exception, and a general and deep interest is excited in favour of the Seminary and the Education Society.

St. James's parish, Mecklenburg. The rector reports, that he has lately extended his labours to the parish of Antrim, in the county of Halifax, where he regularly preaches one Sabbath in the month, and where he has reason to hope that his labours will not be in vain in the Lord. With the consent of the vestry of St. James's parish, he has also devoted one Sabbath in each month to that part of the parish lying on the south side of the Roanoke, where he preaches to large congregations hungering for the bread of life, and pleased with the services of the church. In addition to the above, he preaches twice in the month at the established church, and regularly, on week days, at two other places in the parish; and, from the almost numberless invitations to preach elsewhere, he has reason to believe that prejudice is subsiding, and a growing attachment to the church of our fathers evinced. Communicants forty-two—deaths two—removals four—baptisms seventy-two—marriages six.

Lynchburg parish. The minister here began his labours in September, 1824. He has preached one Sunday of each month at New-London Academy, where the congregation, though small, contains a

few warmly attached and exemplary members of the church. The congregation in Lynchburg attend divine service in the Masons' Hall, the use of which has been obligingly continued to them. Lynchburg has had the services of Episcopal ministry for only about two years; yet the congregation is usually as large as can be accommodated, and several of the old members have had the prepossessions of their youth revived, and have found pleasure in joining in the use of the liturgy. It is believed that a knowledge of the Common Prayer is increasing, and that some are learning to offer up their devotion with the spirit as well as the understanding. The great inconveniences that have been suffered from a confined place of worship, are likely, through the goodness of God, to be soon removed. A neat and convenient brick church, of such size as to afford accommodation to the congregation, has just been commenced, and is expected to be finished by the first of May. The subscriptions made by their brethren and fellow-citizens generally, and, in particular, the Christian zeal and liberality of *one family*, have laid the Episcopal congregation there under great obligations. On Christmas last the Holy Communion was administered for the first time according to the usages of our church, when seven communicants attended, some of them for the first time. Baptisms six—burials two—one marriage.

Monumental Church. The rector reports the congregation as in the same state as at the last Convention.

Wheeling Church. The minister of this church reports twenty eight communicants — baptisms, thirteen children and two adults—marriages twenty. EDWARD C. M'GUIRE, Chairman.

On motion, Resolved, That the said report be accepted.

Mr. Garnett, from the committee to whom was referred the proposition from one of the heirs of Evan Ragland, deceased, presented the following report:—

The committee to whom was referred the proposition from one of the heirs of Evan Ragland, deceased, have considered the same, and find that it involves several legal questions of too complicated a nature to be duly deliberated upon at this time, in full Convention. They would therefore respectfully recommend to the Convention the adoption of the following resolution:—

Resolved, That Mr. John Nelson, jr., of Mecklenburg, and Mr. William Leigh, of Halifax, be appointed a committee in behalf of the Protestant Episcopal Church of Virginia, with full and unlimited powers to act in any manner which to them may appear best for the interest of the church in relation to the devise made to the church by Evan Ragland, deceased, concerning which a suit is now pending before the Court of Appeals; and the Convention hereby pledges itself to confirm any compromise or other act which this committee may make on this subject.

On motion, Resolved, That the said report be accepted, and the resolution adopted.

On motion, Resolved, That the thanks of this Convention be tendered to the ministers of the Presbyterian and Methodist churches in this place, for the liberal and kind offer of their churches for the use of the Convention.

On motion, Resolved, That the thanks of this Convention be tendered to the citizens of this place, for their kind and hospitable attentions to the members of this Convention during its session.

On motion, Resolved, That 750 copies of the Journal of this Convention be printed, and distributed by the secretary among the parishes, under the superintendence of the bishop.

On motion, Resolved, That the thanks of this Convention be presented to the secretary and treasurer for their faithful services.

On motion, Resolved, That the next meeting of the Convention of the Protestant Episcopal Church for the Diocess of Virginia be held in Lynchburg.

On motion, Resolved, That it shall hereafter be the duty of the trustees of the Theological Seminary, to make their report on the first day of each meeting of the Convention.

On motion, Resolved, That the treasurer be directed to pay the sum of seven dollars to the doorkeeper of this Convention, for his services rendered during the present session.

On motion, Resolved, That the Rev. William Meade, the Rev. William H. Wilmer, Dr. Carter Berkeley, Mr. William Mayo, and Mr. Philip Nelson, be, and they are hereby nominated to the General Convention, as trustees of the General Theological Seminary.

And then the Convention adjourned, to meet again in the town of Lynchburg, on the third Thursday in May next.

RICHARD CHANNING MOORE,
Bishop of the Protestant Episcopal Church of Virginia.

Teste, JOHN G. WILLIAMS, Secretary.

VALEDICTORY ADDRESS.

On the Sunday evening after the adjournment of the Convention, the clergy stood around the altar, when the bishop thus affectionately addressed them:—

At the close of every session of the Convention it has been our custom, my beloved brethren, to hover around the altar of the Lord Jesus; and, while thus standing near the throne of our Almighty Parent, to take our leave of each other, and to supplicate God for a continuance of his blessing upon us, and upon the church committed to our care. For this practice we have a precedent in the conduct of St. Paul, who, prior to his departure from Ephesus, called thee lders of the church together, and imparted to them his pastoral admonition.

He first enjoined them to take heed to themselves. As stewards of the mysteries of Christ, intrusted with the dispensation of the gospel, he entreated them to take heed to themselves—to take care of their own vineyards—to cultivate their own minds, and to watch over their own conduct. This advice the apostle knew to be necessary, as it would have been unreasonable to suppose that they would be watchful over others, whose zeal did not influence them to take a prudent care of themselves.

After having thus cautioned them against the neglect of their own hearts, he told them to take heed to all the flock over which the Holy Ghost had made them overseers. As shepherds watch over their sheep, not only to prevent them from

straying away, but also to lead them into good pastures, so the ministers of Ephesus were charged with the superintendence of the people. Take a constant care—exercise an unceasing vigilance over the spiritual concerns of the congregations committed to your charge, lest beasts of prey should seize and devour them—lest Satan and their own corruptions should alienate their affections from the Almighty, and sink them in eternal ruin. "Watch ye in all things—endure afflictions—do the work of evangelists—make full proof of your ministry."

The concern with which you are intrusted, remember, brethren, is the church of the living God—a church purchased with the blood of Christ—a purchase which exhausted the treasury of heaven—a purchase which cost the Son of God his life—a purchase which crimsoned Mount Calvary with blood—a purchase which angels witnessed with drooping wings and throbbing hearts.

The neglect of your duty would involve in it the greatest guilt. Your neglect would amount to a contempt of that blood with which the purchase of our salvation was made; and would stamp your characters with present disgrace, and consign you to eternal ruin.

We are most assuredly to give an account of our stewardship. How dreadful will be the state of that clergyman who, after having undertaken the superintendence of a congregation, withholds his pastoral attention, and permits the people intrusted to his care not only to wander from the path of duty, but to plunge into destruction!

What will be his situation at that moment in which the angel shall swear that time shall be no more—at that moment when the earth and sea shall give up their dead—at that moment when every mortal, from Adam to his last born son, shall stand naked and defenceless before God! What, I ask you, will be the condition of a slothful, wicked clergyman, at that tremendous hour?

See, advancing before the tribunal of Heaven, some unhappy sinner, who, when the sentence of condemnation shall be pronounced, will charge the ruin of his soul to the man to whose pastoral care he had been confided. Blessed Jesus—may the condemned sinner say—I acknowledge that I have transgressed thy righteous laws; but O, merciful God! my earthly pastor led me astray. At the time in which I violated thy precepts, he proclaimed peace in my ears, and I believed his report. He sanctioned my aberrations by his own practices; and to him, in the face of an assembled universe, I charge the destruction of my precious soul. If misery will be the portion of every offender, my brethren, how aggravated will be the misery of a wicked clergyman! When sinners of a common description will call to the rocks to fall on them, a wicked clergyman will cry out in agony—Mountains, cover me from the presence of God!

On the other hand, how transporting will be the situation of a watchful shepherd—a faithful minister of religion. At that hour in which the heavens will be rolled up like a scroll, and the elements melt with fervent heat, a pious clergyman will arise from his tomb in peace and tranquillity. The happy spirit of some immortal being will proclaim him, in the courts of heaven, as a man who had been faithful in the discharge of his duty. To him, blessed Jesus, I acknowledge myself indebted for an acquaintance with divine things. He instructed me in my duty—he taught me how to pray—his holy life and conversation reflected light upon my path, and it is through his instrumentality that I found the ways of religion pleasantness, and all her paths the paths of peace. To such a steward the Redeemer will graciously say—"Come, thou blessed of my father—enter thou into the joy of thy Lord."

Several of you have just commenced your ministerial career. To you the path of pastoral duty—the labours and difficulties with which you will have to encounter, are unknown. Put on, my beloved sons, I beseech you, put on the whole armour of God; for you will need that armour to defend you from the attacks of the powers of darkness. Depend not on your own strength; for if you do, you will find, to your loss, that you are trusting to a broken reed. Rely not on your own wisdom and knowledge; for your duties are such as require the wisdom and knowledge of angels to enable you to perform them to advantage. Ask wisdom of God to teach you. Seek spiritual strength from God to sustain you. "Be strong in the Lord, and in the power of his might."

To be successful in the ministry of the gospel, you must be in earnest. A soldier, to be useful to his country—to arrive at eminence in his profession, must be devoted to his duty. A lawyer, provided he wishes to occupy high ground, must fix his eye upon the utmost point of legal eminence, and surmount the most complicated difficulties, to obtain distinction. A merchant who wishes to be at the head of the department in which he moves, must be a man of business and not of pleasure—a man of industry and not of indolence. A clergyman, to be useful to his fellow-creatures, and acceptable to his divine Master, must read, and mark, and learn the word of God. He must be always ready to perform his duty—it must be his meat and his drink to do the will of the Almighty. When called upon for the discharge of pastoral duties, he must let his people see that it is his pleasure to comply with all their reasonable demands, and that he derives enjoyment from the exercise of his office.

Acting upon such principles, a clergyman will rise in the esteem of God and man. A good understanding, combined with prudence, will lead him from small things to great: and, like water, his merit will find its own level. Press forward, then, towards the mark, for the prize of your high calling of God in Christ Jesus. Take a bold stand upon the mount of virtue, and keep it. Be contented with nothing less than ministerial fidelity. A drone, remember, is a useless animal—an indolent clergyman is worse than useless—he is the destroyer of souls.

Finally, my sons, strive to advance the eternal interests of those committed to your care—spread their wants before the throne of Almighty God—and plead with heaven in their behalf. Visit, as much as is compatible with your duty, the waste places of Zion; and endeavour to raise from their ruins our dilapidated churches. The time is very short—death is at the door—we have not one moment to lose. Live, I beseech you, live near to God. Live as you would wish you had lived when you come to die. Be faithful unto death—and, should we never meet again in this world, I trust we shall meet in heaven. May the Almighty take you into his holy keeping—guide you by his counsel, and at last receive you into glory.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of the Diocess of Virginia, which assembled in the town of Lynchburg, on Thursday, the 18th day of May, 1826

The Convention met, and the church in this place was consecrated by the Right Rev. Bishop Moore, D. D. Divine service was performed by the Rev. Dr. Wilmer, and a sermon delivered by the bishop.

The Right Rev. Bishop Moore, D. D., took the chair as president of the Convention.

The following clergymen, entitled to seats in this Convention, appeared and took their seats, viz.:—

The Rev. William Meade, Frederick parish, Frederick county; the Rev. Daniel Stephens, D. D., Augusta parish, Staunton; the Rev. Wm. H. Wilmer, D. D., Saint Paul's Church, Alexandria; the Rev. Reuel Keith, Christ Church, Alexandria, parish of Fairfax; the Rev. Edward C. M'Guire, St. George's parish, Fredericksburg; the Rev. Frederick W. Hatch, Fredericksville parish, Albemarle county; the Rev. Charles H. Page, Kanawha parish, Kanawha county; the Rev. Robert B. Croes, assistant minister of the Monumental Church, Richmond; the Rev. Mark L. Chevers, Suffolk parish, Nansemond county; the Rev. John Cooke, St. Martin's parish. Hanover and Louisa counties; the Rev. Franklin G. Smith, St. Paul's Church, Lynchburg parish, Lynchburg; the Rev. Nicholas H. Cobbs, Russell parish, Bedford county; the Rev. Stephen S. Gunter, Hungar's parish, Northampton; the Rev. William F. Lee, St. James's parish, Northam, Goochland county, and Raleigh parish, Amelia county; the Rev. John P. M'Guire, St. Anne's and South Farnham parishes, Essex; the Rev. Henry W. Ducachet, M. D., Christ Church, Norfolk; the Rev. William Steele, St. James's parish, Mecklenburg; the Rev. Johannes E. Jackson, Frederick parish, Frederick; the Rev. John T. Brooke, Norborne parish, Berkeley; the Rev. Edward R. Lippit, Professor in the Theological School, Alexandria; the Rev. George A. Smith, Fredericksburg.

Ordered, That Dr. Carter Berkeley and John G. Williams, Esq. be a committee to examine the certificates of appointments of the lay deputies; who then withdrew, and after a short time returned, and presented the following report:—

The committee to whom were referred the certificates of the lay delegates, have, according to order, examined the same, and report that the following persons have been duly elected lay delegates to this Convention:—

Edward Valentine, jr., Augusta parish, Augusta county; Fordyce F. Bowen, Henrico parish, Henrico county; Yeamans Smith, Saint George's parish, Fredericksburg; John G. Williams, Monumental Church, Richmond; Thomas L. Latane, South Farnham parish, Essex; Hugh Montgomery, Bristol parish, Petersburg; Balda M'Daniel, Russell parish, Bedford county; Seth Ward, St. Paul's Church, Lynchburg; Philip Nelson and Obed Waite, Frederick parish, Frederick; Carter Berkeley, St. Martin's parish, Hanover and Louisa counties; Edmund Penn and Richard S. Ellis, Lexington parish, Amherst; Edmund Berkeley, Kanawha parish, Kanawha county; Hugh Nelson, Fredericksville parish, Albemarle county; Thomas L. Robertson, Christ Church, Norfolk.

On motion of Mr. Hugh Nelson,

Resolved, That the rules of order adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention; which rules are as follow:—

1. The business of every day shall be introduced with the morning service of the church.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house, unless he have leave or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new thing is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave his chair.

On motion, Resolved, That the Convention will, during its present session, adjourn each day at half past 2 o'clock.

The Convention proceeded to the appointment of a trustee of the Theological School, in the place of the Rev. Mr. Norris, deceased, whereupon the Rev. Mr. Keith was elected.

Ordered, That the Rev. William H. Wilmer, D. D., the Rev. William Meade, the Rev. Daniel Stephens, D. D., the Rev. Franklin G. Smith, the Rev. Nicholas H. Cobbs, Mr. Philip Nelson, Mr. Hugh Nelson, Mr. Seth Ward, and Dr. Carter Berkeley, be a committee to take into consideration the state of the church in this diocess, and report thereupon to this Convention.

Ordered, That the Rev. Reuel Keith, the Rev. Frederick W. Hatch, the Rev. Henry W. Ducachet, the Rev. Robert B. Croes, Mr. Robinson, Mr. Valentine, and Mr. Penn, be a committee to examine the parochial reports.

Ordered, That the Rev. Mr. Jackson, the Rev. Mr. Lippit, the Rev. Mr. Page, the Rev. E. C. M'Guire, the Rev. John P. M'Guire, the Rev. Mr. Cook, Mr. Waite, and Mr. Latane, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

Ordered, That the Rev. E. C. M'Guire, Dr. Berkeley, and Mr. Philip Nelson, be a committee to examine the treasurer's accounts.

Ordered, That the Rev. Dr. Wilmer, the Rev. Mr. Keith, the Rev. Mr. Lee, the Rev. Mr. Gunter, the Rev. Mr. Chevers, Mr. Bowen, and Mr. Yeamans Smith, be a committee to examine the state of the fund for the support of the widows and orphans of deceased clergymen.

The Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year:—whereupon the following gentlemen were duly elected, viz.: the Rev. William H Wilmer, the Rev. Daniel Stephens, the Rev. E. C. M'Guire, Dr. Carter Berkeley, Mr. Hugh Nelson, and Mr. Philip Nelson.

The bishop having retired, Mr. Hugh Nelson was called to the chair.

Resolved, That the Rev Mr. Silas C. Freeman be invited to attend the sittings of this Convention.

Resolved, That the Convention will meet each day during its session at the hour of 9 o'clock A. M.

And then, on motion, the Convention adjourned until to-morrow morning, 9 o'clock.

Friday, May 19, 1826.

The Convention met according to adjournment, and was opened with prayer by the Right Rev. Bishop Moore.

The Rev John H. Wingfield, of Portsmouth parish, Norfolk county, appeared and took his seat.

The parochial reports were handed in and read, and referred to the committee upon parochial reports.

The standing committee of the diocess for the last year made a report of their proceedings during the year, which was read.

The session was then suspended, for the purpose of attending divine service by the Rev. Mr. Lippit, and a sermon by the Rev. Dr. Stephens.

A letter was received and read, from William Leigh, Esq., upon the subject of the devise to the church by Evan Ragland, deceased; and, on motion, the same was referred to the committee upon the state of the church.

The Rev. Dr. Wilmer, from the committee on the state of the church, presented a report, which, on motion, was laid upon the table.

The Rev. Mr. E. C. M'Guire, from the committee appointed to examine the treasurer's accounts, presented a report, which was read and accepted.

On motion, Resolved, That the treasurer be directed to send to the General Convention, by the bishop, the sum of twenty-six dollars, as the quota required by a resolution of the last General Convention, for the purpose of defraying the contingent expenses of the same.

The Rev. Dr. Wilmer, from the committee to whom was referred the examination of the accounts of the treasurer of the funds of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, made the following report:—

The committee on "the fund for the relief of distressed widows and orphans of clergymen," have, according to order, had the subject committed to them under consideration, and beg leave to report, that the account of the treasurer, rendered to the Convention, has been examined by them, and found to be correct.

The committee would beg leave to call the attention of the Convention to the importance of this fund, and the duty of cherishing it. Some years ago, it was resolved by the Convention that the subscribers should be released from their past arrearages, by paying up the ensuing current annuities. Very few subscriptions, however, have since been received, and a general indifference, it would seem, prevails upon the subject. The committee would therefore recommend, that some one person should be appointed, whose business it shall be, at each Convention, to make a personal call on the subscribers for their dues, and to obtain further subscriptions to the fund.

It appears also to your committee, that the constitution of the society requires some modification, adapted to the present state of its concerns. They would therefore recommend to the Convention the adoption of the following resolutions:—

Resolved, That the Rev. Edward C. M'Guire be appointed to aid the standing committee, as agent for obtaining and collecting subscriptions to "the fund for the relief of distressed widows and orphans of clergymen."

Resolved, That the standing committee to whom the management of this fund is committed, be requested to revise the constitution of the society, and to report to the next Convention whether any, and if any, what amendments, are necessary for the better effectuation of the objects of the society.

On motion, The above report was accepted, and the resolutions were adopted.

The secretary received the following contributions from sundry parishes of this diocess for the "Contingent Fund:"—

Abingdon and Ware parishes, -	$15 00
Town and parish of Suffolk, - -	20 00
Henrico parish, - - - -	15 00
Christ Church, Fairfax parish, -	30 00
Lynnhaven parish, Princess Anne, -	10 00
Christ Church, Norfolk, - -	30 00
Russell parish, Bedford, -	30 00
Amount carried forward,	$150 00

Amount brought forward,	$150 00
Kanawha and Cabell parishes, -	13 00
Hungar's parish, Northampton, -	15 00
St. James's parish, Mecklenburg, -	24 00
Lexington parish, Amherst county,	15 00
Trinity Church, Portsmouth parish,	23 50
Frederick parish, Frederick county,	30 00
St. Anne's parish, Essex, - -	30 00
South Farnham, Essex, - -	12 75
St. George's parish, Fredericksburg,	25 00
St. Paul's Church, Alexandria, -	20 00
Bristol parish, Petersburg, - -	30 00
Norborne parish, Berkeley, - -	15 00
St. Martin's parish, Hanover and Louisa,	20 00
Augusta parish, Augusta county, -	10 00
Monumental Church, Richmond, -	30 00
Donation by a gentleman, - -	39 00
	$493 25

Resolved, That the old subscribers to the Widows' Fund be discharged from all past claims, and be entitled to the benefits of the fund, by paying their ensuing annual dues.

And then the Convention adjourned until to-morrow morning, 9 o'clock.

Saturday, May 20, 1826.

The Convention met according to adjournment, and was opened with prayers by the Right Rev. Bishop Moore.

The Rev. Mr. Keith, from the committee to whom were referred the parochial reports, presented the following report:—

The committee on the parochial reports have had the same under consideration, have examined and condensed them, and are now prepared to hand them over to the secretary for publication, or to dispose of them otherwise, as the Convention may be pleased to direct.

R. Keith, Chairman.

Whereupon, it was Resolved, That these reports be published as condensed by the committee.

PAROCHIAL REPORTS.

St. James's parish, Northam, Goochland county, and Raleigh parish, Amelia county. Efforts are now making to revive the church in these parishes. For twenty or thirty years they have been destitute of the services of the Episcopal Church. The success which has attended the exertions but very recently made, authorizes hopes that our interests will rapidly gain strength, and our liturgy again clothe the devotions of many disciples. In the parish of St. James there are two buildings which had been suffered to decay; one has been put in tolerable repair, and the other will shortly be rebuilt. In these churches divine service is regularly celebrated.

One of the buildings in Raleigh parish is also about to be repaired, and the services of the church will be performed twice a month. The people express great delight at the prospect, and manifest zeal for the prosperity of the church; the spiritual condition of these parishes may be inferred from the foregoing statement.

Monumental Church, Richmond. Communicants about 140. The Sunday School connected with this parish is in a flourishing condition, consisting of more than one hundred children, and, through the laudable exertions of several young ladies and gentlemen, the former of whom have devoted much time to the prosecution of their undertaking, bids fair to become a fruitful nursery of pure and undefiled religion. The Education Society has contributed liberally during the past year to the funds of the parent institution, and has now at its disposal one hundred and fifty dollars. A Bible class of young men has been formed, the members of which, though few in number, pursue their studies with zeal and diligence, and in the course of the ensuing season it is contemplated to revive the female class, the exercises of which, from various causes, have of late been suspended.

Church on Richmond Hill. This congregation is gradually improving, and its present prospects are favourable. The minister has contested the claims of the overseers of the poor to the glebe-lands in this parish, and succeeded in obtaining a decree of the chancellor in favour of the church. The Sunday School attached to this church is in a highly flourishing condition. Communicants about thirty—baptisms twenty-seven—marriages seventeen.

Trinity Church, Portsmouth. There has been very little change in the state of this parish since the last Convention. The congregation has somewhat increased, and seems to be generally a little more serious and attentive. Meetings have been established in the week at private houses for prayer and exhortation, which appear to be viewed with interest. There is a catechetical class of about twenty-five children, who manifest considerable interest in the instructions the rector imparts to them on the catechism, collects, and articles of the church. Marriages six—baptisms nine—communicants fifteen—funerals seven.

Since last October, the rector has had under his charge the destitute parish of Lynnhaven, in the county of Princess Anne, in which he has preached regularly once a month. The congregations of late have been for the most part very small and irregular. Baptisms four—one funeral—communicants not known.

St. Martin's parish, Hanover, has experienced but little change since the last Convention. It has lost some communicants by removals and deaths, but the number added keeps up about the same amount. In addition to the societies before existing, there is one auxiliary to the Bible Society of Virginia. Communicants forty-seven—baptisms six—marriages five—funerals seven.

Staunton, Augusta parish. The state of this parish is not materially different from what it was at the last report. Communicants about sixteen—marriages nine—baptisms four—funerals two.

St. James's parish, Mecklenburg, continues much in the same state as when last reported. The past year has been one of deep affliction: several have been removed by death, and a few have been added to our communion. Baptisms thirty-six—marriages three—communicants forty-three—deaths three.

In Halifax the prospects appear to brighten. The number of communicants, though small, are sincerely attached to the doctrines and worship of our church. By the liberality of the ladies of his parish, the rector has been constituted a life member of the Education Society. Communicants eight—one death.

The rector of Hungar's parish reports, that since his induction, the congregations have been very attentive; that there appears to be a growing attachment to the services of the church, and that there is reason to believe that the church, by the blessing of God, will revive. Baptisms sixteen—funerals twenty-five—communicants about twenty—died and removed since last report, seven.

Christ Church, Fairfax parish. During the past year, this church has been deeply afflicted by the death of its excellent and highly-respected pastor. The present rector entered upon his duties in November last, since which time there have been three additions to the sacrament—five baptisms—two marriages—four funerals. The Sunday School and Bible class of children belonging to the congregation, and the Female Education Society of the two churches in town, continue to flourish, and the Bible class of ladies lately established promises to do well.

Russell parish, Bedford county. The rector of this parish reports, that the interests of the church are slowly, but, he trusts, steadily advancing. During the past year *two* houses of public worship have been erected. The congregations are highly respectable and very attentive. Though his labours have not been signally blessed, yet, in the confidence of the gospel promises, he feels encouraged to perseverance. Baptisms thirty-six.

Norborne parish, Berkeley county. Number of communicants eighty—baptisms, since 12th of March last, seven. This parish has been without a minister for the last three years, during which time it was visited by a neighbouring clergyman, who administered the communion, when several new communicants were added, and a Female Auxiliary Education Society was originated. The present incumbent feels encouraged by the attention of his people to the ministration of the word, and sees nothing to check the hope that his labour may be blessed to the production of spiritual fruits.

Report of Kanawha and Cabell parishes. The minister reports that he has been regularly preaching at the mouth of Cole and at Charlestown, in the county of Kanawha, and at Barboursville and Guyandotte, in the county of Cabell, at which places the congregation have varied from 100 to 150. Serious and anxious attention has been paid to the services of the sanctuary, and some few have opened their hearts to receive the truth as it is in Jesus. The number of baptisms twenty-four—deaths thirteen—marriages two. At the mouth of Cole an edifice has been erected for divine worship, chiefly through the liberality of one family; it is called Bangor Church.

The minister of Lexington parish, Amherst county, reports, that the congregation of St. Luke's Chapel, though small, is an interesting one. The Lord hath been pleased to bless the preaching of his word to such a degree, that at the last communion season a number came forward, and, as is trusted, became worthy partakers of that holy ordinance. At the beginning of the year there was not one communicant in this congregation: seven have united with the church since, and there are four or five more who have expressed their wish, and will probably become members on the first opportunity. There is a great anxiety in this people to have the preaching of the gospel continued unto them, and their prayers and exertions will be made to obtain a successor to their present minister, who is about to resign his charge over them. The state of religion in the congregation of St. Matthew's Church is low, nor are the prospects very flattering. There are, however, a few individuals who seem anxious to continue a minister among them, and to make exertions to effect that object. In this congregation there are as yet no communicants.

The congregation at New-Glasgow does not much differ from that last mentioned, except that here there are three or four communicants. Funerals in the parish nine, of which two were infants—baptisms, seven white children, besides four or five coloured ones.

The rector of Christ Church, Norfolk, reports, that he entered upon the duties of his office immediately on his removal to the diocess in December last. Since that time, a period of five months, there have been twenty-nine baptisms (in three cases of adults)—three marriages—eight funerals—eight admissions to the communion, making the present number of communicants about 180.

The Sunday School is still large and flourishing. Besides this, 150 children, male and female, attend the catechetical examinations and lectures of the minister after divine service on Sunday afternoons.

The state of this church, as to temporal matters, is very encouraging. The congregation is thought to be larger than it has ever heretofore been, and the attendance unusually regular. A liberal legacy, recently bequeathed, has nearly disencumbered the church of debt; and there is good reason to hope that all claims against it will, before another year, be entirely settled. As to spiritual concerns, there is cause for thankfulness. The blessing of God has in some measure attended the ministration of the word—a few souls have been born to God of the Holy Ghost—and many, it is hoped, are seriously concerned for their souls, and anxiously desiring the influences of the Spirit of all grace.

Contribution to the Education Society, -	$158
Subscriptions to the Theological Seminary,	65
Subscriptions to the Contingent Fund, -	30
	$253

Fredericksville parish. In the course of his ministry during the year past, the rector acknowledges, with lively gratitude to the great Head of the church, an increased state of prosperity in the condition of his charge; and, in dependance upon the same source from which past blessings have flowed, cherishes a lively hope of future mercies to the church.

There have been added to the number of communicants since the last Convention about twenty new members, of whom the best hopes are entertained. The church edifice has been neatly finished, and every arrangement whereby the public services of the sanctuary may be conducted with proper "decency and order," has been made by the liberality of those who attend upon this ministry. A liberal donation, specially appropriated by F. W. Gilmer, Esq., the late lamented Law Professor of the university, for the purchase of communion plate "for the church of his fathers," has been received, and applied agreeably to his wishes. Catechetical instructions are regularly imparted. A reviving spirit of piety and zeal has clearly manifested itself among the congregation at Walker's Church, and several persons have recently been added to that communion.

The Female Auxiliary Education Society is flourishing beyond our most sanguine expectations, and much is the church indebted to the excellent ones who have in charge that most interesting institution.

The attendance of many of the students of the university upon public worship is uniformly regular, orderly, and respectful, and among them are to be discerned those of whom, under God, it may be expected, that they will hereafter "shine as lights in the Christian world." The rector acknowledges, with gratitude to Him from whom all good thoughts "do proceed," the active benevolence on the part of those ladies of his parish by whom he has been constituted a life member of the Education Society, and most earnestly does

he pray that God may reward this expression of their regard in the augmented glory of their future state. Baptisms about ten, three adults—marriages eight—funerals six—communicants about fifty.

St. Paul's Church, Lynchburg. The minister, on reviewing the course and results of his labours during the past year, finds but little that can give satisfaction. There may be some among his little flock who have become more sensible of the need and the preciousness of a Saviour; some few, he humbly trusts, who are more confirmed and strengthened in the Christian faith. The neat and appropriate edifice which was opened for the first time to receive this Convention, and which was consecrated on the first day of its session, is an evidence that the people of this parish are not deficient either in public spirit or in zeal for our beloved Zion. In things outward and visible, we are, though in our infancy, a flourishing congregation: in other respects, if we may cherish any hope, it must be with trembling.

During the past year this church has been called to mourn the death (a death, however, too full of the Christian hopes and consolations to be *mourned*) of one whose amiableness and purity of manners, whose elevated rank in society, whose ardent attachment to the church and splendid liberality in its advancement, made her the ornament and support of our suffering cause—the late Mrs. Sarah Cabell. Marriages three—burials seven.

Suffolk parish, Nansemond county. The minister reports, that the prospects of the church are encouraging. One of the churches in the lower parish has been repaired at a considerable expense. The church in the town of Suffolk has, within the last twelve months, been put in very neat repair. A considerable sum has been subscribed, with the view of rebuilding the church on the south side of the Nansemond river; which, together with some additional funds, which of right belong to the church, and it is expected will be paid, will enable the vestry to accomplish the laudable design of putting the said church in good order. The congregation generally are supplied with prayer-books, and take part in the service. The minister takes great pleasure in stating, that he has received very important aid in the discharge of his duties by the assistance of the Rev. Mr. Keeling; in consequence of which, he is enabled to have the services of the church regularly performed, both in town and country, every Sunday.

There has been recently established in the town of Suffolk a Sunday School, which is well attended, and bids fair to do well. It is impossible at this time to report the number of communicants, as the Lord's Supper has been administered in our churches but twice within the last twenty years. Marriages five—baptisms twenty-two, including one adult—funerals twenty-four.

The rector of St. Anne's and South Farnham parishes reports, that his labours commenced in August last. When he first located himself here, there was much to discourage the friends of religion and the church; but he has reason to bless God that the prospect is brightening. The church in St. Anne's is now repairing to a considerable extent, and its congregation is very interesting. A work of grace seems to be going on among the people, and some blessed fruit has already been produced. A few souls have been born from on high, and not only rejoice greatly in God their Saviour, but adorn his doctrine in their life and conversation, while others manifest a deep sensibility on the subject of divine and eternal things. In South Farnham, the church (which is not exclusively Episcopal) has been standing for a few years in an unfinished state, but is now about to be completed. Though the prospect of spiritual improvement is not so flattering in this parish as in St. Anne's, yet it is not without promise. Some cases of religious concern, and other circumstances, induce the rector to anticipate better days. As the sacrament of the Lord's Supper has not been administered in either of his parishes, the number of communicants is not known. Marriages, in both, two—baptisms five—burials eight.

St. Paul's Church, Alexandria. The rector reports that no material alteration has taken place in the affairs of the congregation since the last Convention.

The Sunday School attached to the church numbers 172 children, and continues to flourish under the zealous and praiseworthy exertions of its teachers. The class which has been formed of the children of the congregation, for the study of the Bible, is still continued, and prospers. A school has been opened, also, one evening in the week, for teaching adults, upwards of —— of whom regularly attend. The Female Society for the improvement of the female poor of the town, before reported, has upwards of a hundred on its list of beneficiaries, and continues to exert a successful and salutary influence upon these interesting objects of its bounty The teachers, as well as the children in this society, consist of the various denominations of Christians. By means of their benevolent exertions, many of these children have apparently already been rescued from idleness, poverty, and misery, and placed in a way to become respectable and useful members of society. The rector has also instituted a weekly lecture to the female part of the congregation, the design of which is to give a consecutive historical and practical exposition of the Bible. It is well attended, and the hope is indulged that it will be useful.

The Episcopal Church of Fredericksburg. This church is in a prosperous and flourishing state. The numerical increase of the congregation has been considerable during the past year. The services of the sanctuary have been more fully attended, especially in the afternoon, than at any previous period of the rector's ministry among this people. Of the increase of real religion, the rector cannot speak so confidently—some, indeed, have been added to the church during the past year, whom he has good reason to believe will be eternally saved—but there is much reason to regret that so few out of so large a congregation have given themselves up to the Lord.

Much zeal is shown by the people of God in promoting the interests of virtue and piety. The several charitable institutions connected with the church enjoy a large measure of their care and attention. The Sunday Schools are especially cherished by them with warm and affectionate concern. Baptisms twenty-five—marriages twelve—funerals thirteen—communicants upwards of 100.

Frederick parish. The rector of this parish reports, that during the past year the congregation at Winchester has succeeded in obtaining the services of the Rev. Mr. Jackson, late of Baltimore, who is now assistant minister of the parish. The prospects of usefulness in the congregation at Winchester are flattering. The attendance on divine worship is very good, and attachment to their minister strong. One Sunday in each month, the Rev. Mr. Jackson officiates to a very attentive country congregation at Mill Creek, on the borders of Berkeley county.

The labours of the Rev. Mr. Meade are now more confined to the Chapel congregation, and the plan

tations in the neighbourhood thereof. The attendance at the chapel, with but few exceptions, is very punctual, and the worship devoutly conducted.

The number of communicants in the whole parish is about one hundred and ten; the baptisms during the last year have been eight, the funerals nine, and the marriages five. The Sunday School in Winchester is still in operation. That belonging to the Chapel congregation has ceased, notwithstanding the most persevering efforts of the teachers, from not being able to procure the attendance of the children. Two Female Auxiliary Education Societies exist in the parish, and contribute very largely to the support of that institution. During the past year, the ladies in Winchester have made the rector of the parish a life member of the Education Society, by the payment of thirty dollars, and those of the Chapel congregation have made him a life member of the American Bible Society, by the payment of the same sum, for which evidences of their regard he feels most truly grateful to them, and to that Being who, he trusts, inspired such affection in their bosoms.

The missionary meetings mentioned in a former report are still continued, and excite the same interest as at first.

In the congregation of Winchester, a weekly lecture is held on one evening of each week, at some private house, and a Bible class of young ladies is in operation, both of which promise to be useful.

The Rev. Mr. Jackson, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented a report, which was read and approved.

The committee to whom was referred the account of the treasurer of the fund for the support of the episcopate in this diocess, beg leave to report, That during the last year there has been received into the treasury the sum of one hundred and ninety dollars and sixteen cents, including a balance of the former year of nine dollars and sixty-six cents—and that there has been invested in profitable bank-stock the sum of one hundred and sixty-five dollars, leaving a balance in the hands of the treasurer of twenty-five dollars and sixteen cents.

The whole amount invested for this fund appears to be the sum of $3,900, consisting of

54 shares of stock in Farmers' Bank of Alexandria, at par, - - -	$2,700 00
6 do. do. Bank of Alexandria, at par,	1,200 00
	$3,900 00

All which is respectfully submitted.

J. E. Jackson, Chairman.

Lynchburg, May 19, 1826.

The following report of the committee on the state of the church, which had been laid upon the table, was called up and approved:—

Tho committee on the state of the church beg leave to report, That the first subject which has come under their consideration is the fund which was recommended by the last Convention to be raised for the support of the bishop's assistant. The committee regret to be obliged to report, that from various causes, a very small sum has been raised for this object; but when they recollect the different measures and resolutions which have been adopted, and the pledges which have been given on this subject for the last three or four years, they consider this Convention bound in good faith to make another effort to raise the sum of five hundred dollars, which is due to the reasonable expectations of the bishop and the assistant for the past year. It is therefore recommended, that the following estimate of the several sums which the committee have considered to be a reasonable assessment on the different parishes be spread upon the journals, and that the ministers and vestries, or, if there be no minister, the vestry alone, be requested forthwith to endeavour to collect the same, and transmit the different sums to the bishop.

Leeds parish,	$15
Town and parish of Suffolk,	20
Russell parish, Bedford,	15
St. Martin's parish, Hanover,	20
Shelburne parish,	15
Hungar's parish,	10
Henrico parish,	20
Fredericksville parish,	20
St. Andrew's parish,	15
Frederick parish,	30
St. George's parish,	20
South Farnham parish, Essex,	15
Christ Church, Fairfax parish,	30
Lynchburg parish,	20
St. James's parish, Mecklenburg,	20
Augusta parish, Staunton,	10
Bristol parish,	30
St. Paul's Church, Alexandria,	20
Portsmouth parish,	10
Hamilton parish, Fauquier,	10
Gloucester county,	15
Norborne parish, Berkeley,	15
Christ Church, Norfolk,	30
Accomack county,	15
Amherst county,	15
Kanawha county,	10
Culpepper,	10
Orange,	10
Romney,	5
Goochland,	10
Amelia,	10
Louisa county,	10
Wheeling,	10
St. Anne's parish, Essex,	15

The committee further report, That, from all the information they have been able to acquire in relation to the sentiments of the members generally on this subject, they are constrained to declare, that it would be improper to encourage the hope that such a sum can be raised in future for the purpose above mentioned; at the same time, the committee are well aware of the duty, and indeed necessity, of raising something which shall aid the bishop in the employment of an assistant. The congregation of which the bishop is rector cannot consent to relinquish his services to the diocess without a suitable supply, nor is it reasonable that the bishop should be at the entire expense of that supply, while he is performing laborious duties throughout the diocess; it is therefore recommended that the sum of three hundred dollars be appropriated to the bishop for his episcopal services, and that the several vestries be requested to raise the following sums from their several parishes, in addition to their quota to the contingent fund, which is raised for the general expenses of the church.

Leeds parish,	$10
Town and parish of Suffolk,	15
Russel parish, Bedford,	10
St. Martin's parish, Hanover,	10

Shelburne parish,	$10
Hungar's parish,	10
Henrico parish,	15
Fredericksville parish,	10
St. Andrew's parish,	10
Frederick parish,	15
St. George's parish,	15
South Farnham parish, Essex,	10
Christ Chorch, Fairfax parish,	20
Lynchburg parish,	10
St. James's parish, Mecklenburg,	10
Augusta parish, Staunton,	10
Bristol parish,	20
St. Paul's Church, Alexandria,	10
Portsmouth parish,	10
Hamilton parish, Fauquier,	10
Gloucester county,	10
Norborne parish, Berkeley,	10
Christ Church, Norfolk,	20
Accomack county,	10
Amherst county,	10
Kanawha county,	10
Colpepper	10
Orange,	10
Romney,	5
Goochland,	10
Amelia,	10
Louisa,	10
Wheeling,	10
St. Anne's parish, Essex,	10

All which is respectfully submitted.

W. H. Wilmer, Chairman.

Resolved, That the secretary of the Convention, as soon as practicable, extract from the report of the committee that part which relates to the fund for the bishop's assistant, and publish the same in a circular, to be addressed to those ministers and vestries whose parishes have not contributed to the above-mentioned fund, calling upon them to pay a speedy attention to the same.

The following sums were paid towards the support of the bishop's assistant:—

Frederick parish, Frederick county,	$30
Town and parish of Suffolk,	20
Trinity Chorch, Portsmouth parish,	10
St. Martin's parish, Hanover and Louisa counties,	20
Augusta parish, Augusta county,	10
Donation by Miss Peachy Gilmer,	5
Donation by a gentleman of Albemarle,	30
Fredericksville parish,	20
	$145

The Rev. William H. Wilmer, from the committee on the state of the church, to whom was referred the letter of Mr. William Leigh, reported the following resolution, which was adopted by the Convention:—

Resolved, That John Nelson and William Leigh, Esqrs., who were appointed by the last Convention trustees in behalf of the Protestant Episcopal Convention, to settle and adjust the claim accruing to the church under the will of Evan Ragland deceased, be, and they are hereby authorized, to receive and to recover all such property as may be assigned to them as trustees aforesaid. And they are further authorized to sell at public sale or otherwise, as in their discretion may seem best, whatever property, real or personal, may be recovered and received by them; and they are authorized to retain in their hands all bonds or money which may arise from any sale made as aforesaid, as trustees, subject to the directions of the Convention of the Protestant Episcopal Church, which shall be made in conformity to the will of the said testator, and for the purpose of fulfilling the same. And the aforesaid trustees are authorized to make and execute all deeds and conveyances which may be necessary to carry into effect any sale of real property made in pursoance of the authority vested in them.

The Rev. Mr. William Meade, from the board of trustees of the Theological School, presented the following report, which was approved:—

Report of the Board of Trustees of the Theological School of Virginia, to the Convention of the Diocess assembled in Lynchburg, May 18th, 1826.

In performing this annual duty, the trustees have first to record a dispensation of Providence which has created a vacancy in the board by the death of a beloved brother, who departed this life in August last. In the decease of the Rev. Mr. Norris, the diocess of Virginia has lost one of the earliest and best of those ministers whom Providence raised up to bear the heat and burden of reviving our fast expiring church, and our seminary is called to part with an old and constant friend.

Just as he was preparing to perform some further duty assigned him by the board at its last meeting, it pleased the great Head of the church to call him to a higher service and greater honour in the church above. Instead, however, of complaining against the ways of Him who does all things well, we have great cause for thankfulness that his place has been supplied in such a manner as to give perfect satisfaction to the bereaved congregation, and to gratify all the friends of our school,—who rejoice in the circumstance, that the Rev. Mr. Keith has succeeded to the pastoral charge of our beloved brother, without relinquishing those special attentions to our young candidates for the ministry which we have cause to prize so highly. The board has also to report the successful execution of a duty assigned it at the last Convention, viz.:—the appointment of another professor, to aid in those various and important labours required of such as undertake the preparation of pious youths for the gospel ministry. They are rejoiced to assure the Convention, that in selecting the Rev. Mr. Lippit, who was known to them by a former residence of some years in this diocess, and recommended by others well qualified to judge of his fitness, they have secured to the school the entire services of one who is alike acceptable to the students under his care, and to the professors with whom he is associated in this important work. The board cannot refrain from an expression of their high delight in the assurance that a gracious Providence has guided and directed them in every arrangement which has been made, so as to deepen the conviction that the undertaking is acceptable to the great Head of the church, and that as good a prospect of usefolness is held out to the diocess from this its favourite institution, as its most sanguine friends could reasonably hope. But they forbear all further congratulations of this kind, until they have presented a brief history of its internal operations since their last report. Referring to that report for all past proceedings, and taking up the subject from the beginning of the present session, they now report, that the class

attending the Professor of Ecclesiastical History has during this session gone through Mosheim's Ecclesiastical History, with reference to the collateral authors, has commenced Potter on Church Government, and expects to complete that work, together with Hooker's Ecclesiastical Polity, during the present session. This class, in addition to recitations in the above-mentioned text-books, has also been exercised in writing original dissertations on the prominent points of their course of study; and the members in rotation, one day in each week, have read the service and an original sermon, when their performance has been subjected to the criticism of all the students, and on the following week the professors by turns have analyzed and criticised the discourses. The second class has, during this period, been engaged under the Professor of Sacred Literature in the critical study of the Epistles, and to the Professor of Systematic Divinity has recited twice in each week, on such subjects as have been previously appointed, references being made to the authors who have written with most ability on the several subjects, the preference being given to those recommended by the House of Bishops. This class, also, has been engaged in writing dissertations on theological subjects. The third class has been engaged in the critical study of the Old and New Testaments in the original languages, and of the Jewish Antiquities. The members of this class have read sixteen chapters of Genesis and ten Psalms in Hebrew, and the four gospels in Greek. They have also gone through the first volume of Horne's Introduction to the Sacred Scriptures, have read the principal part of Prideaux's Connexions, and will complete Butler's Analogy and Paley's Evidences by the close of the session. They have also been engaged in writing essays on the most important arguments for revealed religion. Let it not however be imagined, that the students of this seminary are only exercised in furnishing their minds with the knowledge which shall qualify them to explain and defend the sacred writings. Besides those devotional exercises which, on the part of the professors, daily precede the theological recitations, the students are required each morning, at the rising of the sun, to assemble together, and by turns, in the presence of one of the professors, invoke the blessing of Almighty God. They have also divided the town and suburbs into districts, and in humble imitation of those first disciples who preached the gospel to the poor, and of Him "who went about doing good," have resolved to visit the needy and afflicted at their own homes, to inquire into their spiritual condition, to establish prayer-meetings at the most suitable places, to exhort all to attendance on public worship, and especially to beseech parents to send their children to the Sunday Schools which are established in the town. The students themselves are diligent and faithful in applying a part of each Sabbath to the useful and sacred labours of the Sunday School By such exercises have they, during the past year, been preparing themselves for those more perfect and extensive duties in which they hope soon to be engaged. A goodly number have already entered upon their labours, and we feel a pleasing assurance that those who have witnessed their first public essays in the ministry, and especially those congregations who have eagerly embraced the offered opportunity of securing their permanent services, will require no further evidences of the value of an institution which has now for three years only had its existence in our diocess. Within this period twelve young men, who received either in whole or in part their education at this school, have entered upon the ministry of the word, eight of whom are now within the bounds of our diocess, the remaining four having chosen other portions of our land as the scene of their first labours of love. Of the twenty students who, during the present session, have been engaged in these preparatory exercises, seven will probably offer themselves for ordination in the course of the present year. Others, however, are ready to supply their places, giving exercise to the charity and encouragement to the hopes of the church. An increasing demand on the part of the church will produce an increasing supply of ministers from the great Head thereof. He who has put it into the hearts of those already mentioned to enter upon this work, will put it into the hearts of more, and thrust them forth into the service, so that there be no famine of the word. The Holy Ghost, whose office it is, will never be weary with moving and calling to the ministry of the word, and making that word effectual to the conversion of sinners; nor need we ever fear that the Lord of the harvest will fail to send forth more labourers into it, if we fail not to supplicate his grace by importunate prayers. Our beginning, it is true, is small, when compared with the great need of our church and country; but let us not forget Him who makes the latter end of good designs greatly to increase, and has promised to those who weary not in their well-doing that in due season they shall reap. We expect not a rapid extension of our church, nor an immediate victory over those many obstacles which rise up against us. We shall be satisfied to make a gradual and sure advance in the esteem of the wise and pious, by means of the good sense, good conduct, and undoubted zeal and piety of those who serve at the altar. We must labour by increasing the literary qualifications of our young ministers, to keep pace with the literary progress of our country, and thus recommend religion and the church of our fathers to the understandings as well as to the hearts of men. Such a slow but sure advance in the affection and confidence of the pious, in the esteem of the wise and sober-minded, and in the respect of the educated portion of the community, we feel happily assured our church is already making, and partly by means of the institution over which this board is appointed to preside. It is therefore that we rejoice over it, and call upon the friends of religion and our church to render thanks to God for that degree of prosperity which it has pleased him to grant to it. We should never contemplate this school without the liveliest emotions of gratitude to the great Head of the church, who hath raised it up in our time of need. To what quarter can we look for a supply of preachers to repair our desolations but to this? Whither can our vacant parishes turn their eyes with the assured hope of a certain and suitable supply but to this? Here it is that our pious youths may equip themselves with the whole armour of God, and, being thoroughly furnished unto every good work, become workmen who need not be ashamed. Here it is that by mutual prayer, and holy intercourse, and sacred studies, they may grow up in Christian love, and form a bond of union never to be broken. To this institution will the hearts of our people be drawn; over it will the prayers of the pious be offered; to it will the alms of the generous be given, as to that which, under God, seems likely to prove such a blessing to his church.

But while we thus rejoice in the pleasing prospect which appears before us, it becomes our duty to mention one circumstance which must be a source of serious apprehension, and should excite to the most diligent exertion on the part of its friends, lest that apprehension be realized. The amount of our funds is still small when compared with the

demands of such an institution. By the report of our treasurer which is annexed, it will be perceived that our funded capital is yet something less than ten thousand dollars, the annual interest of which is insufficient for the support of one professor, while we need and actually possess the services of three. The generosity of individuals, and the untiring zeal of our Female Auxiliary Education Societies, have thus far enabled us to supply this deficiency in some small degree; but it must be evident that the institution can never be considered as standing on a sure and permanent foundation, until we have a much larger capital on which to rely. Although it has pleased Providence to direct so many pious youths to our school, and enable us thus far not to disappoint their hopes of suitable instruction, yet are we far behind other institutions of the kind in our own and other denominations, as to those pecuniary resources which are necessary to command the permanent services of duly qualified professors. The General Seminary located in New-York, which has thus far scarcely exceeded our own in the number of its pupils, has received more than one hundred thousand dollars. The diocess of Ohio is enabled to commence the operations of its seminary with the sum of thirty thousand dollars, almost entirely bestowed by pious individuals in England. And can it be expected, without further donations from those to whom our seminary naturally looks for aid, that we shall always be able to ensure those services and those advantages which it now possesses? Would it not be a most sinful tempting of God, and a most ungrateful return for those signal favours granted to our first efforts, not to put forth all our strength for the completion of a work thus happily begun, and not to call upon the pious and wealthy of our communion to help on so interesting a cause by those means which Providence has so richly supplied to them? Surely we may now confidently call upon all to witness the truth of those arguments with which we first addressed them, and to behold the fruits and profits of their first contributions. We feel a pleasing assurance that there is an increasing interest in this cause arising from the good already done, and we record with much satisfaction the generosity of two individuals during the last year, who, on coming to pay their promised contributions, begged to be permitted to double the sum, in consideration of the importance of the object and the benefit already arising from it. And are there none among our original subscribers who are able and willing to renew their first works, seeing such fruit from them already? Are there none others among the many friends of our church scattered through the state, who have never yet ventured any thing in this enterprise of piety, but who are willing and able to assist so good a work? We feel well assured that there are many such, who only require to be properly informed of our need, to afford a generous contribution to objects we recommend. We call therefore upon all the ministers of our church to do their duty, and present this subject in all the magnitude of its importance to every member of their charge.

While our sisters and mothers are so zealously and effectually subserving the cause, by raising funds for the education of poor and pious youths in our seminary; while they have never yet suffered a worthy object to go unaided; while they have thus far actually contributed to the support of the teachers also; surely it is within the power of the wealthy gentlemen of our church to raise a permanent fund which shall place our school on a sure foundation, and enable us always to command the services of the ablest ministers in the church, and remunerate them with a suitable support.

All which is respectfully submitted by the board.

The session was then suspended, for the purpose of attending divine service by the Rev. Henry W. Ducachet, and a sermon by the Rev. William Meade.

The standing committee appointed on Thursday last tendered their resignation to the Convention, which was received.

The Convention then proceeded to a new election, by ballot, of a standing committee of the church in this diocess for the ensuing year:—whereupon the following gentlemen were duly elected, viz.: the Rev. Wm. H. Wilmer, D. D., the Rev. John Dunn, the Rev. Reuel Keith, the Hon. Bushrod Washington, Edmund J. Lee, Esq., and Mr. John Hooff.

The Convention proceeded to the election, by ballot, of eight delegates, to represent this diocess in the next General Convention of the Protestant Episcopal Church of the United States; whereupon the following gentlemen were duly elected, viz.:—Rev. William H. Wilmer, D. D., Rev. William Meade, Rev. Edward C. M'Guire, Rev. Frederick W. Hatch, Dr. Carter Berkeley, Mr. Philip Nelson, Mr. James M. Garnett, and Mr. William Mayo.

Resolved, That the next Convention of the Protestant Episcopal Church of the Diocess of Virginia be held in the town of Fredericksburg, on the third Thursday in May next.

Resolved, That if it be ratified by the next Convention, the second article of the constitution be amended by striking out after the word "the," in the first line, all that follows to the word "within," in the third line; and substituting the words, "the regularly officiating ministers and the clerical professors of the Theological School of Virginia, residents."

On motion, Resolved, That the Convention do now adjourn until 5 o'clock this evening.

Saturday Afternoon, May 20.—The Convention met according to adjournment.

On motion, Resolved, That the treasurer pay to such of the delegates appointed by this Convention as shall attend the General Convention the sum of fifty dollars each, to defray their expenses in attending the same.

On motion, Resolved, That the treasurer pay to the secretary his expenses incurred in attending this Convention.

On motion, Resolved, That the treasurer pay to the doorkeeper of this Convention the sum of three dollars, for his services rendered during the present session.

On motion, Resolved, unanimously, That the thanks of this Convention be tendered to the citizens of this place, for their kind and hospitable attention to the members of the Convention during its session.

On motion, Resolved, unanimously, That the thanks of this Convention be tendered to the ministers of the Presbyterian, Methodist, and Baptist churches in this place, for the liberal and kind offer of their churches for the use of the Convention.

On motion, Resolved, That the thanks of the Convention be presented to the secretary and treasurer for their faithful services.

On motion, Resolved, That 750 copies of the Journal of this Convention be printed, and distributed by the secretary among the parishes, under the superintendence of the bishop.

On motion, Resolved, That the Rev. Wm. H. Wilmer, D. D., the Rev. William Meade, the Rev. Edward C. M'Guire, Dr. Carter Berkeley, and Mr. Philip Nelson, be, and they are hereby nominated to the General Convention, as trustees of the General Theological Seminary.

On motion, Resolved, That the secretary of the board of trustees of the Theological School of Virginia be requested to furnish to the secretary of this Convention, so far as he can, the names of the subscribers to the school, with their several amounts of subscriptions, in order to their being inserted on the journals.

And then the Convention adjourned, to meet again in the town of Fredericksburg, on the third Thursday in May next.

RICHARD CHANNING MOORE,
Bishop of the Prot. Epis. Church of Virginia.

Teste, JOHN G. WILLIAMS, Secretary.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of the Diocess of Virginia, which assembled in the town of Fredericksburg, on Thursday, the 17th of May, 1827.

THIS being the day and place appointed for the annual meeting of the Convention of the Protestant Episcopal Church in the Diocess of Virginia, the Right Rev. Bishop Moore, D. D., with several clergymen and lay deputies, attended divine service in St. George's Church.

Morning prayer was read by the Rev. William Jackson, and a sermon preached by the Rev. Henry W. Ducachet, M. D.

After divine service, the Right Rev. Bishop Moore took the chair as president of the Convention.

The following clergymen, entitled to seats in this Convention, appeared, viz.:—

The Rev. William H. Wilmer, D. D., and President of William and Mary College, Bruton parish, Williamsburg; the Rev. Edward C. M'Guire, St. George's parish, Fredericksburg; the Rev. Frederick W. Hatch, Fredericksville parish, Albemarle county; the Rev. Reuel Keith, Christ Church, Alexandria, parish of Fairfax; the Rev. Charles H. Page, Lexington parish, Amherst county; the Rev. Robert B. Croes, assistant minister of the Monumental Church, Richmond; the Rev. Henry W. Ducachet, M. D., Christ Church, Norfolk; the Rev. Franklin G. Smith, St. Paul's Church, Lynchburg parish, Lynchburg; the Rev. Nicholas H. Cobbs, Russell parish, Bedford county; the Rev. William F. Lee, St. James's parish, Northam, Goochland county, and Raleigh parish, Amelia county; the Rev. John P. M'Guire, St. Anne's and South Farnham parishes, Essex; the Rev. Johannes E. Jackson, Frederick parish, Frederick county; the Rev. John T. Brooke, Norborne parish, Berkeley; the Rev. Edward R. Lippit, Professor in the Theological School, Alexandria; the Rev. George A. Smith, St. Stephen's Church, Culpepper county; the Rev. John Grammer, Bath parish, Dinwiddie; the Rev. William D. Cairns, Ware and Abingdon parishes, Gloucester county; the Rev. William H. Hart, Henrico parish, Henrico county; the Rev. Alexander Jones, St. Andrew's parish, Jefferson county; the Rev. William G. H. Jones, parish of Newport, Isle of Wight; the Rev. John H. Wingfield, Portsmouth parish, Norfolk county; the Rev. Leonard H. Johns, St. Margaret's parish, Caroline county; the Rev. John Armstrong, Wheeling, Ohio county, and St. John's Church, Brooke county; the Rev. Hugh C. Boggs; the Rev. William Jackson, St. Paul's Church, Alexandria; the Rev. Josias Clapham, Washington parish, Westmoreland; the Rev. John Cooke, St. Martin's parish, Hanover and Louisa counties.

Ordered, That the Hon. Hugh Nelson and John G. Williams, Esq. be a committee to examine the certificates of appointments of the lay delegates; who then withdrew, and after a short time returned and presented the following report:—

The committee to whom were referred the certificates of the lay delegates, have, according to order, examined the same, and report that the following persons have been duly elected lay delegates to this Convention:—

Dr. Carter Berkeley, St. Martin's parish, Hanover and Louisa counties; Edward Valentine, jr., Augusta parish, Augusta county; Needham L. Washington and Richard Stuart, St. Paul's parish, King George county; Samuel Slaughter, St. Stephen's Church, Culpepper county; the Hon. Hugh Nelson, Fredericksville parish, Albemarle county; Lewis Berkeley and Thomas B. Beatty, Shelburne parish, Loudoun county; Augustine L. Dabney, Ware and Abingdon parishes, Gloucester county; John G. Williams, Monumental Church, Richmond; Mallory M. Todd, parish of Newport, Isle of Wight; Robert E. Steed, Christ Church, Norfolk; Muscoe Garnett, St. Anne's parish, Essex county; John Hooff, St. Paul's Church, Alexandria; Hugh C. M'Nemara, Henrico parish, Henrico county; Strother Jones, Obed Waite, and Philip Nelson, Frederick parish, Frederick county; Robert B. Butt, Trinity Church, Portsmouth parish; Thurmer Hoggard, Lynnhaven parish, Princess Anne county; John Nelson, St. James's parish, Mecklenburg county; Francis Nelson, Raleigh parish, Amelia county; Thomas Withers, jr., Bath parish, Dinwiddie county; Thomas B. Lippit, parish of Bristol, Petersburg; Nahum Osgood, St. Paul's Church, Lynchburg; Ger-

rard Alexander, Russell parish, Bedford county; William Bolling, St. James's parish, Northam, Goochland county; William M. Blackford, Norborne parish, Berkeley; Edmund Penn, Lexington parish, Amherst county; the Hon. William Browne, Bruton parish, James City county; Richard Croxton, parish of South Farnham, Essex county; John Gray, St. George's parish, Fredericksburg.

On motion of Mr. Hugh Nelson,

Resolved, That the rules of order adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention, which are as follows:—

1. The business of every day shall be introduced with the morning service of the church.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new thing is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave his chair.

Ordered, That the Rev. Robert B. Croes, the Rev. Nicholas H. Cobbs, the Rev. John H. Wingfield, Mr. Obed Waite, Mr. Gerrard Alexander, the Hon. William Browne, and Mr. Thurmer Hoggard, be a committee to examine the parochial reports.

Ordered, That the Rev. William H. Wilmer, D. D., the Rev. William Meade, the Rev. William H. Hart, the Rev. Henry W. Ducachet, Mr. Philip Nelson, Mr. John G. Williams, Mr. Muscoe Garnett, and Mr. John Hooff, be a committee to take into consideration the state of the church in this diocess, and report thereupon to this Convention.

Ordered, That the Rev. Mr. Lippit, the Rev. Edward C. M'Guire, Mr. Nahum Osgood, Mr. Hugh C. M'Nemara, Mr. Robert E. Steed, and Mr. Francis Nelson, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

Ordered, That the Hon. Hugh Nelson, Dr. Carter Berkeley, Mr. John Gray, and Mr. Thomas Withers, be a committee to examine the treasurer's accounts.

Ordered, That the Rev. Reuel Keith, the Rev. William Jackson, Mr. Samuel Slaughter, and Mr. Augustine L. Dabney, be a committee to examine the state of the fund for the support of the widows and orphans of deceased clergymen.

The Convention proceeded to the consideration of the following resolution, adopted at the last Convention, amendatory of the constitution.

Resolved, That if it be ratified by the next Convention, the second article of the constitution be amended by striking out after the word "the," in the first line, all that follows to the word "within," in the third line, and substituting the words, "the regularly officiating ministers and the clerical professors of the Theological School of Virginia, residents."

On motion,

Resolved, That the said resolution be approved and adopted.

Resolved, That the ministers of the church belonging to other diocesses, the students of the Theological School, the candidates for orders, and the members of former Conventions now present, be admitted to the sittings of this Convention.

The bishop then delivered the following

PASTORAL ADDRESS.

Brethren,—The indisposition under which I laboured the last year, prevented me from engaging as extensively as I should have done in the discharge of those duties peculiar to my office, and confined my episcopal labours within a smaller space than they would otherwise have occupied. Indisposed, however, as I was, I did not remain altogether unemployed, but devoted my attention to those parts of the diocess which, from their situation, required the least fatigue.

At the meeting of the last Convention, I consecrated to the service of Almighty God the church erected in the town of Lynchburg, under the ministry of the Rev. Franklin G. Smith, and preached on that occasion; embracing in my discourse some of the peculiarities of our polity; representing the excellences of our liturgy, and its fitness for the public worship of God: and admitted to the priesthood the Rev. Mr. Croes, the Rev. Mr. Gunter, the Rev. Mr. Chevers, the Rev. Mr. Brooke, and the Rev. Mr. John M'Guire.

After the adjournment of the Convention I passed into the county of Bedford, and consecrated two new churches—churches owing their existence to the pious and disinterested labours of the Rev. Mr. Cobbs. Since the ordination of Mr. Cobbs several offers have been made to him, by the acceptance of either of which his situation would certainly have been much improved; but, with a magnanimity of mind which rendered him superior to pecuniary considerations, and with that regard to the infant state of the church which reflects the

greatest credit on his piety, he declined them all, and determined to remain in his present situation. I mention this circumstance not only because it is honourable to the character of Mr. Cobbs, but from a hope that his parishioners will consider it their duty to use every means in their power to contribute to the comfort of himself and his family.

From Bedford I passed into Amherst county, and preached in one of the old churches; and the next day I rode to another place of worship, lately erected at New-Glasgow, at which place the Rev. Mr. Page preached, after which I concluded with an application to his discourse.

From Amherst I proceeded, in company with the Rev. Mr. Croes and the Rev Mr. Lee, to Charlottesville; and in that place I consecrated a new church, preached, administered confirmation and the Lord's Supper. In the afternoon of the same day the Rev. Mr. Croes preached, and in the evening the Rev. Mr. Lee officiated. The congregations upon those occasions were large and attentive.

From Charlottesville I rode to Mr. Hugh Nelson's, officiated in Walker's Church, and returned home.

In the beginning of July I visited the church in the town of Norfolk, where I officiated on the morning of the Sabbath to a large and respectable auditory; and in the afternoon passed over to Portsmouth, and preached in that church to an attentive audience. The next day I rode to the town of Suffolk, in company with the Rev. Mr. Ducachet and the Rev. Mr. Chevers, at which place both Mr. Ducachet and myself officiated to large and attentive congregations.

Upon my return to Norfolk I took passage in a packet, and crossed the Chesapeake Bay into the counties of Northampton and Accomack. Upon my arrival in Northampton I preached in the courthouse, and the next day proceeded, in company with the Rev. Mr. Gunter, to the county of Accomack, and preached in the village of Onancock, in the Methodist church. On the Sabbath subsequent I officiated in one of the churches, and administered the Lord's Supper to a number of pious communicants. The congregations in Accomack are at this time destitute of a minister, and are very anxious to obtain the services of a clergyman. The parish is large, and the people highly respectable. I should conceive few places in the diocess more entitled to attention, and few congregations better able or more disposed to render a faithful minister happy.

From Accomack I returned to Northampton, and preached in Hungar's church to a large and respectable assembly, and then rode to the courthouse, where I again officiated to an attentive congregation.

In the middle of July I visited Petersburg, in company with the Rev. Mr. Ducachet and the Rev. Mr. Lee; at which time I admitted to deacons' orders Mr. John Grammer, Mr. Benjamin O. Peers, Mr. Henry Asquith, and Mr. Leonard H. Johns; and administered the Lord's Supper. The Rev. Mr. Ducachet preached in the morning, and the Rev. Mr. Lee in the evening; upon both occasions the congregations were numerous and attentive.

In the month of September I went to the county of Hanover. In that section of the district I passed several days in company with the Rev. Edward M'Guire and the Rev. Mr. Croes. The Rev. Mr. Croes preached the first day; on the second the Rev. Mr. M'Guire preached an ordination sermon, after which I admitted to the priesthood the Rev. Mr. Cooke, and administered the Lord's Supper. On the third day Mr. Croes preached at the house of the venerable Mrs. Nelson, at which time I administered the Lord's Supper to herself and upwards of thirty members of her numerous connexion.

On the last of September I went to the north, with an intention to attend the General Convention; but, in consequence of the most severe illness with which I was ever visited, I was not only prevented from carrying into effect that design, but also from returning to this diocess until the month of March. I should deem myself deficient in gratitude to the inhabitants of Hartford, in Connecticut, and wanting in respect to Virginia, whose adopted son those people considered me, were I not thus publicly to acknowledge the weight of obligation under which their kindness has placed me. The attentions of Mr. Samuel Tudor and lady, of that city, were the attentions of children to a parent. Language is too feeble to express the affectionate treatment I received at their hands; and while memory retains its seat in my mind, I can never forget them. May the Almighty God remember them for good, and prove their friend in every time of need.

In the month of March I held an ordination in the Monumental Church in the city of Richmond; on which occasion the Rev. Mr. Croes delivered a discourse, proving satisfactorily and conclusively the ministerial office of deacons, and enforcing their duties; after which I admitted to the holy order of deacons Mr. George Kirke.

The secretary, brethren, will produce to the Convention a letter from the secretary of the General Convention, on the subject of certain proposed alterations in the liturgy of the church. It is my duty to mention, not only to the members of this Convention, but also to the members of the church throughout the diocess of Virginia, the fears with which my mind is impressed on this important subject. The church has hitherto prospered in the use of the liturgy as it has been handed down to us by our fathers. That uniformity of worship which has distinguished us as a society, should the proposed alterations be carried into effect, will be destroyed. Instead of uniting in the same devotional exercises as we hitherto have done, every clergyman will have it in his power to select his own lessons, and to read such portions of the Psalms of David as he pleases, by which means the public worship of God in these particulars will be as various as the constitutions of our minds. The old members of the church, who have been taught to view the liturgy through a medium the most sacred, will be grieved. The guards to uniformity being once removed, one innovation will succeed another, until the people will lose that reverence for our incomparable services by which they have been actuated, and the church receive the most vital injury.

When we reflect upon the general esteem in which the liturgy is viewed by the reflecting and considerate of other denominations, our opinion of its excellence should be strengthened and increased. The celebrated Dr. Clarke, of the Methodist society, has declared, that the liturgy of the church is second to no volume except the sacred writings; and the Rev. Robert Hall, of the Baptist society, has expressed himself in similar language. To touch a matter of so much consequence without the deepest reflection—to alter a service of such acknowledged worth without years of prayerful consideration, should not be ventured on. When we enter the threshold of this inquiry we should take the shoes from off our feet, as the ground whereon we tread is holy ground. The church in Virginia will never be induced, I trust

and pray, to depart from her prescribed forms; but will defend the liturgy in all its integrity, and prove to the Christian world that we reverence the opinions of our fathers, and are satisfied with that system of doctrine which they venerated, and which they so highly valued.

Such, brethren, are the outlines of the views I entertain of the contemplated measure: I should have considered myself deficient in duty to the church committed to my care by you and by heaven, did I not raise my warning voice in behalf of the liturgy, and thus express the fears which have disturbed my quiet.

Since our last meeting we have been deprived of the labours of our affectionate brother, the Rev. Mr. Dunn. The humility for which he was distinguished, the fidelity with which he laboured, and the evangelical views he entertained on the subject of religion, endeared him to us all. His death was marked with the strongest features of resignation to the will of the Almighty, and his views of that rest which remaineth for the people of God comforted him in his last moments, and rendered the termination of his life truly triumphant. He has entered, I trust, into the joy of his Lord, and now rests in peace on the bosom of his God.

In the beginning of the present month I visited the county of Goochland, in company with the Rev. Messrs. Meade, Cooke, Croes, and Johns.

Although the present incumbent has been settled in that parish but one year, still the church, the concerns of which had been dormant for thirty years, now discovers a state of energy of no inconsiderable character. The people, animated by the laborious efforts of the Rev. Mr. Lee, have repaired one of the old churches, and put it in complete order. Agreeably to their request, I consecrated it to the service of God, and confirmed twelve persons. We all preached in succession to large and attentive auditories. The Holy Communion was administered the day after I left the parish by the Rev. Mr. Meade, and the church was joined by several new members.

On the last Sunday I visited the church on Richmond Hill, which is under the superintendence of the Rev. Mr. Hart, upon which occasion I preached to a very large congregation, and administered the rite of confirmation to nineteen persons. It is with great pleasure I mention the present prosperous state of that church. The church has been put in complete repair, through the efforts of a few spirited gentlemen, and is second in its internal appearance to very few of the churches in this diocess.

With my prayers to Heaven that our Conventional proceedings at this time may be as distinguished by that peace and harmony which have characterized our former deliberations, I now conclude this address.

RICHARD CHANNING MOORE.

The secretary then presented to the Convention the following letter, received by him from the secretaries of the House of Bishops and House of Clerical and Lay Deputies.

To the Secretary of the Convention of the Diocess of Virginia.

New-York, December 20, 1826.

SIR,—We have the honour of transmitting to you, to be communicated to your Convention, the following extracts from the Journal of the proceedings of the late General Convention of our church.

Extract from the Journal of the House of Bishops.

"On motion of the Right Rev. Bishop Hobart,

"Resolved, That the House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:—

"The House of Bishops, deeply solicitous to preserve unimpaired the liturgy of the church, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the communion office which is commonly called the ante-communion, do unanimously propose to the House of Clerical and Lay Deputies the following resolutions, to be submitted to the several State Conventions, in order to be acted upon at the next General Convention, agreeably to the eighth article of the constitution.

"1. Resolved, That in 'The order how the Psalter is appointed to be read,' the following be added to the fourth paragraph—'or any other Psalm or Psalms, except on those days on which proper Psalms are appointed:' so that the whole paragraph will read as follows:—'The minister, instead of reading from the Psalter as divided for daily morning and evening prayer, may read one of the selections set out by this church, or any other Psalm or Psalms, except on those days on which 'proper Psalms' are appointed.

"2. Resolved, That in 'The order how the rest of the Holy Scripture is appointed to be read,' the following be inserted after the fifth paragraph:—'The minister may, at his discretion, instead of the entire lessons, read suitable portions thereof, not less than fifteen verses. And on other days than Sundays and holydays, in those places where morning and evening prayer is not daily used, he may read other portions of the Old and New Testaments instead of the prescribed lessons; it being recommended, that unless circumstances render it inexpedient, on the stated prayer days of Wednesdays and Fridays, the lessons for those days, or for one of the intervening days, be read.'

"The bishops, in the use of the office of confirmation, finding that the preface is frequently not well suited to the age and character of those who are presented for this holy ordinance, unanimously propose the following resolution:—

"3. Resolved, That after the present preface in the office of confirmation, the following be inserted, to be used instead of the former, at the discretion of the bishop:—'It appears from Holy Scripture, that the apostles laid their hands on those who were baptized; and this ordinance, styled by the Apostle Paul the "laying on of hands," and ranked by him among the principles of the doctrine of Christ, has been retained in the church, under the name of confirmation; and is very convenient and proper to be observed, to the end that persons being sufficiently instructed in what they promised, or what was promised for them in their baptism, and being in other respects duly qualified, may themselves, with their own mouth and consent, openly, before the church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they, by their own confession, have assented unto.'

"And to correct the injurious misapprehension as to the meaning of certain terms in the first collect in the office of confirmation, the bishops unanimously propose the following resolution:—

"4. Resolved, That after the first collect in the office of confirmation, the following be inserted, to be used at the discretion of the bishop, instead of the first collect:—'Almighty and everliving God, who hast vouchsafed in baptism to regenerate these thy servants by water and the Holy

Ghost, thus giving them a title to all the blessings of thy covenant of grace and mercy in thy Son Jesus Christ, and now dost graciously confirm unto them, ratifying the promises then made, all their holy privileges; grant unto them, we beseech thee, O Lord, the renewing of the Holy Ghost; strengthen them with the power of this divine Comforter; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.'

"And whereas, in the opinion of the bishops, there is no doubt as to the obligation of ministers to say, on all Sundays and other holydays, that part of the communion office which is commonly called the ante-communion, yet, as the practice of some of the clergy is not conformable to this construction of the rubric on this point, the House of Bishops propose the following resolution:—

"5. Resolved, That the following be adopted as a substitute for the first sentence in the rubric, immediately after the communion office:—

"'On all Sundays and other holydays shall be said all that is appointed at the communion unto the end of the gospel, concluding divine service, in all cases when there is a sermon or communion, and when there is not, with the blessing.'"

Extract from the Journal of the House of Clerical and Lay Deputies.

"The resolutions received from the House of Bishops on the subject of the Psalter, &c., being under consideration, it was Resolved, That this house concur in the resolutions of the House of Bishops."

Extract from the Journal of the House of Clericol ond Lay Deputies.

"Resolved, by the House of Clerical and Lay Deputies, the House of Bishops concurring, That it be made known to the several State Conventions of this church, that it is proposed to consider of and determine on, at the next General Convention, the propriety of altering the second clause of the eighth article of the constitution of this church, by adding the words, 'or the articles of religion,' after the words, 'other offices of the church.'"

Extroct from the Journal of the House of Bishops.

"A resolution was received from the House of Clerical and Lay Deputies, proposing to make known to the several State Conventions a proposition to consider of and determine on the expediency of altering the second clause of the eighth article of the constitution of this church; which was concurred in by this house."

We certify the above to be true extracts from the Journal of the House of Bishops, and the Journal of the House of Clerical and Lay Deputies, respectively, in the General Convention of 1826.

WILLIAM H. DE LANCEY, Secretary of the House of Bishops.

BENJAMIN T. ONDERDONK, Secretary of the House of Clerical and Lay Deputies.

On motion, Resolved, That the said letter be referred to a select committee.

The president then appointed the Rev. Henry W. Ducachet, M. D., the Rev. Wm. H. Hart, the Rev. Reuel Keith, Mr. Hugh Nelson, Mr. John Gray, Mr. Robert E. Steed, and Mr. Gerard Alexander, on said committee.

On motion, Resolved, That Mr. Lewis Berkeley have leave of absence for the remainder of the session of the Convention.

On motion, Resolved, That the Convention meet each day at 9 o'clock, A. M. during its session.

And then, on motion, the Convention adjourned until to-morrow morning, 9 o'clock.

FRIDAY, MAY 18, 1827.

The Convention met according to adjournment, and was opened with prayer by the Rev. Dr. Wilmer.

The bishop being absent, the Rev. Dr. Wilmer, on motion, was called to the chair.

The Rev. William Meade, of Frederick parish, Frederick county, and the Rev. William Marshall, of Leed's parish, Fauquier county, appeared and took their seats.

Mr. George Fayette Washington, a lay delegate of the parish of Norborne, Berkeley county, and Mr. Robert Slaughter, a lay delegate of the parish of St. Mark's, Culpepper county, appeared and took their seats.

The parochial reports were handed in and read, and referred to the committee upon parochial reports.

The session was then suspended, for the purpose of attending divine service by the Rev. Mr. Hart, and a sermon by the Rev. Mr. Keith, after which the Convention again met.

The bishop appeared and took his seat as president of the Convention.

Mr. Obed Waite presented a petition, signed by the members of the congregation of the Episcopal church at Winchester, praying that the church at Winchester may be hereafter known by the name of Christ Church, Winchester, and formed into a separate parish, to be called the parish of Frederick, Winchester, and received as such into the Convention.

On motion, Resolved, That the prayer of the petitioners is reasonable, and that the same be granted.

A motion was made and seconded, that the Convention come to the following resolution:

Resolved, That the committee on parochial reports be discharged, and that the reports be spread on the Journal, as read to the Convention; and, on the question being put thereupon, it was rejected.

On motion, Resolved, That Mr. John Gray have leave of absence from the Convention for the remainder of this day.

The secretary received the following contributions from sundry parishes of this diocess for the Contingent Fund:—

Fredericksville parish, Albemarle county,	$15 00
Christ Church, Alexandria, parish of Fairfax,	30 00
Lexington parish, Amherst county,	20 00
Christ Church, Norfolk,	30 00
Russell parish, Bedford county,	30 00
St. James's parish, Northam, Goochland,	10 00
St. Anne's parish, Essex,	30 00
Amount carried forward,	$165 00

Amount brought forward,	$165 00
South Farnham parish, Essex,	10 00
Frederick parish, Frederick county,	30 00
Christ Church, Norborne parish, Berkeley county,	5 25
St. Stephen's Church, Culpepper county,	20 00
St. Mark's parish, Culpepper county,	15 00
Bath parish, Dinwiddie,	30 00
Ware and Abingdon parishes,	15 00
Henrico parish, Henrico county,	15 00
St. Andrew's parish, Jefferson county,	15 00
Portsmouth parish, Norfolk county,	20 00
St. Margaret's parish, Caroline county,	27 27
St. Paul's Church, Alexandria,	22 00
Washington parish, Westmoreland,	8 00
St. Paul's parish, King George county,	15 06
Donation by Mr. Richard Stuart of King George,	5 00
St. Martin's parish, Hanover and Louisa,	20 00
Augusta parish, Augusta county,	10 00
Shelburne parish, Loudoun county,	20 00
Monumental Church, Richmond,	30 00
St. James's parish, Mecklenburg county,	24 00
Bristol parish, Petersburg,	30 00
Bruton parish, James city,	30 00
St. George's parish, Fredericksburg,	20 00
	$601 58

The following sums have been received since the last Convention towards the support of the bishop's assistant for the year ending in May, 1826 :—

Bristol parish, Petersburg,	$30 00
St. George's parish, Fredericksburg,	20 00
St. James's parish, Mecklenburg,	20 00
Russell parish, Bedford,	15 00
Louisa county, by Rev. Mr. Crawford,	10 00
St. Paul's Church, Alexandria,	20 00
St. Anne's parish, Essex,	15 00
	$130 00

The following sums were paid towards the support of the bishop's assistant for the year ending May, 1827 :—

Frederick parish, Frederick county,	$20 00
Louisa county, by the Rev. Mr. Crawford,	10 00
Russell parish, Bedford county,	10 00
Bristol parish, Petersburg,	20 00
St. Paul's Church, Alexandria,	10 00
St. James's, Mecklenburg,	10 00
Fredericksville parish, Albemarle,	10 00
Lexington parish, Amherst county,	10 00
Christ Church, Norfolk,	20 00
St. James's parish, Northam, Goochland,	10 00
St. Anne's parish, Essex,	10 00
South Farnham parish, Essex,	10 00
Norborne parish, Berkeley,	12 00
Norborne parish, Christ Church, Berkeley,	5 00
Ware and Abingdon parishes, Gloucester,	10 00
Portsmouth parish, Norfolk county,	10 00
Amount carried forward,	$187 00

Amount brought forward,	$187 00
St. Martin's parish, Hanover and Louisa counties,	10 00
Lynnhaven parish, Princess Anne county,	10 00
Shelburne parish, Loudoun county,	10 00
St. Paul's Church, Lynchburg,	10 00
St. Mark's parish, Culpepper county,	9 00
	$236 00

On motion, Resolved, That the Convention do now adjourn until to-morrow morning, 9 o'clock.

SATURDAY, MAY 19, 1827.

The Convention met according to adjournment, and was opened with prayer by the Rev. Mr. Meade.

The bishop being absent, the Rev. Dr. Wilmer was called to the chair.

Mr. P. Hansbrough produced a certificate of his appointment as a lay delegate for the parish of St. Mark's, Culpepper county (Mr Robert Slaughter having retired), and Mr. Festus Dickinson produced a certificate of his appointment as a lay delegate for the parish of St. Margaret's, Caroline county; which certificates being read, were approved in conformity with the canons, whereupon they took their seats as members of this Convention.

The Rev. Mr. Croes, from the committee to whom were referred the parochial reports, presented the following report :—

The committee on the parochial reports have had the same under consideration, and have condensed them as far as in their opinion they could do it with propriety. They much regret that, after the numerous expressions of disapprobation on the part of this house, of statements long, minute, and tedious, and *not* tending, according to the language of the canon, "to throw light on the state of the parishes," they should have been compelled, in any instance, to curtail or amend.

They humbly trust that the members of the Convention will bear in mind the delicacy and difficulty of the charge with which the committee have been intrusted, and duly appreciate the motives which have actuated them in the alterations they have made. They therefore respectfully submit the reports, as amended, to be disposed of, as the Convention may think proper. ROBT. B. CROES, Chairman.

Whereupon it was Resolved, That these reports, as condensed by the committee, be inserted on the Journal.

St. Martin's parish, Hanover. During the last year it has pleased Almighty God to add to his little flock in St. Martin's parish eighteen communicants, which makes the present number sixty-four. We have had six baptisms, eight funerals, and one marriage. Our Bible Society, which consists of seventy-five members, raises annually about $100. The Education Society, which has sixty members, about $70. Our Sunday School, though not large, promises much usefulness. JOHN COOKE.

Christ Church, Fairfax parish, Alexandria. Baptisms twenty—funerals four—marriages eight—additions to the communion three.

REUEL KEITH, Rector.

The lay members from St. Paul's parish, in the county of King George, state, that their parish is without a minister, and that with the exception of the ladies, among whom there are many bright Christians, and all of them much concerned for their souls, religion has greatly declined.

RICHARD STUART,
N. L. WASHINGTON.

St. Paul's Church, Alexandria. The present rector has had charge of his congregation only three months—no material change has taken place within that time. He found the congregation and the various schools and societies connected with it, as reported to preceding Conventions, in a very prosperous state. The Sunday Schools contain about two hundred and thirty scholars. A large number of children are formed into Bible classes, which promise much usefulness, besides which a Bible class for adult females, under the care of the rector, has been recently established. The female Charitable School for the instruction of the poor children in domestic employment, continues to exert a very beneficial influence ; it contains about one hundred pupils, and meets every Saturday. Upon the whole, we have reason to bless God for the promising appearance in this part of his vineyard ; and humbly trust, from the very serious attention that is manifested by many, that there will ere long be a great ingathering of souls to God.

During the past year this congregation has liquidated a debt of upwards of $3,000, leaving it now almost entirely free from encumbrances.

Since the late rector resigned his charge, there have been six added to the communion, four baptized, one of whom was an adult, and three funerals. WM. JACKSON, Rector.

Leed's parish, Fauquier county. This parish formerly stood connected with that of Hamilton in the same county. It has within the last year effected the maintenance of a distinct rector. There are three places of worship, but as yet no church is exclusively appropriated to the Episcopal services. The congregations are small, the people being very much divided in their predilection for the Episcopal, Presbyterian, Methodist, and Baptist denominations. The rector has, however, flattered himself with the discovery of some enlargement in the number attending his preaching. Owing to the rector's not having it in his power to administer the communion, the number of communicants is not precisely known. Baptisms eight. WM. L. MARSHALL.

Newport parish, Isle of Wight. The minister reports, that the church under his care, which for more than twenty years has been in a state of dilapidation and destitute of gospel ordinances, begins to rear her head, her courts again receive the worshipping multitude, and her prospects are daily brightening with increasing numbers—devout attention to ordinances, and a more earnest solicitude upon the subject of religion. He also reports, with deep regret, that one of his churches has been consumed, no doubt by the hands of an incendiary. Baptisms three—marriages three—funerals four.

Since last February he has had under his care the church in Suffolk, Nansemond county, where he has also been encouraged by an enlarged and attentive congregation. WM. G. H. JONES.

Bath parish, Dinwiddie county. The rector of this parish was ordained a deacon in July last, and immediately commenced his labours ; preaching on two Sundays in each month in Sapony Church, in the county of Dinwiddie, one Sunday in Red Oak Church, in the county of Brunswick, and the remaining Sunday in the courthouse at Hicks' ford, in Greensville county. Sapony Church was in a good state of repair, and, by the exertions of a minister of the Presbyterian communion (who preaches monthly in Red Oak Church), funds had been provided for repairing that house, which have been so applied as to render its condition now comfortable. The situation, however, of the people among whom he officiated, was most discouraging. The rector of Bath parish has been enabled, however, by God's grace, to persevere in his efforts to make known the unsearchable riches of the love of God in Christ Jesus to his perishing fellow-mortals, and to build the church of the Redeemer in this spiritual wilderness, notwithstanding the difficulties which obstruct his progress. He succeeded, by the divine blessing, in inducing a few who profess a partiality to the Episcopal Church, to organize a congregation at Sapony Church in March last, by electing a vestry, and he was at the same time chosen their rector. Since that event he has been enabled to use the services of the church with regularity : the members of the congregations have been supplied with prayer-books, and they unite generally and audibly with the minister in the use of the liturgy.

No opportunity having yet occurred for the administration of the sacrament of the Lord's Supper in his congregation, the rector is unable to state with certainty the number of those who would partake of that holy ordinance. From the best information he has procured, he supposes the number would be seven. Baptisms, four children, one white and three coloured—funerals four—marriages four—catechumens seven.

JOHN GRAMMER.

The rector of Trinity Church, Protestant parish, presents his report to the Convention this year with the liveliest feeling of gratitude to the great Head of the church for the fruit that has been granted to his humble labours within the course of the last twelve months. He has been blessed with the pleasing satisfaction of beholding an increasing interest on the subject of religion among his charge, manifested by an accession of several families to his congregation, by a more regular attendance on the public ministrations of the word, by a greater number of persons taking an active part in the services of the sanctuary, and by more devotion in the manner in which those services are conducted. But that which proves to him most satisfactorily the increase of religious feeling among his people, is the conversion, the true conversion, he trusts, of three individuals of his small charge within the last six weeks, and the inquiring state in which about half a dozen or more are at this time. These have all given positive evidence of the strivings of the spirit of grace upon their hearts, and the prevailing effect which it has had upon them, by their inquiring the way to Zion, and resolving not to give over their search after God until they have found him to the peace and salvation of their souls.

Within a few months a Bible class has been formed, composed at present of twenty-seven members, and increasing daily. The exercises are well attended, and, it is hoped, not without a considerable beneficial influence. Very recently a Sabbath School has been organized also in this parish, which promises to be productive of much good. There are twelve teachers and eighty scholars. The rector of this church further reports, that at the close of the last year he ceased his regular monthly ministrations in the parish of Lynnhaven ; so that that people are now without a minister to break to them the bread of life. Marriages six—baptisms sixteen—communicants fifteen—funerals eight.

In closing his report, the rector of Trinity Church begs the members of this Convention, in their prayers for the spread of the gospel and increase of true religion generally, to remember that portion of God's vineyard, in particular, of which he is placed in charge. All which is respectfully submitted.

JOHN H. WINGFIELD.

St. George's Church, Fredericksburg. The minister of this church has pleasure in reporting it as being in a prosperous condition. The congregation during the past year has always been large, regular, and attentive; and is still increasing in numbers. The influence of the gospel has been realized to a very encouraging extent during that period. For the greater part of the year, but few indications of a beneficial ministration of the word and doctrine gladdened our hearts; but He who has said, "In the morning sow thy seed, and in the evening withhold not thine hand," at length in his faithfulness remembered us, and granted us some reviving proofs of his grace and love. Several of our number being thus graciously visited, have been called out of darkness into marvellous light, while others are anxiously inquiring what they must do to be saved.

There are two flourishing Bible classes under our care. From this method of religious instruction we have found much important advantage to arise, and think that no small share of the recent spiritual improvement of the congregation may be ascribed to it.

The Sunday Schools belonging to the church are still in a most flourishing state. The number of scholars, male and female, amounts to two hundred and fifty.

The Fredericksburg Common Prayer-Book and Tract Society is still in active and successful operation.

The Female Education Society, auxiliary to the Education Society of Virginia and Maryland, is still zealous for the object of its formation, and contributes its proportion to the funds of the parent institution.

A Female Domestic Missionary Society has existed among us for several years. Several missionaries have in that time been employed, and the gratifying assurance enjoyed of much important good done by them in some of our adjoining parishes. The society is now anxious to employ a missionary.

The Charity Schools connected with the church are of a highly interesting character; they are two in number, one of males, the other of females. About forty-five children are educated in them, some of whom are clothed and boarded. These excellent institutions share largely of the spiritual care and pecuniary assistance of the congregation, while, as objects of general favour and of general good, they derive from other sources a part of their support. Baptisms during the past year sixteen (one adult)—communicants one hundred—marriages twelve—funerals nine.

EDWARD C. M'GUIRE.

Washington parish, Westmoreland. The parish is not in as good a state as when last reported. There is an apparent indifference towards the interests of the church, except by a few who are still attached to her doctrines and worship, and who, it is trusted, are growing in grace and in the knowledge of their Lord and Saviour Jesus Christ. Baptisms twenty-two—funerals twelve—communicants eight—marriages eleven.

JOSIAS CLAPHAM.

St. Mark's parish, Culpepper county. Communicants about forty-five, two having removed and two being added since the last Convention:—marriages three—baptisms ten, one of which was an adult—funerals three.

GEORGE A. SMITH.

Chapel congregation in the parish of Frederick. The attendance upon divine worship is punctual, and the conduct of the members correct. It is a matter of lamentation, that during the past year only one communicant has been added. The number of baptisms has been sixty, forty-eight of which were coloured children, twelve whites. The missionary meetings are still well attended, and a considerable fund arises therefrom.

WILLIAM MEADE.

Christ Church, Fredericksville parish. Though nothing peculiarly striking, in a religious point of view, has occurred in this charge since the last Convention, it is manifest that the interests of religion and of the church are gradually improving under the blessing of the Most High.

Several members have been added to our communion during the last year; indeed, scarcely one sacramental occasion is remembered when some new converts from sin and the world have not been gathered into the fold of Jesus Christ.

Upon the whole, it is with fervent and devout gratitude to our Divine Head, that the rector perceives a gradual state of improvement in his parish, the continuance of which he has no reason to doubt. His congregations are orderly, devout, and attentive to the word preached; in that of Charlottesville there are constantly to be seen from fifty to sixty interesting youths, members of the University of Virginia, whose attention and good conduct on all religious occasions, and the private expressions of whose personal kind regard for the rector, ought to be acknowledged, as is here done, with gratitude. Many difficulties and discouragements have attended our progress hitherto, but they are gradually vanishing, or becoming less formidable. The cause is God's, and the work is his. It must prosper; be the glory his. Communicants about fifty—baptisms twelve—funerals ten. F. W. HATCH.

Lexington parish, Amherst county. The minister was received into this parish immediately after the last Convention. Since then he has regularly officiated in three different churches in the county, and often in private houses during the week. The attendance upon the Sabbath day has been generally very good; upon some occasions the churches have been filled to overflowing. St. Matthew's, which was in a ruinous state, has been repaired, and is now very comfortable for public worship. It is believed that St. Luke's will in the course of the present year be repaired, or else a new one built. The church at New-Glasgow remains in the same condition in which it was found. The Episcopal communicants are twenty-seven, eleven of whom have been added during the past year: including those of other denominations who commune, and are apparently friendly, the whole number would not be less than sixty.

In two of the congregations there is a Bible class, consisting of from ten to fifteen members. The children have been occasionally catechised. Baptisms thirteen—marriages two.

By the repeated deaths of parishioners, the minister has been admonished to work the work of the Lord while it is day, and to exhort all to flee from the wrath to come.

The ladies of the parish have contributed $30 to make the minister a life member of the Education Society.

May it please God, by the influences of the Holy Ghost, to put into the hearts of many to devote themselves unreservedly to him, which is their

reasonable service. If the ministrations can be regularly continued, it is believed that religinn will flourish, and the interests of the church be revived in Lexington parish.

CHARLES H. PAGE.

The churches under the care of the rector of St. Andrew's parish, Jefferson county, are much in the same condition as when last reported. If there is any circumstance which indicates an improvement and affords any encouragement, it is the increase of the congregations; they now are large, and generally as full as can be conveniently accommodated; they are also attentive to the preaching of the word of God; and occasionally one or two persons have been added to the church of such as we may hope will be saved. Three of those who have taken up the cross of Christ, and professed to the world that they are his disciples by obeying his word and uniting themselves to his church, are young men of sincere piety and much promise, who are anxious to preach the gospel, and who are now preparing with zeal and diligence to enter the seminary of Alexandria: one will prubably be entered at the commencement of the next session, and the other two a year from that period. It is, however, a subject of lamentation and sorrow with the pastor and the pious under his charge, that there is a great and general indifference prevalent in this parish to the truths of the gospel, and that but few are turned from the error of their ways. An Auxiliary Education Society is still existing. Baptisms twenty—marriages seven—additions to the communion eight—whole number of communicants in all the congregations, about one hundred and ten.

ALEX. JONES.

St. Margaret's parish, Caroline. This parish has been in a destitute state for the last thirty years, till within six months past. Like many of the old churches in the diocess, this was fast sinking to ruin, when, about a year ago, subscriptions were obtained sufficient to repair the fallen wall, and secure the exterior of the building. Much is yet necessary to be done to make it comfortable, and we hope ere long it will be made so. We are encouraged to hope the work uf grace has been commenced and carried on in the hearts of some of our congregation. The number of thnse who are decided in their attachment to the doctrines and worship of our church is yet small, hut, we hope, will increase. Service has been held at the church and at the Bowling Green regularly since last November, and, with the assistance of some of the brethren from other counties, the communion has been administered twice; at the first celebration twelve persons united themselves to the communion, and we trust also to the Saviour; at the second season, on the 6th of the present month, ten joined us, and we now number twenty-two. Baptisms four—marriages three.

L. H. JOHNS.

The rector of Bruton parish, Williamsburg, reports, that the condition of the church under his charge is somewhat improving. Tbe building has been repaired—the congregation attend regularly upon public worship. An increasing attention to the order and services of the church is manifested, and the hope is entertained that the pure religiun of Jesus Christ is gaining ground. A kind feeling towards the church prevails among the various dennminations of Christians, and the rector deems it matter of advantage to the church, as well as of duty and inclination, to cherish and reciprocate this catbolic spirit. There is a flourishing Sunday School attached to the congregation, consisting of one hundred and fifteen scholars, which does honour to the zeal and piety of its teachers.

The number of communicants belonging to the church is about thirty, ten of whom have been added lately. Baptisms twelve—marriages ten—funerals three. WILLIAM H. WILMER.

The rector of Christ Church, Norfolk, reports to the Convention, that, since their last session, there have been baptized by him and in his parish fifty-seven persons, of whom three were adults. There have been eight marriages, and thirty funerals. The number of communicants is at present one hundred and eighty-seven, of whom twelve have been received during the past year. At the bishop's visit in July last, twenty-two persons were confirmed by him. The Sunday School, just separated from a union with the Methodist school, numbers twenty-two teachers and one hundred and fifteen scholars, and is at this time in a peculiarly promising condition. The catechetical examinations and lectures of the rector, after divine service on Sunday afternoons, are attended by a very large number of children, male and female. And the weekly evening lectures, from house to house, also continue to command interest.

A Bible class was instituted in January last, which numbers about one hundred members. Ahout thirty of these, principally ladies of the congregation, of all ages, from fifteen upwards, take an active part in the exercises, and appear to be deeply interested in the study of the sacred Scriptures.

The rector regrets to state, that, in tbe extensive fire which broke out in Norfolk on the morning of the 9th of March last, the stately and commodious church belonging to the congregation was destroyed. Providentially, there had been effected upon the building an insurance for $12,000, and another upon the organ for $2,000. There will be no difficulty in rebuilding the church, as the sum recovered upon the policies, added to the liberal contrihutions of the members of the parish, will, it is believed, be amply sufficient to erect a spacious and even handsome edifice. Arrangements have been made fur the building of a new church; and its erection will, by divine permission, be immediately commenced.

Amid all the distresses and inconveniences, however, under which we labour, we have reason to thank God and take courage. There never has been, during the ministry of the incumbent, so much interest in religion in this parish as exists at this time. A deep solemnity pervades the minds of many; and we have had the delightful satisfaction of seeing some few converted from their impenitence, and turned to the love and service of God.

During the past year there have been contributed by the parish to the Education Society, - - - - -	$192 27
Thirty dollars of which were paid to constitute the rector a life member of the society.	
The bishnp's assistant's salary, - -	20 00
The contingent fund of the diocess, - -	30 00
The Theological Seminary (balance of a subscription), - - - - -	10 00
	$252 27

HENRY W. DUCACHET.

I have been settled over the united parishes of Abingdon and Ware for a period little exceeding a year. Every thing evinces that the effort to revive the church in this section of Virginia will assuredly succeed. Our temporal prospects are as favourable as could possibly be expected or de-

sired. In spiritual things, however, we have not yet found that which should at all authorize us to rejoice. For the want of proper assistance, we have been enabled to celebrate the sacrament of the Lord's Supper but once. We then numbered forty communicants, only fifteen of whom may be certainly considered as members of the Episcopal church. This fact, however, evinces the favourable disposition of other denominations, which we are glad to witness, and which we will affectionately encourage. Our Sunday Schools, of which we have several, are flourishing. Our auxiliary Education Society (recently formed) made a very liberal remittance to the parent institution; and our general prospects, we feel constrained to hope, are favourable.

Since my settlement in this county I have performed divine service in Yorktown every fortnight, as the weather permitted my crossing the river. The population in that place is thin, in consequence of which my congregations there have been small The generality of the people, however, appear to be pleased with the services of the church, and I would fain believe my labours among them have not been in vain.

Since the time of my settlement in Gloucester the number of marriages has been eight—baptisms eight—burials five.

Wm. D. Cairns.

St. Anne's and South Farnham parishes, Essex county. In reviewing the labours of the past year, and reflecting upon his present prospects, the rector, though he sees cause to mourn as well as rejoice, has much to encourage him, and kindle the purest gratitude to that blessed Lord and Master who hath called him to the work of the ministry. Much is there around him which retards the progress of the church, and the spread of pure godliness among the people. But still he is warranted in stating, and to the glory of God's grace be it recorded, that the pleasure of the Lord has, in some degree, prospered in his hands. The church of the living God is arising in her glory: she is laying her foundations broad and deep. The increase in the number of those who frequent the sanctuary, and other things to which we cannot give any tangible form, show that there is a gradual and permanent advancement in this heavenly cause. The word preached has, in some few cases, been made the power of God unto salvation. About ten souls, it is believed, have been renewed by the Holy Ghost: the image of their Saviour is upon them, and he who has been made the minister of God's grace unto them looks forward to the day of our Lord with a triumphant hope that they will then appear as his crown of rejoicing. At this time there are others who appear to be under the influence of saving grace, and, it is hoped, will soon join themselves unto the Lord.

The repairs mentioned in the last report have progressed nearly as far as was anticipated, and we are not without hope that they will soon be entirely finished. Should this be the case, the church in St. Anne's will have undergone a thorough repair, and be in every respect a neat and commodious building.

Present number of communicants in both parishes thirty-three (one servant)—marriages three—baptisms seventeen (one adult)—burials ten.

John P. M'Guire.

Henrico parish. It is with gratitude to the great Author of every blessing that the rector is enabled to represent the state of this church as flourishing, and its prospects highly flattering. An increasing zeal for vital religion has been manifest during the past year, and numbers have been added to the church of such as, we humbly trust, shall be saved. The Sunday School of this church is in constant and successful operation. It numbers one hundred and ninety scholars, and twenty-two teachers. The happy influence of this school is apparent in every department of the church. Many of the teachers have been hopefully converted unto God, and, together with many of their scholars, seem to be deeply impressed with concern for the welfare of their immortal souls. Nothing but the experience of the past year could have convinced the rector of the vast extent of benefit to be derived from a well-conducted Sunday School. Through the exertions of the teachers, aided by the congregation, the interior of the church has lately been painted, and otherwise much improved. The rector has held regular lectures during the week, and attended a large Bible class, both of which, he has reason to believe, have been productive of much good. Communicants thirty-three, ten of whom have joined within the year past.

There are many communicants residing within the neighbourhood of Richmond, who have been heretofore reported, but are not included in the above list. And it is worthy of remark, that of the ten who have lately joined, five are teachers of the Sunday School; and that of the nineteen who have lately received confirmation, eleven are attached to the same school. Marriages fifteen—baptisms, six adults, seventeen infants.

Wm. H. Hart.

Raleigh parish, Amelia county. Since the last Convention the affairs of this parish have assumed a more encouraging aspect. Although the minister cannot say that many have *openly* taken the side of the Lord, yet the increased seriousness exhibits a pleasing contrast with the carelessness which prevailed.

The church has been comfortably repaired, and the congregations are respectable and attentive—and, upon the whole, there is good ground for hope that the church will again become strong in this parish. The communion has not been administered here for a number of years. The baptisms are two—one funeral.

St. James's, Northam, Goochland county. Providence has in some degree blessed the ministerial labours in this parish. Since the last year ten have been added to the church; and there are others whose hard hearts the Lord hath broken, and who are anxious to confess him before men. One of the churches has been repaired, and in this the congregation is respectable in numbers. Animating hopes are entertained of success in the efforts which are now making to beat down the prejudices, which in this parish are very strong, against our liturgy, and generally against our polity. Baptisms sixteen—marriages three—deaths two—communicants nineteen.

William F. Lee.

Christ Church, Winchester. During the past year the town of Winchester has been seriously afflicted by sickness, and removal by death of several valued members of our church. It is hoped that these afflictions have been in some degree sanctified by that kind Hand which sent them, and have produced a deeper seriousness, and an increasing attention to the means of grace, among those who are attached to the church.

A Bible class is continued in successful operation, and promises much usefulness.

The Sunday School contains about fifty scholars, but may be considered as in a languishing state, owing, perhaps, in a great degree, to the congregation not being duly impressed with the importance of the school. The weekly lecture,

which is held from house to house, is well attended, and the benevolent institutions which have been formed continue to receive unremitting attention.

The ladies of the congregation have, by their benevolent exertions during the past year, constituted their pastor a life member of the Education Society, and also a life member of the American Tract Society. Communicants forty-three—baptisms nine—marriages five—deaths sixteen.

The rector also reports, that Christ Church, in the parish of Norborne, at which he preaches once a month, is well attended, although his hands have not been strengthened, nor his heart made glad by an increase of communicants, the precise number of which he has not been able to ascertain. J. E. Jackson.

Bristol parish, Petersburg. No occurrences of any great importance, with respect to the state of the church in this parish, have taken place since the last communication that was made to the Convention. I have the satisfaction to remark, that there is no falling off in the attendance of the inhabitants on their religious duties, but rather some improvement in that respect: public worship is generally well attended. the number of communicants is, indeed, not numerous, only about forty or forty-five. There was a society of females formed two or three years ago. styled the "Female Episcopal Society of Petersburg," auxiliary to the society in Alexandria. Since its formation, it has carried on the object intended successfully; considerable sums of money have been remitted to the parent society. Marriages in twelve months, nine—baptisms twenty-four—funerals thirteen. Andrew Syme.

St. Paul's Church, Lynchburg. This congregation has enjoyed the privilege of an appropriate place of worship only since the last meeting of the Convention, at which time St. Paul's Church was consecrated. The stated religious services during the past year, besides those on Sunday morning and evening, have consisted of lectures on Wednesday evening in the church, and on Friday evening in private houses; all of which have been generally well and devoutly attended, and in all the church liturgy is undeviatingly used.

A Sunday School Society was formed in September, for the support of a Sunday School in the church, which has already been highly useful, and gives promise of lasting good as a nursery of piety and scriptural knowledge. The society has lately become an auxiliary to the General Episcopal Sunday School Union. In November an excellent organ was opened in the church, at an expense of twelve hundred dollars, which has been defrayed almost exclusively by the young gentlemen of Lynchburg. On Christmas-day a society of young ladies was constituted, in aid of the Domestic and Foreign Missionary Society of the Episcopal Church, which has become responsible for the support of a heathen child in the Mission School at Green Bay. Its contributions, though small, will, it is trusted, be regular and permanent. The rector is deeply pained to report, that out of so large and interesting a congregation as that to which he ministers, only fourteen persons have yet publicly professed their faith in Christ by partaking of the holy communion. Sunday scholars sixty—baptisms five—marriages two—burials nine. F. G. Smith.

Norborne parish, Berkeley county. The rector reports about ten baptisms, and eight persons added to the communion during the last year. The Female Education Society has not diminished in numbers or zeal, and the Union Sunday School, with which the parish is connected, has recommenced its operations.

The spiritual improvement of the congregation during the last year is encouraging, and the zeal of some members of the communion is worthy of remark, and calls for gratitude to God.

John T. Brooke.

Monumental Church, Richmond. Communicants (thirteen added) about one hundred and fifty—baptisms (of adults one, of children twenty-four) twenty-five—Sunday scholars about one hundred and thirty-five.

The spiritual concerns of this parish, it is believed, are improving. An increased attention to religion has within a few months manifested itself, especially among the younger members of the congregation; and on the approaching celebration of the communion it is expected that several persons will come forward, and for the first time testify their love to their Saviour, by partaking of those symbols which were designed to be means of grace, and pledges to assure us of God's acceptance.

The Sunday School is flourishing. This school (in conjunction with that of Henrico parish, constituting the *Richmond Episcopal Sunday School Society*) has lately become auxiliary to the very important institution lately established by the members of the General Convention, entitled, "*The General Protestant Episcopal Sunday School Union.*"* To the credit of the male teachers of the Richmond Union it ought to be mentioned that, in the course of the past year, they have published an edition of the Rev. Titus Strong's very popular Letters, entitled, "A Candid Examination of the Episcopal Church," which have been extensively distributed through the diocess, and produced the good effect of exciting a spirit of inquiry to the claims of our communion, and of strengthening the attachment of many to the faith and order of the gospel, as maintained by *apostolic and primitive men.*

Richard Channing Moore.

Russell parish, Bedford county. In this parish the interests of the church are gradually but permanently improving. The prejudices against our forms are rapidly subsiding; the confidence of the public is regained, and the affections of the young, particularly, are secured. The congregations are always seriously attentive, and it is believed that the spirit of God is silently but effectually performing the work of grace on the hearts of many. Though the gain to the church has been rather in the way of moral weight than of numerical accession, yet since the last Convention six communicants have been added, and three or four more will be received the next communion. By the erection of two churches in a small and infant parish, the congregations have not hitherto been enabled to contribute to those objects which have so many claims upon our charities. But for the future better things may be expected. The ladies of one of the churches (St. Stephen's) have, by a contribution of $35, constituted their minister a life member of the Education Society: in the same church an available auxiliary will immediately be organized. In each of the churches a Bible class has been formed, with the prospect of good. Baptisms thirty-one—marriages eight—funerals eight—communicants sixteen.

Nicholas H. Cobbs.

St. Stephen's Church, Culpepper county. The present minister of this church has officiated in it twice in every month since December last. The

* See on another page of this Journal the report of the committee on the state of the church.

Rev. Mr. Woodville officiates regularly once a month, and has administered the sacrament of the Lord's Supper twice since December. The congregations are generally considerable in number and attentive. A Sunday School is in successful operation, and a Female Education Society has for some time contributed regularly to the funds of the parent institution. The minister of St. Stephen's has also preached twice in each month at Orange courthouse, where the congregations have been large and attentive, and prospects encouraging. Number of communicants not known. G. A. SMITH.

The congregation in the town of Wheeling is gradually improving, and its present prospects are favourable. Last winter the evening lectures of the rector were better attended than they had been for two years back. Communicants thirty-seven—baptisms thirteen—marriages fifteen.

In March, 1825, the rector took charge of St. John's Church, in Brooke county, twenty-five miles from Wheeling. St. John's Church had stood in an unfinished state for twenty-five years; the congregation had been very much neglected. In the fall of the year 1825 the church was finished, and it is a source of gratification to know that the congregation is very large, and a work of grace seems to be going on among the people. Communicants thirty-four.

I preach part of my time in the town of Wellsburg, sixteen miles from Wheeling, in Brooke county. The congregation is large and very attentive. We have no church in Wellsburg, but I hope it will not be long before we shall have one.
JOHN ARMSTRONG.

Mr. Hugh Nelson, from the committee appointed to examine the treasurer's accounts, made a report, which was read, and is as follows:—

The committee on the treasurer's accounts beg leave to report, that they have had the same under consideration, and find them to be correct.

On motion, Resolved, That the said report be received and approved.

Mr. Dabney, from the committee to whom was referred the examination of the accounts of the treasurer of the funds of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, made the following report:—

The committee to whom was referred the examination of the "fund for the relief of distressed widows and orphans of clergymen," have, according to order, had the same under consideration, and beg leave to report the following as a correct statement rendered by the treasurer.

The fund for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of the Diocess of Virginia, in account with John Hooff, treasurer.

	Dr.	Cr.
1826, Aug. 14.		
To cash paid Dr. Wilmer for Mrs. Whitaker,	$20 00	
Nov. 15.		
To cash paid for two shares of stock of the Farmers' Bank of Alexandria, at $41 50 per share,	83 00	
Balance in the hands of the treasurer,	129 73	
	$232 73	
1826, May 4.		
By old amount per balance,		$6 61
Aug. 16.		
One quarter's dividend on three per cent. stock,		15 28
Oct. 3.		
Dividend on sixty-five shares of Farmers' Bank of Alexandria, at $1 25 per share,		81 25
1827, April 3.		
Do. on sixty-seven shares of ditto,		83 75
April 5.		
Three quarter's dividend three per cent. U. S. stock,		45 84
		$232 73

The funds are as follows:—

United States three per cent. stock,	$2,037 78
One share of stock, Bank of Virginia (par),	100 00
Sixty-seven shares of stock, Farmers' Bank of Alexandria, par value,	3,350 00
Robert Andrews's executor's note, balance bearing interest from the —— day of ——,	405 00
	$5,892 78
Cash on hand,	129 73
	$6,022 51

The committee are pleased to observe that this fund is in a state of gradual increase. The objects of its bounty are at present but few, and it is hoped that, should the dispensation of Providence afflict the church by the removal of any of God's labourers in the holy ministry, their widows and children will not be exposed to comfortless want, nor be forced to rely for support on the reluctant charity of the world. All which is respectfully submitted.
REUEL KEITH, Chairman.

On motion, the above report was accepted.

The special committee to whom were referred the communication from the secretaries of the House of Bishops and of the House of Clerical and Lay Delegates to the secretary of this Convention, presented a report.

On motion, Resolved, That the said report be laid upon the table.

The proceedings of the standing committee since the last Convention were read.

The session was then suspended, for the purpose of attending divine service by the Rev. Mr. Croes, and a sermon by the Rev. Mr. Tyng of Maryland.

On motion, Resolved, That the treasurer of this Convention pay to the secretary of the House of Clerical and Lay Delegates the assessment upon this diocess, for the purpose of defraying the contingent expenses of the last General Convention.

Resolved, That the next Convention of the Protestant Episcopal Church of the diocess of Virginia be held in the town of Petersburg, on the third Thursday in May next.

The Rev. Mr. Lippit, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented the following report :—

The committee to whom was referred the account of the treasurer of the fund for the support of the episcopate in this diocess,

Report, That in consequence of the treasurer not having forwarded his accounts, they have nothing special to present to the Convention.

E. R. Lippit, Chairman.

On motion, Resolved, That the said report be received.

The Convention then proceeded to the election, by ballot, of eight delegates, to represent this diocess in the next General Convention of the Protestant Episcopal Church of the United States : whereupon the following gentlemen were duly elected, viz. :—Rev. William H. Wilmer, D. D., Rev. William Meade, Rev. Edward C. M'Guire, Rev. Reuel Keith, Dr. Carter Berkeley, Mr. Philip Nelson, Mr. James M. Garnett, and Mr. Hugh Nelson.

The bishop appeared and took his seat as president of the Convention.

On motion, Resolved, That the treasurer pay to the doorkeeper of this Convention the sum of five dollars for his services.

On motion, Resolved, unanimously, That the thanks of this Convention be tendered to the citizens of this place, for their kind and hospitable attentions to the members of the Convention during its session.

On motion, Resolved, unanimously, That the thanks of this Convention be tendered to the ministers of the Presbyterian, Methodist, and Baptist churches in this place, for the liberal and kind offer of their churches for the use of the Convention.

The Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year :— whereupon the following gentlemen were duly elected, viz. :—the Rev. Reuel Keith, the Rev. Edward R. Lippit, the Rev. William Jackson, the Hon. Bushrod Washington, Mr. John Hooff, and Edmund J. Lee, Esq.

On motion, Resolved, That the thanks of the Convention be presented to the secretary and treasurer for their faithful services, and that the treasurer pay to the secretary his expenses incurred in attending this Convention.

On motion, Resolved, That 800 copies of the Journal of this Convention be printed, and distributed by the secretary among the parishes, under the superintendence of the bishop.

On motion, Resolved, that the bishop of this diocess, the Rev. Dr. Wilmer, the Rev. Mr. Hart, and the Rev. Mr. Grammer, be appointed a committee to arrange and publish, in the form of a tract, such an edition of the constitution and canons of the church in this diocess, with such remarks explanatory of the form of government and polity of the Protestant Episcopal Church as they may deem necessary, and distribute the same when published among the different parishes in this diocess.

On motion, Resolved, That the sum of sixty-four dollars be appropriated to the bishop for the support of his assistant out of the contingent fund, to make up, with the sum paid in for that purpose during the present Convention, the sum of $300, in pursuance of the pledge made by the last Convention.

On motion, Resolved, That the several parishes of this diocess be required to pay annually the same sums which were assessed upon them for the payment of the bishop for his episcopal services during the last year, and that said assessment be again spread upon the Journals of this Convention.

Leed's parish,	$10 00
Town of Suffolk,	7 50
Parish of Suffolk,	7 50
Russell parish, Bedford,	10 00
St. Martin's parish, Hanover,	10 00
Shelburne parish,	10 00
Hungar's parish,	10 00
Henrico parish,	15 00
Fredericksville parish,	10 00
St. Andrew's parish,	10 00
Frederick parish,	15 00
St. George's parish,	15 00
South Farnham parish, Essex,	10 00
Christ Church, Fairfax parish,	20 00
Lynchburg parish,	10 00
St. James's parish, Mecklenburg,	10 00
Augusta parish, Staunton,	10 00
Bristol parish,	20 00
St. Paul's Church, Alexandria,	10 00
Portsmouth parish,	10 00
Hamilton parish, Fauquier,	10 00
Gloucester county,	10 00
Norborne parish, Berkeley,	10 00
Christ Church, Norfolk,	20 00
Accomack county,	10 00
Amherst county,	10 00
Kanawha county,	10 00
Culpepper,	10 00
Orange,	10 00
Romney,	5 00
Goochland,	10 00
Amelia,	10 00
Louisa,	10 00
Wheeling,	10 00
St. Anne's parish, Essex,	10 00

The Rev. Dr. Wilmer, from the committee on the state of the church in this diocess, presented the following report :—

The committee on the state of the church beg leave to report to the Convention the result of their deliberations on such subjects as have presented themselves to their attention on this occasion.

The very destitute state of many of our parishes has long been a subject of solicitude and regret with the friends of the church, and efforts have from time to time been devised for providing a remedy for this evil. Among other measures it was formerly proposed that the state should be laid off in districts, and assigned to the several ministers of the diocess, whose duty it should be, at stated seasons, to visit and administer the offices of the church in their several districts. From whatever cause this plan has miscarried, your committee are of opinion that there are no insuperable obstacles in the way of its accomplish-

ment, and that it is eminently calculated to promote the interests of the church and of religion. They therefore recommend to the Convention the adoption of the following resolution:—

Resolved, That the bishop be respectfully requested to lay off the diocess in districts, and to assign to each district two or more ministers, whose duty it shall be to meet in association at the places assigned them twice in the year, for the purpose of preaching and administering the ordinances of the church to the people.

Your committee beg leave also to call the attention of the Convention to the General Protestant Episcopal Sunday School Union, established by the members of our church at the meeting of the last General Convention. The object of this society is to facilitate the purchase, at cheap rates, of books suitable to our Sunday Schools, and to establish and cherish soundness and harmony in principle and practice among those who are destined, when we are gone from the world, to take our places in society and in the church of God. Under the impression that such an object is highly desirable and important, your committee beg leave to recommend to the Convention the adoption of the following resolution:—

Resolved, That the General Protestant Episcopal Sunday School Union be recommended to the patronage and support of the members of our church in this diocess.

All which is respectfully submitted.

William H. Wilmer, Chairman.

On motion, Resolved, That the said report be received, and the resolutions recommended by the committee adopted.

The standing committee, in pursuance of the resolution of the last Convention, presented the following laws and regulations for the government of the society for the relief of distressed widows and orphans of clergymen.

Laws for the management of the funds and payment of the annuities of the society for the relief of the widows and children of the clergy of the Protestant Episcopal Church in Virginia.

1. The contributors to this fund shall be arranged in classes, agreeably to their annual contributions, and each contributor shall abide by that class which he at first entered, except on the following conditions. If he desire to go from a lower to a higher class, he shall pay the difference between his former and his new rate of subscription for all the years during which he has paid the smaller sum, together with interest thereon. If he change from a higher to a lower, he shall be repaid the difference between his two rates of subscription during the term of his subscribing, without any interest thereupon.

2. Every person entering the society shall pay one dollar and a half for every year he has exceeded the age of thirty.

3. The first contribution shall be paid in advance: that is, on the person's becoming a member of the society.

4. Each contributor shall pay his annual contribution to the society on or before the Thursday in Whitsun-week every year, under the penalty of twelve and a half per cent. per annum, on his original subscription, for each year's default; and whensoever the penalties shall amount to the whole sum heretofore subscribed by him, this sum shall be forfeited to the society, and he be no longer considered as a contributor, except he shall afterward comply with such terms as to the society may appear equitable and expedient.

5. Should any member choose to withdraw from the society, he shall receive no compensation for the money which he has contributed; but his widow and children shall be entitled to ten per. cent. upon the money contributed. And any contributor removing from the state, although he can no longer be considered as a member of the society, may remain a contributor, and he, and after his death his wife and children, shall be treated as is directed by the laws of the society. But if it should be inconvenient for him after his removal to continue his subscription, he shall then be repaid the sum which he shall have advanced, penalties excepted, with legal interest on each contribution during the time the society shall have used the money.

6. Every contributor who shall marry more than once shall pay one year's contribution extraordinary at every such marriage.

7. There shall be four different sums; any one of which subscribers may contribute, viz.: five, ten, fifteen, and twenty dollars, which shall be called four classes.

8. If a clergyman die before he shall have completed five annual payments, his family shall be entitled to an annuity of three times his annual contribution; if he have paid five, and less than ten, they shall receive an annuity of four times his annual contribution; if ten, and less than fifteen, they shall be paid an annuity of five times his annual contribution; and if fifteen, or upwards, they shall then receive an annuity of six times his annual contribution.

9. Annuities shall be paid widows during life, unless they marry again; in which case their annuities shall cease and fall to their children entirely if they have any, agreeably to the laws of the society; and children, if males, shall enjoy annuities until they be twenty-one years old; if females, so long as they remain unmarried.

10. If there be a child and no widow, such child shall be entitled to the whole annuity during the time that he or she continues to be an annuitant; but if there be more than one child and no widow, the annuity shall be equally divided among them till they severally marry, or exceed the age of annuitants, which annuity shall be laid out in their education or apprenticeship, with the advice of such guardians or executors as the father may have nominated; and if none such shall have been nominated by the father, then in such manner for the benefit of the child or children as the society shall direct.

11. If there be a widow and one child, the annuity shall be equally divided between them during the time which they shall be respectively entitled to it; and if there be a widow and two or more children, the widow shall have one third during her widowhood: the remainder shall be equally divided among the children, or apportioned in such manner among the annuitants as the father shall direct by his last will.

12. The donations already made and those that may hereafter be made to the society shall constitute a separate fund, the benefit of which shall be applied to the relief of such families of the members of the society as require peculiar assistance; and as it cannot be ascertained what annuity such a fund may yield, it shall remain with the society to apply this money as the necessity of the case shall to them appear to require.

13. The society shall have power to alter the annuities to the rate of interest that can be obtained, but no alteration shall take place from a supposition that there are too few annuitants for the funds.

Rules for the transaction of the business of the society.

1. At every annual meeting there shall be chosen

a president, treasurer, and secretary, who shall remain in office till the next annual election. The bishop, if he be a member of the society, shall be president.

2. On urgent occasions, the president shall notify the secretary to call special meetings of the society.

3. The treasurer shall manage the funds and pay the annuities agreeably to the direction of the society, and by the advice of such counsellor or counsellors as he shall be directed to consult. He shall give bond in such sum as the society shall judge necessary for the security of their funds.

4. The secretary shall take down minutes of the proceedings of the society, and record them in a book to be kept for the purpose. He shall faithfully preserve all papers and accounts committed to his care, and deliver them to his successor.

On motion, Resolved, That the said laws and regulations be approved and adopted.

The Rev. William Meade, from the board of trustees of the Theological School, presented a report, which was read, as follows :—

Report of the Board of Trustees of the Theological School of Virginia to the Convention, assembled in Fredericksburg, May 17th, 1827.

The board do not consider it necessary to detail in this report the different studies in which the young candidates for the ministry have been engaged during the present year, as they are the same which have been mentioned in former communications. Since our last report, five of the students in this school have entered upon the discharge of those high and holy duties for which they had been preparing, and are now, we trust, giving good evidence that their time has not been mispent, or their studies unprofitable. Two others are now about to receive their commission, and enter upon the same duties.

During the present session ten young men have been pursuing their studies in our institution, and, from applications already made, we have reason to expect that not less than fifteen will enter it on the ensuing session. We are annually experiencing the beneficial effects of our school, in the supply of vacant churches, and in the collection of congregations, in places where almost all vestiges of the church were gone. The importance of continuing and increasing our efforts to render this institution as efficient as possible, is more and more deeply felt by those into whose hands its management is intrusted, and indeed by all its friends and supporters.

At the late meeting of the board a subject of no small importance came under consideration, and led to a decision which we deem it proper to communicate to this Convention. From the first opening of the school, very serious inconveniences were found to attend the residence of the students and professors in a town. The expense of living is necessarily greater, and many interruptions to their studies are almost unavoidable. The want of a building exclusively devoted to their use, and where they may live in the most retired manner, and in the simplest way, has been deeply felt, and often expressed by the professors. It is believed that the institution has already suffered, and may suffer still more, from the want of such an establishment.

Accordingly, the board have determined to purchase or erect, in some healthy situation near Alexandria, but within the State of Virginia, a house or houses sufficiently large to accommodate two professors and twenty students. A committee has been appointed to execute this important duty, and will repair to Alexandria in the course of the following month for that purpose.

It has also been deemed important that the undivided services of two professors, besides such assistance as the officiating ministers in Alexandria can render, shall be given to the students, and, accordingly, arrangements can and will be made for such supply.

The board are happy to inform the Convention, that although they have, during the past year, been deprived of the valuable services of the Rev. Dr. Wilmer, which had been so faithfully and generously rendered from the commencement of the school, yet they expect to receive from his worthy successor in St. Paul's Church, the Rev. Mr. William Jackson, very important assistance in the department of pastoral theology, which has been assigned to his care.

From the report of the treasurer, which is annexed, it will be perceived that our funds are still altogether unworthy the magnitude of the object for which they were raised, and of the ability of those from whom we may reasonably expect support. The board would again press the duty of more and larger contributions, and would take further steps for the obtaining of the same ; but as a special contribution will be solicited for the purchase or erection of the abovementioned buildings, and as that duty is confided to the management of a select committee, it is thought best for the present to forbear any new effort for the increase of the funded capital, leaving it, however, open to the contributions of the living, and the bequests of the dying.

All which is respectfully submitted by the board. RICHARD CHANNING MOORE,
President.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of the Diocess of Virginia, which assembled in the town of Petersburg, on Thursday, the 15th of May, 1828.

THURSDAY, MAY 15, 1828.

THIS being the day and place appointed for the annual meeting of the Convention of the Protestant Episcopal Church in the diocess of Virginia, the Right Rev. Bishop Moore, D. D., with several clergymen and lay delegates, attended divine service in the Episcopal church in this town.

Morning prayers were read by the Right Rev. Bishop Moore, and a sermon preached by the Rev. William Meade, D. D.

After divine service the Right Rev. Bishop Moore took the chair as president of the Convention.

The following clergymen, entitled to seats in this Convention, appeared, viz, :—

The Rev. William Meade, D. D., Frederick parish, Frederick county ; the Rev. Edward C. M'Guire, St. George's parish, Fredericksburg ; the Rev. Reuel Keith, D. D., Christ Church, Alexandria, parish of Fairfax ; the Rev. Charles H. Page, Lexington parish, Amherst county ; the Rev. Robert B. Crocs, assistant minister of the Monumental Church, Richmond ; the

Rev. Henry W. Ducachet, M. D., Christ Church, Norfolk; the Rev. William F. Lee, St. James's parish, Northam, Goochland county, Raleigh parish, Amelia, and Manchester parish, Chesterfield; the Rev. John P. M'Guire, St. Anne's and South Farnham parishes, Essex county; the Rev. Johannes E. Jackson, Christ Church, Frederick parish, Frederick county; the Rev. John T. Brooke, Norborne parish, Berkeley county; the Rev. Edward R. Lippit, Professor in the Theological School of this diocess near Alexandria; the Rev. George A. Smith, St. Stephen's Church, Culpepper county; the Rev. John Grammer, Bath parish, Dinwiddie county; the Rev. William H. Hart, Henrico parish, Henrico county; the Rev. William G. H. Jones, parish of Newport, Isle of Wight; the Rev. John H. Wingfield, Portsmouth parish, Norfolk county; the Rev. Andrew Syme, Bristol parish, Petersburg; the Rev. Hugh C. Boggs; the Rev. William Jackson, St. Paul's Church, Alexandria; the Rev. John Cooke, St. Martin's parish, Hanover and Louisa counties; the Rev. George Lemon, Hamilton and Leeds parish, Fauquier county; the Rev. Mark L. Chevers, Elizabeth City parish, Elizabeth City county; the Rev. Thomas Jackson, Shelburne parish, Loudoun county; the Rev. Frederick W. Hatch, Fredericksville parish, Albemarle county; the Rev. Jacob Keeling, Suffolk, Nansemond county; the Rev. William D. Cairns, Ware and Abingdon parishes, Gloucester county; the Rev. William Steele, St. James's parish, Mecklenburg county; the Rev. Ira Parker, Suffolk; the Rev. Adam Empie, rector of Bruton parish, and President of William and Mary College, Williamsburg; the Rev. Leonard H. Johns, St. Margaret's parish, Caroline county.

Ordered, That Mr. Philip Nelson, Dr. Carter Berkeley, and Mr. John G. Williams, be a committee to examine the certificates of lay delegates; who then withdrew, and after a short time returned, and presented the following report:—

The committee to whom were referred the certificates of the lay delegates, have, according to order, examined the same, and report, that the following persons have been duly elected lay delegates to this Convention:—

Dr. Robert B. Butt, Portsmouth parish; Thurmer Hoggard, Lynnhaven parish, Princess Anne county; Mallory M. Todd, Newport, Isle of Wight; John Grammer, parish of Bristol, Petersburg; Gen. William H. Brodnax, Bath parish; Thomas L. Robertson, St. Stephen's Church, Culpepper county; William B. Page, Christ Church, Winchester; Beverley Davies, Lexington parish, Amherst county; Thomas L. Latane, South Farnham parish, Essex county; William Mayo and John G. Williams, Monumental Church, Richmond; Hugh C. M'Nemara, Henrico parish, Henrico county; Walker W. Webb, Bruton parish, Williamsburg; Gerrard Alexander, Russell parish, Bedford county; Col. William Bolling, St. James's parish, Northam, Goochland county; William Coffield, St. Paul's Church, Suffolk; the Hon. Hugh Nelson, Fredericksville parish, Albemarle county; James B. Nichols, St. Paul's Church, Alexandria; Philip Nelson, Frederick parish, Frederick county; John Southgate, Christ Church, Norfolk; N. Osgood, St. John's Church, Moore's parish, Campbell county; Westwood S Armistead, St. John's Church, Elizabeth City parish; Robert P. Waring, St. Anne's parish, Essex county; Seth Ward, St. Paul's Church, Lynchburg; Lewis Berkeley, jr., Shelburne parish, Leesburg, Loudoun county; John Nelson, St. James's parish, Mecklenburg county; Nelson Berkeley, St. Margaret's parish, Caroline county; Thomas Smith, St. Paul's parish, King George county; William M. Blackford, St. George's parish, Fredericksburg; Dr. Carter Berkeley, St. Martin's parish, Hanover and Louisa counties; John Gray, Hamilton parish, Fauquier county; Thomas Nelson, Norborne parish, Martinsburg, Berkeley county; Lewis Berkeley, Norborne parish, Berkeley county.

On motion, Resolved, That the following rules of order, adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention.

1. The business of every day shall be introduced with the morning service of the church.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined on before any new thing is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave his chair.

Ordered, That the Rev. John H. Wingfield, the Rev. Robert B. Croes, the Rev. George Smith, Mr. William B. Page, Mr. Gerrard

Alexander, and Mr. Thurmer Hoggard, be a committee to examine the parochial reports.

Ordered, That the Rev. Wm. Meade, D. D., the Rev. Henry W. Ducachet, the Rev. Edward C. M'Guire, the Rev. Wm. H. Hart, the Rev. Wm. Jackson, the Hon. Hugh Nelson, Mr. William Mayo, Mr. Robert P. Waring, Mr. John Southgate, and John G. Williams, be a committee to take into consideration the state of the church in this diocess, and report thereupon to this Convention.

Ordered, That the Rev. Edward R. Lippit, the Rev. John M'Guire, the Rev. William F. Lee, Mr. Francis Nelson, Mr. Hugh C. M'Nemara, and Mr. Mallory M. Todd, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

Ordered, That the Rev. Andrew Syme, the Rev. John Grammer, the Rev. Frederick W. Hatch, and John Grammer, sen., be a committee to examine the treasurer's accounts.

Ordered, That the Rev. Reuel Keith, the Rev. Johannes E. Jackson, Mr. Seth Ward, and Mr. Nelson Berkeley, be a committee to examine the state of the fund for the support of the widows and orphans of deceased clergymen.

The bishop then delivered the following

PASTORAL ADDRESS.

Another year, brethren, has revolved over us, and we are again favoured with an opportunity of meeting together in the council of the church, to deliberate on such measures as may, with the blessing of heaven, advance the interest of religion in general, and of our own community in particular. We have received many mercies deserving our utmost gratitude to the Almighty; and we have some bereavements to lament, which should awaken in our minds the uncertainty of human life, and excite us to more unwearied diligence in the cause of God our Saviour.

In casting our eye around us, and surveying the members of which this Convention is composed, we look in vain for several individuals who at this time the last year constituted a part of our ecclesiastical body, and who we had reason to hope would have been spared to meet with us on this occasion, and to assist us in our religious deliberations. The venerable Mr. Armstrong, who at an advanced age came from Wheeling, to witness the progress of the church, died a few days after his return home. Though the place at which we convened was distant from his abode several hundred miles, still the pleasure he experienced at the Convention was so great, that he declared, prior to his departure from Fredericksburg, that the unity of sentiment which distinguished our proceedings, and the vital piety which marked the discourses he heard, had more than repaid him for all his toil and fatigue. He left us with renewed desires to discharge his duty, and with the conviction on his mind that God was with us of a truth. He now rests from his labours, and, I trust, is reaping the reward of a life devoted to the cause of his Redeemer.

In touching on the subject of the bereavement we have experienced in the death of our beloved Wilmer, it is impossible for me to find language sufficiently strong to express that sense of his loss which fills my mind. He was one of those who first called my attention to this diocess; and of the three clergymen who corresponded with me on that subject, one only now remains. He, I trust, will be spared to assist you with his counsel when my head will be slumbering in the tomb.

To the usefulness of Dr. Wilmer we must all subscribe. He was a man of business and of piety. He loved his God, and the interest of the church was near his heart. As a preacher he was faithful, energetic, eloquent. He was the friend of evangelical religion, and considered that the strictest regard to the public order of the church was perfectly compatible with the most animated social worship, in the houses of his parishioners and friends. His private meetings formed, in his opinion, the nursery of the church, and were blessed to the edification and comfort of his congregation. He was always ready to discharge his duty. Like the Apostle Paul, he not only taught his people publicly, but went from house to house, exhorting them to prepare to meet their God. His fidelity in the discharge of his duty met my warmest approbation; and if it is your wish, my brethren of the clergy, to give an account of your stewardship with joy, oh, let me entreat you all to "go and do likewise."

Upon the adjournment of the Convention last May I visited the county of Culpepper, and admitted to the priesthood the Rev. Mr. Smith, upon which occasion the Rev. Mr. Jackson, of Winchester, preached, and Mr. Woodville and Mr. Jackson assisted at the ordination; after which I administered the Lord's Supper to a number of pious communicants. So great was the sensation produced on the minds of two young ladies on that occasion, that, after I had left the church, I was called back, in order to afford them an opportunity of commemorating the death and sufferings of the Lord Jesus Christ.

After remaining at home a short time, I went to Norfolk in the month of June, to assist in laying the corner-stone of Christ Church in that place; which duty was performed in connexion with the rector, Dr. Ducachet, and several of the clergy in that neighbourhood. I preached on the morning of the Sabbath in the old church to a very large auditory, and confirmed fourteen persons. In the afternoon I crossed the river to Portsmouth, and preached in the church belonging to the parish of Mr. Wingfield, and confirmed ten persons.

Having discharged my duty in those places, I repaired to Hampton, which parish is superintended by the Rev. Mr. Chevers. I preached there to a large and respectable congregation, and confirmed twenty-two persons. The church in Hampton had been in a state of ruin for many years, but the inhabitants have now rendered it fit for service; and when the repairs are completed, it will form a place of worship inferior to very few in the diocess.

From Hampton I went to the county of Gloucester, and admitted to the priesthood the Rev. Mr. Cairns. Upon that memorable occasion the Rev. Dr. Wilmer preached, and, in conjunction with the Rev. Mr. Chevers, united in the ordination of Mr. Cairns. The sacrament of the Lord's Supper was administered, and thirteen persons were confirmed. A day or two subsequent to the above ministrations, I rode to Abingdon Church in the same county, and preached to a small but attentive congregation.

Having completed my duties in Gloucester, I crossed the river to Yorktown, and preached to a very respectable and serious congregation. I then passed on to Williamsburg, at which place I remained a week, attending during my stay the examination of the students of the college, and witnessing with great satisfaction the resuscita-

tion of that seminary, and the acceptability of the labours of our deceased friend, not only as president of the college, but as rector of the parish also. I preached in the church on the Sabbath, administered the Lord's Supper to a large number of communicants, and confirmed eleven persons; after which I returned home, where I remained a few days.

In July I visited Petersburg, in company with the Rev. Dr. Ducachet and the Rev. Mr. Croes, at which place we all preached in succession to respectable congregations. Dr. Ducachet, Mr. Syme, and myself, then passed on to Sapony Church, where I preached on Saturday; and on Sunday, assisted by the two clergymen just named, I admitted to the priesthood the Rev. John Grammer. Dr. Ducachet preached the ordination sermon, after which I administered the Lord's Supper, and confirmed nine persons. In the afternoon of the Sabbath the Rev. Mr. Syme preached; we then bid the people farewell.

After the performance of my duties in Dinwiddie, I visited the county of Brunswick, in company with the Rev. Mr. Grammer, and preached in Red Oak Church to a small assembly. I then passed on to Mecklenburg, preached to an attentive congregation in St. James's Church, and administered the Lord's Supper to a number of pious communicants. From Mecklenburg I went into the county of Halifax, preached on a week day in a church near Clark's ferry to an attentive people; and on the following Sabbath preached in the Masons' Hall, near the courthouse, to a large assembly, and administered the Lord's Supper. On my way from Halifax I visited Mrs. Nelson, the amiable and pious relict of the late Major John Nelson, and administered the Lord's Supper to that venerable lady and her daughter-in-law; after which I again returned to Richmond, and on my way home lectured in Dinwiddie at a private house.

In the month of October I went down James river to the Isle of Wight county, where I was joined by the Rev. Dr. Ducachet, the Rev. Mr. Wingfield, and the Rev. Mr. Grammer. On Sunday I admitted to the priesthood the Rev. Mr. Jones, administered the Lord's Supper to a large number of pious communicants, and confirmed fourteen persons. The ordination sermon was delivered by the Rev. Mr. Wingfield, and the attending clergy united with me in the imposition of hands. During our stay at that place, Dr. Ducachet and Mr. Grammer preached in a Methodist church in Smithfield to pious and attentive auditories. On my return, I read prayers and preached in two of our old churches in Surry county, to small but attentive congregations. To that district, in connexion with Prince George county, it is my intention to send a missionary; through whose labours I hope for a revival of the church, and the restoration of her excellent form of worship.

In the month of October I also went into the county of Chesterfield, and consecrated one of the old churches, which had been repaired through the laudable exertions of Mrs. Thweat, the excellent consort of Archibald Thweat, Esq. The congregation was large, and the behaviour of the people devout and exemplary. The Rev. Mr. Lee officiates in that parish a part of his time.

In November I visited the counties of Essex and Caroline. In Essex I preached twice on a week day, in the town of Rappahannock; and on the second day of my stay in that place, I preached and administered the Lord's Supper to a deeply interesting congregation. On the following Saturday and Sunday I preached at Vauters Church, St. Anne's parish: administered the Lord's Supper, and confirmed, in the two places, twenty-one persons. Vauters Church is in handsome order, and reflects great credit on the Rev. Mr. John M'Guire and the people of his charge.

In February I again went down the river to Norfolk, at which place I preached on Sunday morning to a very large assembly, and confirmed two persons; and in the afternoon I preached in Portsmouth, and confirmed six persons. On Tuesday I visited the town of Suffolk, in Nansemond county, in company with the Rev. Dr. Ducachet, the Rev. Mr. Wingfield, and the Rev. Mr. Chevers, upon which evening I preached to a large and attentive congregation. The next day I admitted to the priesthood the Rev. Mr. Keeling, on which occasion the Rev. Dr. Ducachet preached, who, with the other attending clergymen, united with me in the imposition of hands. On Thursday I visited, in company with the Rev. Mr. Wingfield, Rev. Mr. Chevers, and Rev. Mr. Jones, the old parish church of St. John's, in Chuckatuck; at which place we met with a large and respectable congregation. The service was read by Mr. Jones and Mr. Wingfield, and a discourse was delivered by myself; after which I confirmed five persons.

On Saturday I crossed from Norfolk to Hampton, with the Rev. Mr. Chevers, and lectured in the evening at the house of Mrs. Armistead to a numerous and attentive auditory. On Sunday, the 24th, I preached in the church, administered the holy communion, and confirmed two persons. In the afternoon I visited Fortress Monroe, and preached to a large congregation, consisting of the citizens of that place, and also of the military. The order which pervaded the military during the time of divine service, reflected the greatest credit upon the officers of the garrison; for whose polite attention during my stay at the fortress I return, thus publicly, my sincere thanks.

A few weeks since I held an association in Petersburg, at which time the Rev. Mr. Grammer, the Rev. Mr. Hart, and the Rev. Mr. Croes attended. We all officiated in the church in succession, and on the afternoon previous to our departure I lectured at the house of Mr. John Grammer, sen., to as large an assembly as could be accommodated.

Last week I visited the county of Goochland, in company with the Rev. Dr. Meade and the Rev. Mr. Cooke; at which time I admitted to the priesthood the Rev. Wm. F. Lee. The ordination sermon was delivered by Dr. Meade, who, in conjunction with Mr. Cooke, united in the imposition of hands. I administered the Lord's Supper to a large number of communicants, and confirmed thirteen persons.

Since the last Convention I have held a confirmation in my own church, at which time I imposed my hands on sixty persons.

Having thus furnished the Convention with a general view of my episcopal visitations, I must now call their attention to a subject of the first importance to the ecclesiastical concerns of this diocess: a subject on which the advancement of the church in Virginia and the supply of our vacant parishes very much depend.

At the time in which the General Convention determined on the location of the Theological Seminary in the diocess of Connecticut, it was perfectly understood that the resolution then adopted should not be considered so exclusive in its operation as to prevent the establishment of a Theological School in any diocess disposed to countenance such a measure. By virtue of this understanding, the church in Virginia determined on the

establishment of a Diocesan School within the limits of its own jurisdiction: in which a system of instruction is pursued in unison with that course prescribed by the House of Bishops.

To promote this object, subscriptions were opened, money was raised, and the school set in operation. The experiment, though commenced with very limited means, has so far succeeded that the friends of the institution have determined to apply to this Convention for their sanction and support in the further prosecution of their design. The individual through whose instrumentality the school was first set in motion has consented, should the Convention countenance the undertaking, to engage with all his energies in the work, and to go in person through this state to raise a fund for the permanent establishment of a Theological School in the Diocess of Virginia.

When the attempt was first made in this dioeess, my mind was impressed with considerable doubt as to the utility of the measure, from an apprehension that it might interfere with the General Seminary at the north; but, after the most serious reflection, the doubts I entertained have been removed, and my mind is now satisfied with a full conviction of the necessity of the undertaking. The church in Virginia is now favoured with the labours of several of her native sons, who have been educated in her own school, who it is probable would not have gone to a distant seminary for theological instruction; and others are presenting themselves under similar circumstances, who, I trust, will prove equally useful.

Strangers who come from distant parts of the United States, while devoting themselves to the pursuits of theology, will acquire a knowledge of the members of our community; and from an intimacy formed during their studies with the people at large, will be more generally useful and acceptable than they otherwise would be. Five or six individuals of this description will be admitted to holy orders on Sunday next, all of whom are disposed to labour in this part of the vineyard; whose assistance, in all probability, would not have been secured to us had they been educated elsewhere.

The Bible Society of Virginia, at one of their late meetings, entered into a resolution to supply every family in this state, destitute of a Bible, with a copy of the Holy Scriptures in the course of two years. To effect this sacred purpose an address has been published, in which the attention of the different ecclesiastical bodies of all denominations of Christians in Virginia has been called to the point: an address which now lies on the table, and will be put into the hands of such members of the Convention as may be disposed to further the design.

To enforce the propriety and necessity of the measure, by those arguments of which the subject admits, would be unnecessary in an assembly of Protestant Christians. We all believe the sacred Scriptures to be the word of God, and to contain all things necessary to salvation. "It is a lamp to our feet and a light to our paths;" and in all things essential to the salvation of immortal souls is so plain, "that the wayfaring man, though a fool, need not err therein."

Before I conclude, there is one more point to which I think it my duty to call the attention of this Convention: and as a year must necessarily elapse before a final determination of the question can take place, we shall have full time allowed us for reflection and consideration.

Although my labours the past year have been equal to the labours of any preceding twelve months, still, from my advanced age, it is impossible for me to calculate upon a long continuance of such effort and exertion. It is my wish, provided the Convention should think proper, so to alter the constitution of the church as to admit of the consecration of either a suffragan or an assistant bishop in this diocess. It was proposed several years ago, in consequence of the great extent of this diocess, to divide it into two parts, in order that the parishes might receive episcopal visitations more frequently than is prescribed by the canons. As this purpose can be secured by the appointment of a suffragan or an assistant bishop, I would recommend it to the Convention so to alter the constitution as to secure the contemplated measure. It is my sincere desire that a bishop should be appointed during my life; and as such an appointment can now be made with perfect unanimity, it is expedient that it should be done. It will give me pleasure to unite in labour with the man of your choice. It will render me happy, in the hour of my departure, to know the individual to whom I am to resign the arduous duties of the episcopate: to whose care this peaceful, quiet diocess shall be committed. May the Almighty direct us in all our doings with his most gracious favour, and further us with his continual help.

RICHARD CHANNING MOORE.

On motion of Mr. Hugh Nelson,

Resolved, That the members of this Convention will wear crape on the left arm during the session, and for thirty days thereafter, in token of their high respect for the late Dr. Wilmer, and that the secretary be requested to cause to be procured, out of the contingent fund, as much crape as may be necessary for the use of the clergy.

The president of the Convention presented a communication from the board of managers of the Bible Society of Virginia.

On motion of the Rev. Dr. Meade,

Resolved, That the said communication be referred to a select committee.

The president then appointed the Rev. Dr. Meade, the Rev. Dr. Keith, the Rev. Mr. Lemon, and Mr. Westwood S. Armistead, on said committee.

The president having retired, Mr. Hugh Nelson was called to the chair.

The secretary received the following contributions, from sundry parishes of this diocess, for the Contingent Fund:—

Portsmouth parish, Norfolk county,	$10 00
Lynnhaven parish,	12 00
Bristol parish, Petersburg,	30 00
Newport parish, Isle of Wight,	10 00
Bath parish, Dinwiddie,	15 00
St. Stephen's Church, Culpepper county,	20 00
Christ Church, Winchester,	15 00
Lexington parish, Amherst county,	10 00
South Farnham parish, Essex county,	16 00
Monumental Church, Richmond,	30 00
Henrico parish, Henrico county,	15 00
Bruton parish, Williamsburg,	15 00
Russell parish, Bedford county,	30 00
St. James's parish, Northam, Goochland,	10 00
St. Paul's Church, Suffolk,	10 00
Fredericksvillo parish, Albemarle,	15 00
St. Paul's Church, Alexandria,	20 00
Amount carried forward,	$283 00

Amount brought forward,	$283 00
Frederick parish, Frederick county,	20 00
Christ Church, Norfolk,	30 00
St. John's Church, Elizabeth City,	15 00
St. Anne's parish, Essex county,	20 00
St. Paul's Church, Lynchburg,	10 00
Shelburne parish, Leesburg, Loudoun county,	20 00
St. James's parish, Mecklenburg,	14 00
St. Margaret's parish, Caroline,	7 60
Christ Church, Norborne parish, Berkeley county,	5 00
St. Paul's parish, King George county,	30 00
St. George's parish, Fredericksburg,	20 00
St. Martin's parish, Hanover and Louisa counties,	20 00
Hamilton parish, Fauquier county,	12 50
Ware and Abingdon parishes, Gloucester,	15 00
Raleigh parish, Amelia,	10 00
	$532 10

The following sums were paid towards the support of the bishop's assistant for the year ending May, 1828:—

Portsmouth parish, Norfolk county,	$10 00
Newport parish, Isle of Wight,	10 00
Bristol parish, Petersburg,	20 00
Christ Church, Winchester,	7 50
Lexington parish, Amherst county,	5 00
St. James's parish, Northam, Goochland county,	10 00
St. Paul's Church, Suffolk,	10 00
Frederick parish, Frederick county,	10 00
Christ Church, Norfolk,	20 00
St. John's Church, Elizabeth City,	5 00
St. Anne's parish, Essex county,	10 00
St. James's parish, Mecklenburg,	10 00
Christ Church, Norborne parish, Berkeley county,	2 12
St. Martin's parish, Hanover and Louisa counties,	10 00
Ware and Abingdon parishes, Gloucester county,	10 00
Raleigh parish, Amelia,	10 00
Fredericksville parish, Albemarle,	10 00
Shelburne parish, Leesburg, Loudoun county,	10 00
	$179 62

On motion, Resolved, That the Convention do now adjourn until to-morrow morning, 9 o'clock.

Friday, May 16, 1828.

The Convention met according to adjournment, and was opened with prayer by the Right Rev. Bishop Moore.

The Rev. Edward W. Peet, of St. Paul's parish, King George county, appeared and took his seat.

Mr. Augustine L. Dabney, a lay delegate of Abingdon and Ware parishes; Mr. Benj. L. Meade, a lay delegate of the parish of Raleigh, Amelia county; and Mr. Gordon Coleman and Mr. Wm. Clark, lay delegates of Antrim parish, Halifax county, appeared and took their seats.

On motion, Resolved, That the candidates for orders now present be admitted to the sittings of this Convention.

The parochial reports were handed in and read, and referred to the committee upon parochial reports.

The session was then suspended, for the purpose of attending divine service by the Rev. Mr. Lee, and a sermon by the Rev. Mr. Edward C. M'Guire, after which the Convention again met.

The Rev. Dr. Meade, from the committee to whom was referred the communication from the board of managers of the Bible Society, &c., made the following report:—

Whereas the Bible Society of Virginia have resolved, in dependance on the divine blessing, to endeavour to supply the destitute parts of the state with copies of the sacred volume adequate to existing wants; and whereas the board of managers for said society have addressed a circular to the various ecclesiastical bodies of the state, requesting their countenance and co-operation, which circular has been presented to this Convention by our venerable bishop, with a strong and zealous recommendation of its great and important object; therefore,

Resolved, That this Convention do most fully approve of the holy enterprise of said society, and earnestly recommend it to the patronage and aid of the various parishes and churches of this diocess. And,

Resolved further, That the members of this Convention will, in their individual capacity, promote the accomplishment of the above-mentioned truly Christian purpose, according to their means and opportunities.

On motion, Resolved, That the report of the committee be received, and that the same be unanimously approved.

On motion, Resolved, That the members of the former Conventions now present be admitted to the sittings of this Convention.

On motion, Resolved, That the Rev. Mr. Cairns have leave of absence from the Convention for the remainder of this day.

The Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year; whereupon the following gentlemen were duly elected, viz.:—the Rev. Reuel Keith, D. D., the Rev. Edward R. Lippit, the Rev. William Jackson, the Hon. Bushrod Washington, Mr. John Hooff, and Mr. Gerrard Alexander.

The president having retired, Mr. William Mayo was called to the chair.

The Convention proceeded to the election of two trustees of the Theological School of Virginia, to supply the vacancy occasioned by the death of the Rev. William H. Wilmer and the Rev. Oliver Norris; whereupon the Rev. John Grammer and the Rev. John P. M'Guire were unanimously elected.

A resolution, relative to the removal of communicants from one parish to another in this diocess, was offered, and, on motion, the same was laid upon the table.

The Rev. Mr. Syme, from the committee ap-

pointed to examine the treasurer's accounts, made a report, which was read, and is as follows :

The committee on the treasurer's accounts beg leave to report, that they have examined the same, and find them to be correct.

On motion, Resolved, That the said report be received and approved.

On motion, Resolved, That the Convention do now adjourn until to-morrow morning, half past 8 o'clock.

SATURDAY, MAY 17, 1828.

The Convention met according to adjournment, and was opened with prayer by the Right Rev. Bishop Moore.

The Rev. Henry W. Ducachet, from the committee on the state of the church in this diocess, presented the following report :—

The committee on the state of the church respectfully report to the Convention, that they have deliberated on the matters referred to their consideration, and have unanimously agreed in the following report :—

There is only one subject which they have thought it necessary to bring to the notice of the members of this house; and this was suggested by the address of our Right Rev. Diocesan at the opening of the present session. The great extent of the diocess renders it impossible for any one person satisfactorily and efficiently to discharge the duties of the episcopate, when it is necessary, as at present, that the bishop should have a parochial charge. The destitute condition of a great portion of the church in this state renders it absolutely necessary that the visits of the bishop should be frequent to every section of the diocess, and that he should spend among the people considerable time at every visitation. Under present circumstances, this is plainly impossible. Few of the churches can be visited more than once a year, and the remote situation of many of them, added to the inconvenient access to them, sometimes renders even this uncertain. Our venerable and beloved diocesan, with all the exertions prompted by his love for the church, and his zeal for God, finds it utterly impossible, as he himself has often said, and has with so much earnestness and affection informed this Convention, and again more particularly your committee, to perform as he desires, and as he knows to be necessary, the weighty and numerous duties of his office. It is his desire (which the committee think at all times entitled to the highest respect, and to the deliberate attention of the members of the diocess) that a suitable person be appointed and consecrated to relieve him, in the character of a suffragan or assistant, of some of the cumbersome duties of the episcopate; and to give to the church that attention and that activity for which, in its present situation, and from the increasing infirmities of age, he finds himself inadequate. Your committee cannot but regret that any impediment should exist to the immediate gratification of the reasonable wishes of our Right Rev. father, and the speedy execution of the excellent thought which he has suggested. The sixth act of the constitution of the church in this diocess expressly declares, that "there shall be but *one* bishop" to superintend its concerns. This provision was doubtless wise at the time the constitution was framed; but as the circumstances of the church have so greatly changed since that period, it is obviously no longer necessary or expedient. The constitution forbids, however, the hasty alteration of any of its provisions; your committee, therefore, respectfully propose the adoption of the following resolution :—

Resolved, That, agreeably to the provisions of the 13th article of the constitution, notice be transmitted to the several vestries of the parishes of the diocess, that it is proposed at the next Convention to annul and abolish the first sentence of the sixth article of the constitution, and so to alter the said article that it may read thus :—

"The bishop shall be president of the Convention; in which character it shall be his duty to give to the Convention, as often as he may deem expedient, a general view of the state of the church; to call special Conventions at whatever times and places he may think necessary; to preserve order during the time of session; to put the question, collect the votes, and declare the decision. He may make any motion which he shall judge conducive to the good of the church, but shall not enter into debate; and he may deliver his sentiments on any subject after it has been discussed before a vote thereon. Whenever it shall be necessary for the bishop to visit any part of this diocess, he shall be authorized to call a clergyman from any part of the diocess to supply his place in the duties of his parochial charge for not more than two Sundays." All which is respectfully submitted.

On motion, Resolved, That the resolution recommended by the committee be adopted.

And, on motion, Resolved, That the report of the committee be amended by striking out from the words "unanimously agreed" to the word "resolution," in the last line, and insert, in lieu thereof, "to recommend the adoption of the following resolution."

The Rev. Mr. Lippit, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented a report, which was read and approved.

The committee on the episcopal fund report, that they have examined the treasurer's account, and find it correct; and that the fund at present consists of

54 shares of Farmers' Bank of Alexandria, cost - - - -	$2,700
6 shares of Bank of Alexandria, cost	1,200
3 shares do. do. cost	330
Nominal amount of fund, - -	4,230
Present value of do., - -	$3,600

E. R. LIPPIT, Chairman.

The Rev. Dr. Keith, from the committee to whom was referred the examination of the accounts of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, made the following report :—

The committee on the Widows' Fund beg leave to report, that they have examined the treasurer's account, and find it correct.

REUEL KEITH, Chairman.

The funds are as follows :—

United States 3 per cent. stock,	$2,037 78
1 share Bank of Virginia stock, at par,	100 00
67 shares Farmers' Bank Alexandria stock, at par, - - - -	3,350 00
Amount carried forward,	$5,487 78

Amount brought forward,	$5,487	78
Robert Andrews's executor, Richmond, balance of note with int't,	405	00
3 shares of Alexandria Bank stock, at par,	600	00
	6,492	78
Balance on hand,		85
	$6,493	63

On motion, Resolved, That the said report be received and approved.

On motion, Resolved, That the secretary be instructed to correspond with Mr. Andrews on the subject of the balance due from the estate which he represents to the Widows' Fund; and, if deemed expedient by him, to procure from the treasurer of the fund the evidence of the debt, and send the same to some trustworthy person in Louisiana for collection.

On motion, Resolved, That the first rule of order for the government of the Convention be amended, by striking out the words, "the morning service of the church," and inserting, in lieu thereof, the word "prayer."

The session was then suspended, for the purpose of attending divine service by the Rev. Mr. Ducachet, and a sermon by the Rev. Mr. Empie: after which the Convention again met.

Mr. Gerrard Alexander tendered his resignation as a member of the standing committee, which being accepted, the Convention proceeded, by ballot, to supply the vacancy; whereupon Mr. Edmund J. Lee was unanimously elected.

The committee to whom were referred the parochial reports presented the following report, which was accepted:—

The committee to whom were referred the parochial reports to be condensed for publication have discharged that duty, and beg leave unanimously to recommend that the said reports, as now condensed, be spread upon the Journal of the Convention.

John H. Wingfield, Chairman.

Russell parish, Bedford county. The rector reports to the Convention that the interests of the church continue slowly to advance. Thirteen new members have been enrolled; but, from unavoidable circumstances, four of these have not yet communed. Besides his Sabbatical ministrations in his two churches he has for some time past officiated on Saturdays, in various and remote parts of the county, and has been pleased to find a general kind feeling manifested towards him. In this extension of his labours he preaches in Liberty, a decent village in the interior of the county; where, if he could attend on the Sabbath, he has reason to believe the Lord would bless his ministrations to some permanent good. In this village we have no house of worship; but the masons, who are erecting a neat brick edifice for the purposes of a lodge, have very kindly determined to furnish and set apart the lower room exclusively for divine worship, and to give to us the priority of its use. This act of liberality calls for the more thankfulness, as it was purely gratuitous—being done without either the solicitation or the knowledge of your minister. Baptisms, of adults three, of infants twenty-two—burials four—marriages nine—communicants (two having died and two removed) twenty-eight.

Nicholas H. Cobbs.

Frederick parish. By an act of the last Convention, the church of Winchester being separated from the parish, and formed into a new one called Winchester parish, the parish of Frederick now contains only two congregations, that of the Chapel and that of Wickliffe Church. The latter, being on the border of the adjoining county, is under the pastoral care of the Rev. Mr. Jones; the Chapel congregation alone is under the pastoral care of the minister of Frederick parish. The communicants belonging to it are between forty and fifty; the baptisms during the last year have been twelve; the attendance on the services of the church, with very few exceptions, is punctual; the worship of the congregation is conducted with becoming reverence, and the conduct of its members such as to afford a pleasing hope to their minister that there is a goodly number who are of those who shall finally be saved.

William Meade.

Christ Church, Winchester. The general state of affairs in the congregation is somewhat pleasing and hopeful. There has, during the past year, been an accession of hearers and communicants, and it is hoped an increase of vital piety; the meetings for social prayer continue to be well attended; the Sunday School is still in operation, but not flourishing, owing to the want of a suitable place for holding the school, to the want of teachers in the male department, and particularly to the want of engagedness in the congregation in benevolence of this description; the catechetical instruction of the children of the congregation and of the Sunday School has been uninterruptedly continued every first Sunday in the month; and the benevolent societies which have been formed continue to be efficient in their exertions to aid in the general philanthropy which characterizes the day in which we live.

It gives the rector pleasure to state, that since the last Convention, some important changes have taken place in the temporal affairs of the parish. The old church, which for some time had been too small and inconvenient for the congregation, has been taken down, and the lot, together with the small grave-yard attached to it, has been sold, and a portion of the proceeds appropriated for the erection of a new church, which is now commenced upon a foundation of forty-seven feet by sixty-five. There has been a disinterment of the remains in the old burying-ground, which have been removed to a new one, which has been kindly presented to the church and congregation by the heirs of the late General Wood's estate. Communicants forty-six—marriages three—baptisms eight—deaths ten.

The rector also reports, that the interesting congregation which assembles in Christ Church, Norborne parish, is well attended, and as prosperous as can be expected from the limited means enjoyed, being favoured but once a month with public worship.

J. E. Jackson.

Lexington parish. The minister reports, that the principal part of his time has been devoted to the same three churches in which he has been labouring from the period of his induction to the parish.

Through the blessing of Almighty God, in imparting the Holy Ghost to those who were dead in trespasses and in sins, in St. Luke's two, in St. Mark's four, in St. Matthew's ten, making in all sixteen, have presented themselves, he trusts, a living sacrifice, holy and acceptable unto God.

Commencing in March, the minister has preach-

ed monthly in a church near New-Market, in Nelson county, with the prospect of being useful. He has made one visit to Rockfish, in Nelson, where he found an old Episcopal church mouldering to decay, and a few aged friends of our Zion, and disciples of the Lord, lamenting their deprivation of the ordinances of the gospel. In this county there are some two or three places where an Episcopal minister of popular talents and laborious self-denying habits would be favourably received.

In August last he visited Campbell and Halifax counties, in company with the Rev. Mr. Cobbs, to preach, and to obtain subscriptions for the Theological School. In Lexington parish there have been twelve baptisms, three marriages, and six funerals. The children of the different congregations have been occasionally catechised; there have been three Sunday Schools conducted by members of the different churches, containing each from thirty to forty pupils. In behalf of the Theological Seminary, a subscription of three hundred and forty dollars has been obtained. For additions to the communion, the minister has cause humbly to adore the great Head of the church, and to believe that with some there is an increasing solicitude for the happiness of the soul; but for the greater part, who are hastening to destruction, he has still to pray,—Lord, spare thy people, and save thy heritage, the purchase of the Redeemer's blood.

CHARLES H. PAGE.

St. James's Church, Leesburg. The rector having been resident in this parish but a few months, is not able to give a statement satisfactory to this Convention. He is sorry to say that there has been an addition of only one to the communion of the church; and not having been furnished with a record, he cannot exhibit the present number. Two funerals—four marriages—nine baptisms, two of which were coloured children.

It is with peculiar pleasure he would mention, that the ladies of the congregation have constituted him a life member of the American Tract Society; that the Sunday School is in a very prosperous condition; and from the good attendance upon his ministry, he is encouraged to hope, that in the end it will appear that his labour is not in vain. THOMAS JACKSON.

Hamilton and Leeds parishes, Fauquier. The rector reports that he resumed his present charge on the first of April last, and it is with heartfelt satisfaction and gratitude to God that he is enabled to say, that after an absence of more than five years, he found those of whose real conversion to God he had formerly entertained good hope, still walking, with scarcely an exception, in the straight and narrow way of life, and giving satisfactory evidence of growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. The church in Fauquier has been much weakened, by various causes, within the last five years, and particularly by the removal of some of her most valuable members by the hand of death. But from present indications it is hoped that her losses will be more than repaired, and that she will become a vigorous and fruitful branch of the diocess of which it is her happiness to be a part. The rector has not yet had an opportunity to ascertain the number of communicants. He has baptized one infant. In Hamilton parish there is a small Education Society.

GEORGE LEMON.

Fredericksville parish, Albemarle county. The present condition of this parish presents nothing very striking or peculiarly interesting to vary the report made of its state at the last Convention of the church. Still the rector humbly trusts that the divine blessing has not been utterly refused his labours. During the year past four or five communicants have been added, and one has been removed by death.

An increased attention is given to the service, and attachments to our worship and doctrines are forming and growing.

Since January last the rector has been engaged in officiating regularly, twice a month, at the University of Virginia, where the congregations are large, respectful, and attentive, and the services are maintained with decency and propriety. This arrangement resulted from a request of the faculty of that institution, communicated through their chairman, T. T. Lomax, Esq.

It should be mentioned in this place that, during the last summer, by the pious exertions and liberal contributions of the members of Walker's Church, their house of worship has undergone a thorough repair, and is rendered in its arrangements neat and commodious.

The rector has officiated, during the past year, generally once a month, in Louisa; where, by the very friendly aid of the Rev. Mr. Crawford, he trusts some good may be effected and souls saved through the mercy of God in Christ Jesus.

There is in this parish a Sunday School, as well as an Education Society; and the rector has renewed his weekly evening lecture, which had for some time been suspended. Communicants about fifty—baptisms, infants ten, adults (one of which was by immersion) two—marriages eight.

FRED. W. HATCH.

Norborne parish, Berkeley county. Number of communicants about eighty—baptisms during the last year seven. The rector humbly trusts that the spiritual state of his communion has improved during the past year, but is unable to report any who have come out for the first time with the important inquiry of "What must we do to be saved?" The Union Sunday School, which is connected with one of the congregations, has increased in numbers and zeal. JOHN T. BROOKE.

St. Stephen's Church, Culpepper county. The condition of this church has improved since the last Convention. Nine members have been added to the communion, and the attendance on divine service has been full and regular. Little indeed has been done, compared with the work which remains; but even this day of small things affords an occasion for thankfulness, and a pleasing hope of subsequent improvement. Communicants thirty-six—baptisms three, one of whom is an adult.

G. A. SMITH.

St. Thomas's parish, Orange county. There is no vestry in this parish, and the churches which existed there some years since have been destroyed. Divine service is held twice a month in the courthouse, and the congregations continue to be full and attentive. Since the last Convention three persons have been admitted to the communion, and a Sunday School has been organized, which is well attended. Communicants twelve.

G. A. SMITH.

Christ Church, Alexandria. In consequence of the location of the Theological School in the country, and the removal of the rector, he has been released by the vestry from the discharge of all parochial duties except that of preaching one half the time, and the Rev. George Griswold has been engaged as his assistant, and resides in town with the congregation. The Sunday School, Saturday School, and Education Society connected with this church, are all in a very prosperous condition. Communicants added, two—baptisms twelve—marriages four—funerals five.

REUEL KEITH.

St. Paul's Church, Alexandria. The rector reports, with pleasure and gratitude, the continued peace, harmony, and prosperity of his charge. All opportunities of public and social worship are well attended. The Sunday School and Bible classes are very prosperous. Eleven persons have been added to the communion since the last Convention; and many are at present very seriously inquiring after the way of salvation. There have been two adult and twenty-seven infant baptisms, twenty-one funerals, sixteen marriages. The Female Education Society, supported by this and Christ Church, has contributed to the funds of the parent institution during the past year upwards of $500. William Jackson.

St. George's Church, Fredericksburg. This church is in a state of undiminished prosperity. Through the past year many tokens of the kind and gracious remembrance of the Lord have been vouchsafed us. There has been a very general attention among the people to the things of God. A deep impression was made on the minds of our community, by the services and ministrations of the last Convention, and some fruit has been gathered into the church, of which the seed was no doubt sown at that season. While there have been some valuable additions to the communion since that period, there are also others who give good evidence of "repentance towards God," and of a sincere desire to know what they "must do to be saved."

The several religious and benevolent institutions connected with the church, viz., the Common Prayer-Book and Tract Society, the Female Education Society, the Charity School and Bible classes, are in a state of prosperity, but especially the Female Domestic Missionary Society, which is still dispensing rich blessings around us. During the few years of its existence it has engaged in its cause *five missionaries*, whose labours have been instrumental of good in many places, but especially in the settlement of three useful ministers in as many destitute parishes.

The Sunday Schools are in a flourishing condition—the number of scholars registered is 250. Baptisms twenty-nine (one adult)—marriages five—communicants 104.

Edward C. M'Guire.

St. Martin's parish, Hanover and Louisa. The rector of St. Martin's parish regrets, that ardent devotion and active zeal do not exist in it to the extent of his wishes; yet he hopes that, upon the whole, it is in a state of improvement. During the past year the congregations have been larger and more attentive than usual. We have now two Sunday Schools in existence, which number about sixty teachers, principally young persons, and upwards of 150 scholars. Ten communicants have been added to the church, and several others seem to be deeply impressed with the importance of that subject, who are expected shortly to join us. The communicants are now seventy-four—funerals fourteen—marriages four—baptisms two.

John Cooke.

St. Margaret's parish, Caroline. Since the last Convention we have reason to hope that a good work has been continued in this parish, though, perhaps, not so extensively as during the year of revival of the church. Our congregation labours under great inconvenience with respect to comfortable accommodations at the church, as it is still very much out of repair; and during the wet weather of last winter we frequently were obliged to abandon it entirely. Since the return of good weather, the number has been as large as usual; and we believe there is an increasing concern among many of them for a knowledge of the truth as it is in Jesus. It affords us pleasure to observe that a Bible class has been formed, containing eleven members, who manifest great anxiety to search the Scriptures in the most profitable manner. A Sunday School also was commenced on the last Sunday in March, and they reported on Sunday, the 4th of the present month, fifty scholars. The communion has only been administered once since last spring. One new member has been added. One of the former number has removed from the parish, so that the present number is the same as in the last report. Communicants twenty-two—baptisms one—marriages five.

Leonard H. Johns.

St. James's parish, Northam, Goochland county. The rector of this parish reports, that there has been some improvement in the prospects of the church during the last year. The extensive field in which he labours prevents him from devoting to this congregation the attention which its necessities demand and its growth encourages. He has under his charge congregations in Raleigh parish, Amelia, and Manchester parish, Chesterfield, whose prospects are flattering. During the last year there have been seven baptisms, one marriage, five deaths, and ten additions to the communion. The whole number of communicants is about thirty.

William F. Lee.

Monumental Church, Richmond. Since the last Convention, twenty-one communicants have been added, six have been removed, and two have died; present number is 165. Sixty persons have been confirmed. Of baptisms there have been forty—three of adults, and thirty-seven of infants. The Sunday School, which is in connexion with the General Protestant Episcopal Sunday School Union, and pursues the system of instruction recommended by that society, is more flourishing than at any former period. The number of scholars is 177. The superintendents and teachers are active and diligent in the discharge of their duties, and manifest a more than ordinary interest in the welfare of the school of which they have the supervision. As an evidence of the favourable regard which is bestowed upon this institution, it ought to be mentioned, that through the liberality of a few individuals, a very respectable library has lately been formed, and that the first superintendent has just contracted for the erection of a building, to cost $800, for the use of the school,—one half of which he advances on his own responsibility. In addition to this mode of instruction, religious knowledge is communicated by the assistant minister, through the medium of Bible and catechetical classes, who meet once every week; the senior class of ladies, consisting of twenty members; the junior class of males and females, between the ages of eleven and sixteen, consisting of fifty; and the class of catechumens, consisting of about twenty-five. A meeting is held every week in a private house, in which a short service from the liturgy is used, and a lecture delivered. As the rector has discovered great advantages to attend such social meetings, he begs leave to recommend the observance of them to all the clergy of the diocess.

Richard Channing Moore.

Henrico parish, Richmond. The condition of this congregation continues to improve, and it is believed that the interests of vital religion are gaining ground. The Sunday School continues to be well attended, and it is evidently doing much important good. It is composed of 120 scholars and fifteen teachers. Communicants forty-one—marriages thirteen—baptisms twenty-eight.

William H. Hart.

St. Paul's parish, King George county. The rector reports that he has performed regular services in this parish since the commencement of this year. It is evidently in a depressed, but no longer in a declining state. The congregations were small at first, but have been gradually increasing—they are now large and attentive. He has officiated alternately at St. Paul's and Lamb's Creek; in the latter parish a Sunday School has been commenced, which promises much usefulness. The number of communicants in both is about thirty. EDWARD W. PEET.

St. Anne's and South Farnham parishes, Essex county. These parishes, taken together, present a prospect in some respects less, and in others more encouraging, than when the last report was made. St. Anne's, though a few have been added to the communion since that time, has, it is feared, suffered some declension in its spiritual state. Much good will result, it is hoped, from a Female Bible class, formed since the last Convention, and a Sunday School in his immediate neighbourhood. This school, though not attached to the Episcopal Church, is at present conducted solely by members of her communion. It has been in existence now about seven or eight years; and though the number is much reduced, at one period had upwards of 150 scholars, several of whom have joined the communion of the church, and of other denominations of Christians.

The spiritual state of South Farnham has, it is believed, much improved since the last report. The congregation has increased in numbers and attention to the services of the sanctuary. A few have been added to the communion, and others would have been but for want of an opportunity. Within the past year two Bible classes have been formed, and a small Sunday School, conducted principally by members of the Episcopal congregation. In the two parishes there is a small Education Society.

Since August last, the pastor of St. Anne's and South Farnham has preached twice a month in Lunenburg parish, Richmond county. The church which formerly stood in this county has fallen to the ground, and the services are now performed in the courthouse. Though there is no regularly organized congregation in this parish, yet the number who attend the stated ministrations, the Christian zeal of some, the anxiety of many to have the word preached frequently among them, and the recent formation of a large Sunday School, afford the most pleasing hopes.

Communicants in both parishes, deducting one removal, thirty-nine (one coloured)—baptisms in both parishes and in the neighbourhood, eighteen (one adult, nine coloured)—one marriage—burials three. JOHN P. M'GUIRE.

Abingdon and Ware parishes. The rector of the churches in Gloucester reports, that nothing very special has occurred in either of his parishes since the last Convention. Two members, in the course of the year, have been added to his communion, and one removed by death, making the present number nineteen. Baptisms thirteen—marriages five—burials five. The venerable church in Abingdon parish has been, during the past winter, thoroughly repaired, and the rector takes this opportunity of acknowledging, with thankfulness, the zeal which his people have manifested in the completion of that object.

WM. D. CAIRNS.

Bruton parish, Williamsburg. The rector reports, during the last five months, one funeral, two baptisms, three marriages, and eight new communicants. The whole number of communicants is thirty-eight.

In compliance with the 45th canon of the General Convention, he would further add, that the adult members of the church are about 140—children 100—catechumens fifty—and that, besides the pupils of William and Mary, the congregation comprises about thirty adults who are not members of our church.

The rector delivers one weekly lecture in the church, which is well attended. Several of the female members of the congregation meet together once a week, at private houses, for religious exercises. They support a Bible Society, and also a Working Society, the avails of which constitute a fund for the poor of the town. The Sunday School consists, at present, of ninety-three.

A. EMPIE.

Elizabeth City parish. It is with gratitude to the Author of all good, that the rector is enabled to report the state of his charge as encouraging. He ministers statedly on the Sabbath to two congregations, viz., at Fortress Monroe and Hampton.

The congregation at the fortress is numerously attended, and consists of the military and citizens, and their families, who have very generally contributed to the support of the gospel. Their uniform attendance upon the stated services of the church affords the pleasing hope that the *ordinances* of religion have not been dispensed in vain. Several have united themselves to our communion in the sacrament of the Lord's Supper.

A Sunday School has been established, which promises well.

At Hampton, where the church has been dormant for more than twenty years, we have good hope, from what we have witnessed, that this portion of our Zion will ere long "be divested of her weeds, and arrayed in the attire of joy." But twelve months since and the church was almost in ruins; now, however, by the blessing of God upon the untiring exertions and liberal contributions of her friends, this ancient edifice has been so far repaired as to admit the congregation within its walls to "worship the Lord in the beauty of holiness." The services of the church have met with a favourable reception, and, judging from the past, we are induced to believe there is a growing attachment to her doctrines, discipline, and worship.

The spiritual concerns of the church are in some degree flattering. Twenty-four have received the rite of confirmation from our beloved diocesan, the most of whom have become communicants. The weekly lectures, both at this place and the fortress, are interesting.

A Sunday School, which numbers upwards of one hundred scholars, and patronised by the different denominations, has been for some time past in successful operation.

At the request of a few families in Charles parish, York county, I have for some months past performed divine service, and preached, from house to house, every fortnight, on Saturdays—and it affords me great satisfaction to state to the Convention, that the services have been numerously attended; and as a vestry has been recently chosen, and exertions are making, the hope is entertained that the love for our church may yet revive in this parish. Communicants thirty-two—baptisms fifty, including three cases of adults—marriages five—funerals nine.

MARK L. CHEVERS.

Hungar's parish, Northampton county. The rector thanks God that union, peace, and concord now reign in the different churches under his charge. Two Bible Societies and a Missionary Society have been formed. Communicants twen-

ty-eight (added since last report eight)—baptisms thirty—marriages twenty-three—funerals sixteen.
STEPHEN SELBY GUNTER.

St. James's parish, Mecklenburg. Though a few have been added to our communion, yet, in consequence of removal and death, there is no increase of numbers. Communicants about forty—baptisms twenty—marriages three—funerals ten.

In Halifax the prospect is more pleasing; the church has been organized. It is believed that several hundred dollars have been subscribed to the Theological Seminary. The people of this parish are anxiously desirous to secure the benefits of religious instruction, by having a clergyman settled among them. Communicants ten—baptisms five (one adult)—funerals two—marriages three. WILLIAM STEEL.

Bath parish, Dinwiddie county. The rector of this parish has continued to preach during the past year at the places mentioned in his report to the last Convention. He has not succeeded, however, in organizing any regular congregation during that period. The one which was previously formed at Sapony Church has improved as much as, from the circumstances of the people, could have been expected. The services of the church have at this place been engaged in with a degree of regularity and solemnity which is not often exceeded by old congregations. The prejudices against our forms of worship are gradually giving place to more correct feeling; and in many cases the beauty and advantages of our excellent liturgy are beginning to be perceived and appreciated. This parish was visited in July last by our venerable diocesan and two of our clerical brethren, when the rector was admitted to priest's orders, and the rite of confirmation was administered to nine persons. The services were continued at the church for three days; were well attended, and were particularly interesting; and there is great reason to believe that the exhibition which was then made of the spirit and character of our church, had a greater effect in conciliating the favourable regard of the people, than could have been produced by the efforts of an individual minister in the course of several years. The sacrament of the Lord's Supper was on that occasion administered, and received by fourteen members of that congregation; one half of whom were then, for the first time, admitted to the communion of the Episcopal Church. There is a Sabbath School, and also a Bible class of adults, connected with Sapony Church; and although both of them are quite small, yet their existence is an evidence of an increasing attention to the subject of religion, which affords some encouragement to their pastor. At the other places at which he ministers regularly, the rector of this parish has not had the same cause for encouragement as at Sapony: public worship is but thinly attended; and the services of our church are so much disregarded, that he has as yet been unable to use the liturgy with any tolerable degree of regularity. There is, however, generally, within the sphere of his regular ministrations, an improvement in the external character of those who attend public worship, which, although not very great, is yet sufficient to prevent him from fainting in despair. Some few individuals, it is hoped, are seriously inquiring the way to Zion, and four have been admitted to the communion. During the last month, the rector of this parish has engaged to spend one week in each month in the service of the Female Missionary Society of Petersburg. His plan is to preach during that week at two places in the county of Sussex, at one in Surry, at one in Prince George, and at Dinwiddie courthouse. He has spent one week on this circuit, and is convinced, from the observation he has made and the information obtained, that no section of our state stands more in need of ministerial labours; and there is great reason to believe that a faithful, active, prudent clergyman, who would officiate in this section, would receive a very comfortable support. The number of communicants in the Sapony congregation is fifteen—there have been five baptisms (four of infants and one adult)—seven funerals—and five marriages. J. GRAMMER.

Bristol parish, Petersburg. It is with great satisfaction that the rector is enabled to state to the Convention, that, by the blessing of God, this parish is in a state of considerable improvement as regards their religious interests. Their attendance on the public worship and the ordinances of religion is more regular than in some former years; there have been added lately eight or ten communicants, who appear to be pious and well disposed.

The society of ladies, auxiliary to the Education Society, for the assistance of young men designed for the ministry, have been very assiduous and very successful in promoting the interests of the association; they have been enabled to transmit very considerable sums of money to the parent society.

The Sunday scholars belonging to our church in this town are not numerous; on which account they have been united with the Methodist Society scholars for a considerable length of time: the united school is prosperous; the teachers, selected from both congregations, are very attentive to their respective duties. Marriages since last Convention twelve—baptisms twenty-nine—burials sixteen. ANDREW SYME.

St. Luke's Church, parish of Newport. The rector reports that he has not had any increase in this congregation since the last Convention; but he takes pleasure in stating, that there appears to be a spirit pervading the minds and hearts of his people which presages "better things;" there is a greater degree of seriousness manifested on the part of members of the church than has hitherto appeared, and a tenderness under the ministration of the word which proves that the Spirit of the Lord is secretly, but, we trust, surely at work upon the heart. For these favourable signs the liveliest gratitude is felt to the great Head of the church. There have been nine baptisms (one adult)—eight funerals—one marriage.

The rector also reports, in reference to this church, that about 300 dollars have been subscribed towards its repairs; the materials have been purchased, the workmen employed, and he expects soon to see this (the oldest church in Virginia now standing) put a in comfortable condition.
WILLIAM G. H. JONES.

St. Paul's Church, Suffolk. This church is under the care of the rector of St. Luke's Church. Since the last Convention he has had reason here to praise God and take courage. Fifteen members have been added to the communion. The attendance at church is generally respectable and regular, and the conduct of the members during worship highly reverent. Three adult baptisms—communicants twenty. WILLIAM G. H. JONES.

Suffolk, May 13, 1828. I have not held a parish for a considerable time. The churches in the counties of Nansemond and Isle of Wight being (until very late) destitute of ministers, I considered that I could promote the interest of religion better by extending my labours to them all, than by confining them to a single church. Agreeably to the request of the bishop, an association of

ministers, consisting of Mr. Parker, Mr. Jones, and myself, was held in Smithfield on the 11th of April, and at the church in Surry on the following day, where we officiated to large and attentive congregations. Baptisms thirty-one (nine adults), seven were blacks—funerals nine—marriages seven. JACOB KEELING.

Trinity Church, Portsmouth parish. There have been added to the communion, since the last report, eight individuals. There are several others belonging to this charge who are deeply impressed with the necessity and importance of religion, but who have not yet obtained that satisfaction in their own minds, with respect to the change of heart, which they think is necessary to warrant them in making an open profession of being on the Lord's side. The pleasing hope is, however, confidently indulged, that it will not be very long before some of these individuals will be added to the list of worthy communicants. The temporal condition of this congregation, the rector is also happy to state, has much improved within the last year. The pews have all been rented out but two, and measures are now taking for adding side galleries to the church, in which to erect others.

There are attached to the congregation several societies; the most important of which are a Sunday School, a Bible class, and a Female Working Society; all of which, it is believed, are exerting a beneficial influence. Our weekly lectures are still kept up, and it is hoped, from the attendance on them, that they are not wholly without their good effects. Marriages three—baptisms nine, two of which were adults—present number of communicants twenty-four—funerals six.

JOHN H. WINGFIELD.

Christ Church, Norfolk. The rector reports to the Convention that, during the past year, he has administered baptism to twenty-six persons, of whom three were adults—there have been twelve marriages—twenty-nine burials—and eighteen persons admitted to the communion, making the present number of communicants one hundred and ninety-four. At the bishop's visit in June last, sixteen were confirmed. The Bible class is in about the same condition as last reported. The Sunday School numbers one hundred and fifty-eight scholars and twenty-two teachers. The corner-stone of the new church was laid by the Right Rev. the Bishop on the 20th of June last. The edifice is nearly completed, and will be ready for consecration, it is hoped, in July ensuing. Its dimensions are 96 feet by 65. It is built of brick, with a large vestry-room in the rear, and a steeple calculated for a clock and bell, and 115 feet in height.

During the last year there have been contributed by the parish to the Education Society, - - - - - - - $584 80
To the bishop's assistant's salary, - 20 00
The contingent fund of the diocess, - 30 80

$635 60

The rector rejoices to inform the Convention that the affairs of the congregation are in a prosperous condition; and especially that its spiritual state is, perhaps, more promising and satisfactory than it has ever been during the ministry of the incumbent. HENRY W. DUCACHET.

Suffolk, Va. Last summer I left the diocess of Maryland and came to this place, in which I have been occupied principally in teaching school. But, during my residence here, I have frequently performed divine service. Since the commencement of this year I have superintended a Sunday School, which consists of about thirty scholars. Marriages three—one funeral. IRA PARKER.

A resolution relative to the defraying the expenses of the delegates to represent this diocess to the General Convention was offered, and, on motion, the same was laid upon the table.

A motion was made by the Rev. Mr. Ducachet, that the Convention do now take up and consider the report made to the last Convention by the special committee to whom had been referred the communication from the secretaries of the House of Bishops and of the House of Clerical and Lay Delegates to the secretary of this Convention—which motion was rejected.

On motion, Resolved, That the next Convention of the Protestant Episcopal Church of the diocess of Virginia be held in the town of Charlottesville, on the Wednesday before the third Thursday in May next.

The president having retired, Mr. H. Nelson was called to the chair.

The Rev. Dr. Meade, from the board of trustees of the Theological School, presented the following report, which was read.

Report of the board of trustees of the Theological Seminary of Virginia, to the Convention, held in Petersburg, May 15, 1828.

It will be remembered, that at the last Convention, the trustees obtained leave to locate the seminary in the neighbourhood of Alexandria, should it be found practicable. In order to ascertain this, a committee was appointed, with full powers to select an eligible site, to erect the necessary buildings, and to raise the funds for defraying the expenses of the same. The committee accordingly repaired to Alexandria in the month of June, and after some time spent in surveying the different situations which were offered, made a selection of one, which, on account of the healthiness of its atmosphere, the beauty of its prospect, and its many conveniences, has given universal satisfaction to the professors, students, friends, and visiters of our seminary. The lot of land which was purchased contained about sixty-two acres, the half of which was cleared, well enclosed, and covered with grass. The remainder is in young timber, which will soon yield no inconsiderable allowance of fuel. The buildings upon it consisted of a new brick dwelling-house, with all necessary out-buildings for the comfort of a family. A well-enclosed garden and promising young orchard were also among the improvements of the place. The cost of the establishment was five thousand dollars. This we were enabled to pay at once, by the assistance of our treasurer, Mr. John Gray, who kindly advanced the whole, relying for the return of it upon the collections to be afterward made. It was now necessary to erect, without delay, a suitable edifice for the reception of the students, and of such person or persons as should be employed to attend to their temporal comforts. Accordingly, a brick house of three stories, containing twelve rooms, besides a basement story, affording a dining-room, kitchen, and closets, was immediately erected, the cost of which has exceeded three thousand dollars. This we were enabled to discharge by a loan from the Education Society of two thousand dollars, and a further advance from our treasurer and ever-ready friend Mr. John Gray. To relieve ourselves from the obligations thus incurred a new subscription was commenced, which, by the united exertions of the friends of the seminary, has already reached the amount of the debt which was contracted, being somewhat more than eight thousand dollars. As this, however, is payable in annual in-

stalments of two, three, and four years, and the interest on the money advanced is still increasing the debt, it is plain that the present subscription will not suffice to discharge the same with the interest accruing. Other buildings are also necessary to complete the establishment. Another house for the residence of one of the professors, who is at present living at an inconvenient distance, is very desirable, and a most convenient situation presents itself on the seminary farm. So soon as our means will justify the measure, it will be also desirable to have a building for the purposes to which the basement story is now devoted, but for which it is by no means sufficient. In the same building might be a lecture-room and library, for which the private apartments of our present edifice are now made to answer. These additional buildings will, of course, require a large increase of our funds, nor shall we venture to proceed until assured that the contributions of our friends will justify the undertaking.

It becomes us also to make a further statement of our pecuniary concerns, that the members and friends of the church may not be mistaken as to our condition, and relax their exertions or withhold their charities, on the supposition that our need is not so great as it really is. Towards the endowment of two professorships, each requiring not less than fifteen thousand dollars, we have, as yet, only realized the sum of ten thousand seven hundred and thirty-four dollars and forty-two cents. It is true that the unremitting exertions of the Female Auxiliary Education Societies have thus far enabled us to have the services of two professors, besides receiving all the poor and pious youths who have applied for admission into the seminary. But still we cannot consider any institution on a sure and permanent basis, without a fund, whose interest will suffice for the support of those officers who are indispensable to its good government; and therefore we can never be satisfied until we have realized the needful sum.

In order to raise this amount as soon as practicable, the trustees at their present meeting have appointed the Rev. Dr. Cobbs, the Rev. Mr. M'Guire, the Rev. Mr. Ducachet, and the Rev. Dr. Meade, to solicit contributions in the State of Virginia, the latter of whom will enter upon this duty immediately after the Convention, and devote two or three months to the same.

The trustees, considering also how much other portions of our country are likely to be benefited by the successful operation of our seminary, and that it is most reasonable that those portions should render us their aid in its establishment, have requested the Rev. Mr. Jackson, of Alexandria, the Rev. Mr. Mann, the Rev. Mr. Tyng, the Rev. Mr. Johns, and the Rev. Mr. Henshaw, of Maryland, the Rev. Mr. Bedell, of Pennsylvania, and the Rev. Mr. M'Ilvaine, of New-York, to lend us their aid in soliciting contributions, wherever their judgment or convenience may lead them.

Having presented this exposition of the funds, the location, and the buildings of our infant institution, we now proceed to state the pleasing accomplishment of those hopes which encouraged us to choose its present location. We have realized that freedom from the many interruptions inseparable from a town, which formed a strong inducement to its removal. Every incentive to close application to the exercises of piety is furnished to the young candidate for the ministry. On the Sabbath they either walk into Alexandria and attend the public services of the churches, or remain at the seminary, where, for their benefit and the benefit of many families around, the service of the church is read, and a sermon delivered, by one of the professors. On the evening of the Sabbath, and on other evenings of the week, they are often piously and profitably engaged in visiting the families in the neighbourhood, praying with them, reading the word of God, and exhorting them to holiness. It deserves also to be mentioned, that they evince a laudable zeal in attending to the instruction of the children in the several Sunday Schools which they have established in Alexandria and at the seminary. While thus engaged in these exercises which fit them for the practical duties on which they are soon to enter, we have the assurance of the professors that they have not been inattentive to those literary and theological studies which are necessary to qualify them for the defence of the faith. During the past session seventeen students have been under the care of the professors, though only fourteen are to be considered as properly members of the seminary, the remaining three being engaged in preparatory studies, which will qualify them to enter at some future period. It will be most encouraging indeed to the friends of our institution, to behold six of these youths, who have been for a greater or lesser period of time nurtured in our seminary, presented on the ensuing Sabbath to the bishop of our diocess, and, after receiving from him the proper authority, proceeding forth to the glorious work of preaching the everlasting gospel. The trustees will only add, that their hopes and expectations as to the expenses of living have been more than realized. From the experience of the present year, they are justified in saying that the sum of seventy-five dollars is amply sufficient for the board of each student, during the period of the nine months which constitutes the seminary term.

In concluding their report, the trustees have to record the heavy loss sustained by the board in the death of the lamented Dr. Wilmer. In this as in every other department of usefulness, he had ever displayed a judgment, zeal, and activity seldom to be found united in one individual. The emblems of mourning which now designate the members of this Convention, evince the high esteem in which his services were held by the whole church.

On motion, Resolved, That the sum of one hundred and twenty dollars and thirty-seven and a half cents be appropriated to the bishop, for the support of his assistant, out of the Contingent Fund, to make up, with the sum paid in for that purpose during the present Convention, the sum of three hundred dollars, in pursuance of the pledge made by the Convention in the year 1826.

Resolved, That the treasurer pay to the secretary his expenses incurred in attending this Convention.

On motion, Resolved, unanimously, That the thanks of this Convention be tendered to the ministers of the Presbytorian, Methodist, and Baptist churches in this place, for the liberal and kind offer of their churches for the use of the Convention.

On motion, Resolved, That the treasurer pay to the doorkeeper of this Convention the sum of five dollars for his services.

On motion, Resolved, unanimously, That the thanks of this Convention be tendered to the citizens of this place, for their kind and hospitable attentions to the members of the Convention during its session.

On motion, Resolved, That the thanks of this Convention be presented to the secretary and treasurer for their faithful services.

On motion, Resolved, That one thousand copies of this Journal be printed, and distributed by the secretary among the parishes.

The bishop appeared and took his seat as president of the Convention.

The Convention proceeded to the election, by ballot, of eight delegates, to represent this diocess in the next General Convention of the Protestant Episcopal Church of the United States: whereupon the following gentlemen were duly elected, viz.: Rev. William Meade, D. D., Rev. Reuel Keith, D. D., Rev. Edward C. M'Guire, Rev. Nicholas H. Cobbs, Dr. Carter Berkeley, Mr. Philip Nelson, Mr. Hugh Nelson, and Mr. James M. Garnett.

And then the Convention adjourned, to meet in the town of Charlottesville, on the Wednesday before the third Thursday in May next.

RICHARD CHANNING MOORE,
Bishop of the P. E. Church of Virginia.
Teste, JOHN G. WILLIAMS, Secretary.

On Sunday evening, May 18th, the clergy and laity of the Convention assembled round the altar, when the bishop addressed and took his leave of them as follows:—

BRETHREN,—Agreeably to that practice which has always marked the close of our Conventional labours, we surround the altar of the Redeemer to express our thankfulness to him for that unity which has distinguished our proceedings, and for the spiritual blessings we have enjoyed during our association, and also to take an affectionate leave of each other.

When we call to view the important concerns in which we have been engaged, and consider the peaceful spirit in which those concerns have been transacted, how heartfelt should be the expression of our gratitude to God! The Theological Seminary, that school of the prophets, that nursery of the church, from which we have received so much benefit and advantage, and from which we have reason to expect still greater results, has received from the benefactions of our friends an impulse which, we trust, will ensure its success, and render it an object of commanding importance not only to this diocess, but to our religious community in general.

Seven young men, six of whom are alumni of that institution, have this day been admitted to holy orders. Men, from whose labours parishes which have been destitute for many years will be supplied, and the word of life communicated to those who have looked to us for spiritual help. Yes! the walls of some of our churches, in which the voice of the gospel has not been heard for twenty years, will again resound with the glad tidings of salvation, and wake the prayers and praises of our people. The hungry will be fed with the bread of life; the thirsty will be led to the fountain of ever-living waters that they may drink; the cross of the Lord Jesus Christ will be exhibited to their view, and poor weeping penitents be directed to Calvary for the salvation of their immortal souls. My heart vibrates with joy at the glowing prospect presented to our view, and my soul rejoices in the prosperity of our Zion.

When we contemplate the blessings with which God in his mercy hath favoured us, we have reason to take courage and press forward in the discharge of our duty. It is by the preaching of the gospel in its purity that we are to expect a continuance of the divine favour. It is the cross of a crucified Jesus under which we have rallied; and while that cross continues to form the banner under which we fight the fight of faith, the blessing of God will descend upon us in profusion, and our preaching prove the savour of life to those who hear us. Yes, my brethren, I repeat the declaration: If we expect to succeed in our ministry, and to see the work of the Lord prosper in our hands, Jesus Christ, and him crucified, must constitute the basis of all our discourses—the animating theme of all our addresses. Yes! my soul warms at the thought. It is the cross which forms the ladder by which the believer scales the heavens. The cross is the throne of grace from which Jesus answers prayer, and pronounces pardon and forgiveness to the poor penitent. Carry your people to Gethsemane, and show them the precious Redeemer under the load of their complicated guilt, sweating great drops of blood; conduct them to Calvary, exhibit the Saviour to their view as the only propitiatory sacrifice for you; and lest any of your charge should doubt his merciful disposition, proclaim to them the soul-enlivening truth—proclaim to them that the Lord Jesus wears on his compassionate bosom the glorious inscription, "not willing that any should perish, but that all should come to repentance." Go on, my beloved sons in the ministry, go on in the glorious work in which you have engaged, and the Lord Jesus will assist you with his grace, and bless you with the richest evidences of his love. Let controversy alone; for it will paralyze your minds and obstruct you in your work. Preach the truth. Be attentive to your solemn vows of conformity to our worship which you have voluntarily made. Be men of peace—imitate, as far as in you lieth, your divine Master. "Learn of him who was meek and lowly in heart, and you will find rest to your souls."

We are now, my brethren, to part. Remember that such is the frail tenure of our earthly existence, that it is scarcely to be expected we shall ever meet again in this world. The last year took two from our number; and before the next twelve months shall have revolved over our heads, others may be taken from our ranks, called to give an account of their stewardship. Strive, then, I beseech you, to be prepared. Be much at a throne of grace, not only with the people of your charge, but also in your retirement. When you enter your closets, remember that you are entering the threshold of heaven, and say to the world and all its delusive pleasures, "Stay ye here while I go yonder and worship." By such a course your lamps will be always trimmed, your lights burning in your hands: then, when the voice of God shall proclaim the approach of the bridegroom, you will be prepared to enter into the everlasting joy of our God.

To the lay members of the Convention I beg leave to return my sincere thanks for their kind co-operation and support. With many of you I have met in Convention ever since my residence in Virginia, and to your labour the church is indebted for a large portion of its success. The clergy consider you as co-workers with them, and lean much on you for your counsel and advice. Be steadfast and immoveable, always abounding in the work of the Lord, and your labour will not be in vain in the Lord. My brethren, I bid you all an affectionate farewell; and should we never meet in this vale of tears, Oh may we meet in that happy world prepared for the righteous, and enjoy that rest which remaineth for the people of God. Brethren, farewell. RICHARD C. MOORE.

Journal of the Proceedings of the Convention of the Protestant Episcopal Church of the Diocess of Virginia, which assembled in the town of Charlottesville, on Wednesday, the 20th day of May, 1829.

THIS being the day and place appointed for the annual meeting of the Convention of the Protestant Episcopal Church in the Diocess of Virginia, several clergymen and lay delegates attended divine service in the Episcopal Church in this town.

Morning prayers were read by the Rev. Adam Empie, and a sermon preached by the Rev. John H. Wingfield.

After divine-service (the Right Rev. Bishop Moore being prevented by indisposition from attending), the Rev. William Meade, D. D., was elected, by joint ballot of the clerical and lay delegates, in conformity with the canons of the church, president pro tempore of this Convention, and accordingly took his seat as such.

The following clergymen, entitled to seats in this Convention, appeared, viz. :—

The Rev. Ebenezer Boyden, Augusta parish, Staunton ; the Rev. Nicholas H. Cobbs, Russell parish, Bedford county ; the Rev. John Cole, officiating in Surry and Prince George counties ; the Rev. John Cooke, St. Martin's parish, Hanover and Louisa counties ; the Rev. Robert B. Croes, assistant minister of the Monumental Church, Richmond ; the Rev. Charles Dresser, Antrim parish, Halifax county ; the Rev. Henry W. Ducachet, M. D., Christ Church, Norfolk ; the Rev. James Doughen, parish of St James, Northam, Goochland county ; the Rev. Adam Empie, rector of Bruton parish, and President of William and Mary College, Williamsburg ; the Rev. Zachariah H. Goldsmith, St. George's parish, Accomack county ; the Rev. John Grammer, Bath parish, Dinwiddie county ; the Rev. Caleb J. Good, St. Margaret's parish, Caroline county ; the Rev. Frederick W. Hatch, Fredericksville parish, Albemarle county ; the Rev. Johannes Edward Jackson, Christ Church, Frederick parish, Frederick county ; the Rev. William Jackson, St. Paul's Church, Alexandria ; the Rev. Thomas Jackson, Shelburne parish, Loudoun county ; the Rev. William G. H. Jones, parish of Newport, Isle of Wight ; the Rev. Reuel Keith, D. D., Professor in the Theological School of this diocess near Alexandria ; the Rev. George Lemon, Hamilton and Leeds parishes, Fauquier county ; the Rev. William F. Lee, Henrico parish, Henrico county ; the Rev. William Meade, D. D., Frederick parish, Frederick county ; the Rev. Edward C. M'Guire, St. George's parish, Fredericksburg ; the Rev. John P. M'Guire, St. Anne's and South Farnham parishes, Essex ; the Rev. Nahum G. Osgood, Moore's parish, Campbell county ; the Rev. Charles H. Page, Lexington parish, Amherst county ; the Rev. Edward W. Peet, St Paul's parish, King George county ; the Rev. John Philips, Cumberland parish, Lunenburg county ; the Rev. G. A. Smith, St. Stephen's Church, Culpepper county ; the Rev. John H. Wingfield, Portsmouth parish, Norfolk county.

Ordered, That Mr. William Mayo, Dr. Carter Berkeley, and Mr. John G. Williams, be a committee to examine the certificates of lay delegates ; who then withdrew, and, after a short time, returned and presented the following report :—

The committee to whom were referred the certificates of the lay delegates have, according to order, examined the same, and report, that the following persons have been duly elected lay delegates to this Convention.

Thomas Marshall, Leeds parish, Fauquier county ; Dr. Hector Harris, Hamilton parish, Fauquier county ; Thomas Withers, jr., Bristol parish, Petersburg ; John H. Hill, St. Paul's Church, Alexandria ; William H. Thompson, Christ Church, Norfolk ; Dr. Carter Berkeley, St. Martin's parish, Hanover and Louisa counties ; Junius A. Clay and Philip A. Bolling, Tillotson parish, Buckingham ; Thomas Nelson, Portsmouth parish, Norfolk county ; Obed Waite, Christ Church, Winchester ; Dr. E. A. Morrison, Bath parish, Dinwiddie county ; Philip Nelson, Frederick parish, Frederick county ; Edward B. Withers, Moore's parish, Campbell county ; Westwood S. Armistead, Elizabeth City parish, Elizabeth City county ; Thurmer Hoggard, Lynnhaven parish, Princess Anno county ; Hugh Nelson, Fredericksville parish, Albemarle county ; John Nelson, St. James's parish, Mecklenburg county ; William Bolling, St. James's parish, Northam, Goochland county ; Edward Rouzee, Vauter's Church, St. Anne's parish, Essex county ; John Gray, St. George's parish, Fredericksburg ; John G. Lawrence, St. Margaret's parish, Caroline county ; Wm. Mayo and John G. Williams, Monumental Church, Richmond ; Seth Ward, St. Paul's Church, Lynchburg ; Parke F. Berkeley, Antrim parish, Halifax county ; John Stuart, St. Paul's parish, King George county ; Walter W. Webb, Bruton parish, Williamsburg ; Isaac Winston, St. Stephen's Church, Culpepper county ; Richard S. Ellis, Lexington parish, Amherst county ; Edmund I. Lee, Christ Church, Alexandria, Fairfax parish ; Gerrard Alexander, Russell parish, Bedford county ; John L. Thomas, Christ Church, Norborne parish, Berkeley county ; Benjamin B. Taliaferro, Henrico parish, Henrico county.

On motion, Resolved, That the following rules of order, adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention :—

1. The business of every day shall be introduced with prayer.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the

president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new thing is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave his chair.

Ordered, That the Rev. Robert B. Croes, the Rev. Thomas Jackson, the Rev. George A. Smith, the Rev. John Cooke, and the Rev. William G. H. Jones be a committee to examine the parochial reports.

Ordered, That the Rev. Frederick W. Hatch, the Rev. Adam Empie, the Rev. George Lemon, the Rev. Henry W. Ducachet, M. D., the Rev. Nicholas H. Cobbs, Mr. Gerrard Alexander, Mr Hugh Nelson, and Mr. William H. Thompson, be a committee to take into consideration the state of the church in this diocess, and report thereupon to this Convention.

Ordered, That Mr. Edmund I. Lee, the Rev. Edward Jackson, and Mr Richard Ellis, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

Ordered, That the Rev. William F. Lee, Mr. Obed Waite, and Mr. Seth Ward, be a committee to examine the treasurer's accounts.

Ordered, That the Rev. William Jackson, Mr. Thomas Marshall, and the Rev. John P. M'Guire, be a committee to examine the state of the fund for the support of the widows and orphans of deceased clergymen.

The secretary then received the following contributions from sundry parishes of this diocess for the Contingent Fund :—

Leeds parish, Fauquier county,	$15 00
Hamilton parish, Fauquier county,	15 00
Bristol parish, Petersburg,	30 00
Christ Church, Norfolk,	30 00
St. Martin's parish, Hanover and Louisa counties,	20 00
Augusta parish, Augusta county,	10 00
Christ Church, Winchester,	15 00
Amount carried forward,	$135 00

Amount brought forward,	$135 00
Bath parish, Dinwiddie county,	15 00
Frederick parish, Frederick county,	15 25
Moore's parish, Campbell county,	10 00
Elizabeth City parish, Elizabeth City county,	15 00
Lynnhaven parish, Princess Anne,	10 00
St. James's parish, Mecklenburg county,	14 00
St. James's parish, Northam, Goochland county,	10 00
Vauter's Church, St. Anne's parish, Essex,	30 00
St. George's parish, Fredericksburg,	30 00
St. Margaret's parish, Caroline county,	8 00
Monumental Church, Richmond,	30 00
St. Paul's Church, Lynchburg,	15 00
Antrim parish, Halifax county,	25 00
St. Paul's parish, King George county,	15 00
Bruton parish, Williamsburg,	15 00
St. Stephen's parish, Culpepper county,	15 50
Lexington parish, Amherst county,	15 35
Christ Church, Alexandria, Fairfax parish,	30 00
Russell parish, Bedford county,	30 00
Christ Church, Norborne parish, Berkeley county,	5 00
Henrico parish, Henrico county,	15 00
St. Mark's parish, Culpepper county,	16 00
Newport parish, Isle of Wight,	10 00
Town of Suffolk,	10 00
Shelburne parish, Loudoun county,	20 00
South Farnham parish, Essex county,	10 4
Fredericksville parish, Albemarle,	10 00
	$579 14

The following sums were paid towards the support of the assistant to the bishop in the Monumental Church, for the year ending May, 1829 :—

Hamilton parish, Fauquier county,	$5
Leeds parish, Fauquier county,	5
Bristol parish, Petersburg,	20
Christ Church, Norfolk,	20
St. Martin's parish, Hanover and Louisa counties,	10
Portsmouth parish, Norfolk county,	10
Frederick parish, Frederick county,	10
Elizabeth City parish, Elizabeth City county,	5
St. James's parish, Mecklenburg county,	10
St. George's parish, Fredericksburg,	15
St. Stephen's Church, Culpepper county,	5
Henrico parish, Henrico county,	15
St. Mark's parish, Culpepper county,	5
Newport parish, Isle of Wight,	5
Town of Suffolk,	5
Fredericksville parish, Albemarle county,	5
	$150

And then, on motion, the Convention adjourned until to-morrow morning, 8 o'clock.

THURSDAY, MAY 21, 1829.

The Convention met according to adjournment, and was opened with prayer by the Rev. William Meade.

The parochial reports were handed in and

read, and referred to the committee upon parochial reports.

Mr. Henry Claggett, a lay delegate of the parish of Shelburne, Loudoun county, and Mr. George W. Rothrock, a lay delegate of St. Paul's Church, Suffolk, appeared and took their seats.

The Rev. Frederick W. Hatch, from the committee on the state of the church, made a report, which, on motion, was recommitted, and thereupon a letter from William Leigh, Esq., upon the subject of the devise of Evan Ragland, was referred to the said committee.

The Rev. William F. Lee, from the committee appointed to examine the treasurer's accounts, made the following report :—

The committee to whom were referred for examination the treasurer's accounts have performed that duty, and report that the annexed account, showing a balance of $456 11½ cents in the hands of the treasurer, is correct, and that the different items are supported by proper vouchers, which are filed with the account.

William F. Lee, Chairman.

On motion, Resolved, That the said report be received and approved.

The Rev. William Jackson, from the committee to whom was referred the examination of the accounts of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, made the following report :—

The committee on the Widows' Fund beg leave to report, that they have examined the treasurer's account, and find it correct.

The funds are as follows :—

United States three per cent. stock,	$2,037 78
74 shares of Farmers' Bank of Alexandria stock, at par, - -	3,700 00
3 shares of Alexandria bank-stock, at par, - - - - - -	600 00
1 share of Bank of Virginia stock, at par, - - - - - -	100 00
Robert Andrews's estate, balance of note, with interest from 30th April, 1829, till paid, - -	399 23
Cash on hand, - - - - -	280 97
	$7,117 98

On motion, Resolved, That the said report be received and approved.

On motion, Resolved, That a committee be appointed to take into consideration the laws and regulations for the government of the society for the relief of distressed widows and orphans of clergymen, and make report thereupon to the next Convention; and the Rev. William Meade, the Rev. Edward C. M'Guire, the Rev. Reuel Keith, and Mr. Edmund I. Lee, were appointed.

The proceedings of the standing committee during the last year were read.

The session was then suspended, for the purpose of attending divine service by the Rev. Thomas Jackson, and a sermon by the Rev. George Lemon. After which the session was resumed, and the Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year; whereupon the following gentlemen were duly elected, viz. :—the Rev. Reuel Keith, D. D., the Rev. Edward R. Lippit, the Rev. William Jackson, Mr. John Hooff, Mr. Edmund I. Lee, and Mr. John Gray.

The following report of the committee to whom was referred the communication from the secretaries of the House of Bishops and of the House of Clerical and Lay Delegates, upon the proposed alterations of the liturgy, made to the Convention held in Fredericksburg in the year 1827, was called up, read, and, on motion, referred to the committee of the whole.

The committee to whom was referred a communication from the secretaries of the House of Bishops and of the House of Clerical and Lay Deputies, under date of 20th December, 1826, report, that they have attentively considered the subjects referred to them, and that they have unanimously agreed to recommend to the Convention the adoption of the following resolutions.

1. Resolved, That any alterations in "The order how the psalter is appointed to be read," or in "The order how the rest of the Holy Scripture is appointed to be read," are, in the opinion of this Convention, uncalled for by the state of the church, and entirely inexpedient.

2. Resolved, That the present preface to the confirmation office having been so long in use without being the subject of frequent or great complaint, the proposed substitute for it is uncalled for and inexpedient.

3. Resolved, That as the proposed collect in the confirmation office seems to take for granted the truth of a doctrine about which some differences of opinion prevail in the church, and seems to have a tendency to produce dissatisfaction in the minds of some, and perhaps to lead to still further controversy, it is uncalled for and inexpedient.

4. Resolved, That whereas the rubric immediately after the communion service appears, as it now stands, to be sufficiently explicit, and the proposed alteration in it seems to be intimately connected with the foregoing proposed changes, it is equally uncalled for and inexpedient.

5. Resolved, That, as this Convention disapproves of the proposed alterations, the delegation from this diocess to the General Convention be instructed to use their exertions to prevent their adoption.

6. Resolved, That whereas the proposed addition to the 8th article of the constitution of this church, by which the words, "or the articles of religion," are to be inserted after the words, "or other officers of the church," seems to be a reasonable and salutary provision, this Convention do entirely approve the same, and accordingly recommend it to the support of their representatives.

All which is respectfully reported.

By order of the committee,

Henry W. Ducachet, Chairman.

The house then resolved itself into a committee of the whole, the Rev. Mr. Hatch in the chair, and after some time spent therein the committee rose, reported progress, and asked leave to sit again, which, on motion, was granted.

On motion, Resolved, That the Convention adjourn, to meet again at a quarter before 4 o'clock.

THURSDAY AFTERNOON, MAY 21, 1829.

The Convention met again according to adjournment.

Mr. Peter M'Vickar, a lay delegate of the parish of St. Andrew's, appeared and took his seat.

The house again, on motion, resolved itself into a committee of the whole, the Rev. Mr. Hatch in the chair; and, after some time spent therein, rose and reported the following preamble and resolution, as a substitute for the report of the committee to them referred:—

The Convention of this diocess having had under long and serious consideration the proposed alterations in the rubric relative to the order of our service, and also to the proposed additions to the confirmation service, is constrained to express *its dissent* from the proposed changes; believing that they are not likely to effect that most desirable end contemplated by the advocates of the same. Therefore, Resolved, That, zealously attached to the Book of Common Prayer and other offices of our church, this Convention is desirous that no alteration should take place in the same at this time.

On motion, Resolved, That the report of the committee of the whole be for the present laid upon the table.

And then, on motion, the Convention adjourned until to-morrow morning, 8 o'clock.

FRIDAY, MAY 22, 1829.

The Convention met according to adjournment, and was opened with prayer by the Rev. William Meade, D. D.

The Rev. Franklin G. Smith, of St. Paul's Church, Lynchburg, appeared and took his seat.

The report of the committee of the whole was taken up, and, on the question being put upon agreeing to the same, it was carried in the affirmative.

On motion, it was then Resolved, That this Convention do concur with the House of Bishops and the House of Clerical and Lay Delegates in General Convention, in the propriety of the proposed amendment to the second clause of the eighth article of the constitution.

Resolved, That the secretary do transmit certified copies of the resolutions adopted by this Convention upon the proposed alterations of the liturgy, &c., to the secretaries of the House of Bishops and of the House of Clerical and Lay Delegates.

Mr. Francis I. Wiatt, a lay delegate of the parish of South Farnham, Essex county, appeared and took his seat.

The Rev. Frederick W. Hatch, from the committee upon the state of the church, presented the following report:—

The committee on the state of the church ask leave of the Convention respectfully to report, in part, that, having had under consideration the destitute condition of many of our parishes, and the utter inadequacy of any existing means of relief, they would recommend to this Convention the establishment of a Diocesan Missionary Society, to be under the control of the Convention, and the formation of auxiliary societies in the different parishes.

All which is respectfully submitted.

FREDERICK W. HATCH, Chairman.

On motion, Resolved, That the said report be received and approved.

Resolved, That a committee of five members be appointed to prepare a constitution in conformity with the foregoing report of the committee upon the state of the church; and thereupon the Rev. Mr. Ducachet, the Rev. Mr. Cobbs, the Rev. Mr. Croes, Mr. John Gray, and Dr. Carter Berkeley, were appointed.

On motion, Resolved, unanimously, That the Convention having received intelligence of the illness of the Right Rev. Bishop Moore, deeply regret his absence, and sympathize with him in his affliction.

Mr. Edmund I. Lee, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented the following report, which was read and approved:—

The committee on the Episcopal Fund report, That they have examined into the same, and find that on the 29th of April, 1828, there were fifty-four shares of the stock of the Farmers' Bank of Alexandria, which cost $2,700, and nine shares of the stock of the Bank of Alexandria, which cost $1,530, the par value of which is $1,800, on which par value has been paid for several years past a dividend of four per cent.; two of these shares cost $100 a share; on these two a dividend of eight per cent. on the money paid for them has been received; and one other of them cost $130; on this a dividend of four per cent. on the par value has been paid, so that on this share more than seven per cent. has been the dividend.

Since the last Convention, four shares have been purchased of the stock of the Farmers' Bank of Alexandria, out of the dividends which have been received. These cost $30 a share, the par value of which is $50; the dividend on which has been four per cent.; so that on the actual cost a dividend of more than six per cent. is paid.

The amount of the bank-stock belonging to this fund, at par value, is $4,700, on which a dividend of at least four per cent. will be paid, receivable semi-annually, which is immediately reinvested in stock, so that at the end of the year the aggregate amount of the dividend is increased.

There is in the hands of the treasurer of the fund $6 16. Two dividends are yet to be received.

The committee further report, that shortly before the meeting of this Convention, a share of stock of the Ashby's Gap Turnpike road, which had been some time since given to this fund by the Rev. William Meade, was disposed of for fifty dollars; upon this share dividends to the amount of eight dollars had accrued: the fifty dollars and the dividends are to be vested in stock.

The whole amount of the fund will be as follows:—

Bank-stock, - - - - -	$4,700 00
Cash, - - - - - - -	6 16
Cash for road share and dividend, -	58 00
Two dividends, - - - -	72 00
	$4,836 16

ED. I. LEE, Chairman.

The Convention then adjourned until half past 3 o'clock P. M.

FRIDAY AFTERNOON, MAY 22, 1829.

The Convention again met according to adjournment.

The Rev. William Meade, president pro tempore of the Convention, being absent, the Rev. Mr. Lemon was called to the chair.

The Convention then, on motion, proceeded to the consideration of the following resolution, adopted at the last Convention, proposing to annul and abolish the first sentence of the sixth article of the constitution.

"Resolved, That, agreeably to the provisions of the 13th article of the constitution, notice be transmitted to the several vestries of the parishes of this diocess, that it is proposed at the next Convention to annul and abolish the first sentence of the sixth article of the constitution; and so alter the said article that it may read thus: 'The bishop shall be president of the Convention; in which character it shall be his duty to give to the Convention, as often as he may deem expedient, a general view of the state of the church; to call special Conventions, at whatever times and places he may think necessary; to preserve order during the time of session; to put the question, collect the votes, and declare the decision. He may make any motion which he shall judge conducive to the good of the church, but shall not enter into debate; and he may deliver his sentiments on any subject after it has been discussed, before a vote thereon. Whenever it shall be necessary for the bishop to visit any part of this diocess, he shall be authorized to call a clergyman from any part of the diocess to supply his place in the duties of his parochial charge, for not more than two Sundays.'"

And, on the question being put upon agreeing to the proposed resolution, the same was carried in the affirmative.

Ayes—The Rev. Ebenezer Boyden, Nicholas H. Cobbs, John Cole, John Cooke, Charles Dresser, Henry W. Ducachet, Zachariah H. Goldsmith, Caleb J. Good, Frederick W. Hatch, William Jackson, Reuel Keith, George Lemon, William F. Lee, Edward C. M'Guire, John P. M'Guire, Nahum G. Osgood, Charles H. Page, Edward W. Peet, John Philips, George A. Smith, Franklin G. Smith, John H. Wingfield; Messrs. Thomas Marshall, Hector Harris, John H. Hill, Wm. H. Thompson, Carter Berkeley, Junius A. Clay, Philip A. Bolling, Edward B. Withers, Westwood S. Armistead, Thurmer Hoggard, Hugh Nelson, John Nelson, John Gray, William Mayo, Seth Ward, Parke F. Berkeley, John Stuart, Isaac Winston, Richard S. Ellis, Gerrard Alexander, Benj. B. Taliaferro, George W. Rothrock, and Francis J. Wiatt—45.

Noes—The Rev. Robert. B. Crocs, Adam Empie, John Grammer, Johannes Edward Jackson, Thomas Jackson, William G. H. Jones; Messrs. Thomas Withers, jun., Thomas Nelson, Obed Waite, E. A. Morrison, Philip Nelson, William Bolling, John G. Williams, Walter W. Webb, Edmund I. Lee, John L. Thomas, and Henry Claggett—17.

Mr. Hugh Nelson offered the following resolution, which, on motion, was laid upon the table:—

Resolved, That this Convention deem it expedient, considering the age and bodily infirmity of our most venerated bishop, to proceed to the election of an assistant bishop, who is not to be considered as entitled to the succession—but that it shall be the right and duty of the Convention of the diocess of Virginia, on the demise of our venerated bishop, to proceed to the election of a principal bishop, as a successor to the said deceased bishop.

And then, on motion, the Convention adjourned until to-morrow morning, 8 o'clock.

SATURDAY, MAY 23, 1829.

The Convention met according to adjournment, and was opened with prayer by the Rev. Mr. Lemon.

The Rev. William Meade, president pro tempore, being absent, the Rev. Edward C. M'Guire was called to the chair.

The Rev. Dr. Ducachet, from the committee appointed to prepare a constitution for the establishment of a Diocesan Missionary Society, presented a constitution, which, being amended, was adopted, and is as follows:—

CONSTITUTION.

ART. I. This society shall be called "The Protestant Episcopal Missionary Society of the Diocess of Virginia."

ART. II. The object of this society shall be to procure and support missionaries within the bounds of this diocess

ART. III. The bishop of the diocess shall be *ex-officio* the president; and the other officers shall be a vice-president, a secretary, a treasurer, and an executive committee, consisting of five clerical and five lay members, to be annually appointed by the Convention; and of this executive committee the bishop shall be *ex-officio* the president.

ART. IV. The duty of the executive committee shall be to employ missionaries, to appoint their stations, to give them such instructions as may be deemed necessary, to provide for the payment of their salaries, to take all such measures as may promote the objects of the society, and to present an annual statement of their proceedings to the Convention.

ART. V. The payment of any sum not less than one dollar annually shall constitute a member; the payment of twenty dollars shall constitute a life member; and the payment of fifty dollars shall constitute a patron.

ART. VI. Any missionary society of the Episcopal Church may become an auxiliary, by transmitting to the secretary a list of its officers and a copy of its constitution (provided such constitution do not contravene the provisions of these articles).

ART. VII. It shall be the duty of the auxiliary societies to place their funds at the disposal of the executive committee.

ART. VIII. The executive committee may, when they deem it expedient, employ a portion of the funds of the society, not exceeding one tenth part thereof, in supplying its missionaries with prayer-books and tracts, and shall, in their report to the Convention, specify what books and tracts have been so distributed.

ART. IX. This constitution may be altered by a vote of a majority of the Convention present when the alteration is proposed.

The Convention then, on the recommendation of the committee, adopted the following resolutions :—

Resolved, That it be the duty of every minister of this diocess, to endeavour to form an auxiliary society in the parish where he officiates.

Resolved, That it be respectfully recommended, that a collection be annually made in all the churches in the diocess, for the benefit of this society, on the first Sunday in November.

Resolved, That a sermon be preached at every Convention of the diocess in behalf of this society, and a collection made towards its funds—the preacher to be appointed by the executive committee.

The Convention then proceeded to the election of the officers and executive committee of the Missionary Society ; and thereupon the Rev. William Meade, D. D., was elected vice-president, John G. Williams was elected secretary, Thomas Nelson was elected treasurer, and Rev. E. C. M'Guire, Rev. H. W. Ducachet, Rev. N. H. Cobbs, Rev. Wm. Jackson, Rev. George A. Smith, Col. William Bolling, Mr. John Nelson, Dr. Carter Berkeley, Mr. Edmund I. Lee, and Mr. John Gray, were elected the executive committee.

The Rev. Wm. G. H. Jones offered the following resolution, which, on motion, was laid upon the table :—

Resolved, That the 10th canon be altered by striking out the word "eight," and insert, in lieu thereof, "five," so as to cause it to read, "On every Easter-Monday, each parish shall elect five vestrymen ; but, when it is deemed expedient, the number may be increased to twelve," &c.

The Convention then proceeded, on motion, to the consideration of the resolution offered yesterday by Mr. Hugh Nelson, and, on the question being taken, the same was carried in the affirmative.

Ayes—The Rev. Ebenezer Boyden, Nicholas H. Cobbs, John Cole, John Cooke, Henry W. Ducachet, Zachariah H. Goldsmith, John Grammer, Caleb J. Good, Johannes Edward Jackson, William Jackson, Thomas Jackson, William G. H. Jones, Reuel Keith, George Lemon, William F. Lee, Edward C. M'Guire, John P. M'Guire, John Philips, George A. Smith, John H. Wingfield, and Franklin G. Smith ; Messrs. Thomas Marshall, Hector Harris, John H. Hill, William H. Thompson, Carter Berkeley, Junius A. Clay, Philip A. Bolling, Thomas Nelson, Obed Waite, Philip Nelson, Edward B. Withers, Westwood S. Armistead, Thurmer Hoggard, Hugh Nelson, John Nelson, William Bolling, John Gray, William Mayo, Seth Ward, Parke F. Berkeley, John Stuart, Isaac Winston, Richard S. Ellis, Gerrard Alexander, John L. Thomas, Benjamin B. Taliaferro, Henry Claggett, George W. Rothrock, and Francis J. Wiatt—50.

Noes—The Rev. Robert B. Croes, Charles Dresser, James Doughen, Adam Empie, Frederick W. Hatch, Nahum G. Osgood, and Charles H. Page ; Messrs. Thomas Withers, jr., E. A. Morrison, John G. Williams, Walter W. Webb, Edmund I. Lee, and Peter M'Vickar—13.

The Convention then proceeded, agreeably to the resolution last adopted and the 5th article of the constitution, to the election of an assistant bishop, after secret prayer to God.

The clergy then proceeded to nominate and appoint, by ballot, some fit and qualified clergyman for that office ; and on counting the ballots there were found twenty-five votes in favour of the Rev. William Meade, D. D., and two blank ballots ; so that the Rev. William Meade, D. D., was declared to be duly nominated and appointed by the clergy : and then the said appointment was presented to the order of the lay delegates ; and upon a ballot being taken among them, there were found in favour of the Rev. William Meade, D. D., thirty-six votes, being the whole number of votes given in : and thereupon the Rev. William Meade, D. D., was declared to be duly elected.

On motion, Resolved, That a committee be appointed to announce to the Rev. Dr. Meade his election to the office of assistant bishop of this diocess : and thereupon the Rev. Henry W. Ducachet and Mr. Hugh Nelson were appointed.

The committee then retired, and after some time returned and reported that the Rev. Dr. Meade had consented to accept the office.

On motion of Mr Edmund I. Lee, the following preamble and resolution were adopted.

Whereas there exists a diversity of opinion as to the practice of having more than one acting bishop in a diocess—it seems to this Convention to be a subject of that general character and importance, as to render it proper for the General Convention to act upon it in such a way as will prevent those evils which may result from this practice. It is therefore Resolved, That the delegates from this diocess to the next General Convention do bring the subject before that body, and use their efforts to obtain the adoption of such a general rule on this subject as shall have the effect of regulating the number of bishops each diocess may elect, and of prescribing the circumstances under which a suffragan, or assistant, or coadjutor, may be chosen, and also the duties of such bishops.

The Convention proceeded to the election, by ballot, of eight delegates, to represent this diocess in the next General Convention of the Protestant Episcopal Church of the United States : whereupon the following gentlemen were duly elected, viz. :—Rev. Reuel Keith, D. D., Rev. Henry W. Ducachet, Rev. Nicholas H. Cobbs, Rev. Edward C. M'Guire, Mr. James M. Garnett, Dr. Carter Berkeley, Mr. Hugh Nelson, and Mr. Philip Nelson.

The members of the Convention then proceeded to sign the testimonials in favour of the Rev. William Meade, D. D., bishop elect.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion with-

out partiality or affection, do, in the presence of Almighty God, testify that the Rev. William Meade, D. D., is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness in life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office. We do, moreover, jointly and severally declare, that we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a bishop to the honour of God and the edifying of his church, and to be a wholesome example to the flock of Christ.

Signers to the testimonials in favour of William Meade.

The Rev. Ed. C. M'Guire, George Lemon, Thomas Jackson, William Jackson, Henry W. Ducachet, J. E. Jackson, William F. Lee, John H. Wingfield, John Grammer, jr, Reuel Keith, John P. M'Guire, John Cole, Frederick W. Hatch, Charles Dresser, Ebenezer Boyden, Nicholas H. Cobbs, John Cooke, William G. H. Jones, Charles H. Page, George Archibald Smith, James Doughen, Zachariah H. Goldsmith, John Philips, Edward W. Peet, Caleb J. Good, Nahum G. Osgood, Franklin G. Smith, Carter Berkeley, M. D., William Bolling, Philip Nelson, Thomas Marshall, Gerrard Alexander, Seth Ward, Isaac Winston, Richard Shelton Ellis, William Mayo, John Gray, Edmund I. Lee, John G. Williams, Parke F. Berkeley, E. A. Morrison, M. D., George W. Rothrock, Thomas Withers, jr., J. L. Thomas, Hugh Nelson, John H. Hill, John Nelson, Benj. B. Taliaferro, Francis J. Wiatt, Philip A. Bolling, W. W. Webb, Hector Harris, Junius A. Clay, William H. Thompson, W. S. Armistead, Thurmer Hoggard, Obed Waite, John Stuart, Edward B. Withers, and Thomas Nelson.

The Rev. William Meade, D. D., president pro tempore of the Convention, appeared and took his seat.

On motion, Resolved, That the next Convention of the Protestant Episcopal Church of the Diocess of Virginia be held in the town of Winchester, on the third Thursday in May next.

And then, on motion, the Convention adjourned until a quarter before 4 o'clock.

SATURDAY AFTERNOON, MAY 23, 1829.

The Convention met according to adjournment.

Mr. Edmund I. Lee offered the following resolution:—

There shall be annually in the month of ——, in every church in this diocess, a sermon preached by the rector thereof, on the duties and labours of a bishop; in which the minister shall lay before his congregation the obligation and necessity of supporting the bishop by voluntary contributions, so as to relieve him from parochial labours; which sermon shall be followed by a collection in aid of the episcopal fund established by a resolution of the Convention of this diocess in the year 1816. The amount of the collection in each church shall be forthwith remitted by the minister thereof to the trustees of the said fund, and he shall also report the amount collected and remitted as aforesaid to the subsequent Convention of the diocess, which report shall be entered on the journals of the same.

The management and care of the said fund shall be vested in three trustees, two of whom shall be the church-wardens for the time being of Christ Church, Alexandria, Fairfax parish, and the third shall be appointed by the Convention. All money now in the hands of the church-wardens aforesaid, or which may hereafter be collected in any way, or which may be received as donations or bequests for this object, or be received as dividends or interest on the stock held by the said church-wardens as a part of the said fund, shall be loaned out upon security of real estate, or invested in stock of the United States, or in the stock of any incorporate and safe bank, at the discretion of the said trustees; and all securities and investments shall be taken in the names of the said church-wardens for the time being of Christ Church aforesaid, and their successors, in trust as the Bishops' Fund. A statement of the said fund and of the securities for the same shall be exhibited at every stated meeting of the Convention, signed by the trustees or a majority of them. The said trustees shall hold their office during the pleasure of the Convention.

The fund which has been raised and vested in bank-stock, or which may be raised as aforesaid for the support of the bishop, shall be permitted to accumulate without diminution until its annual amount shall become adequate, in the opinion of the Convention, to the support of the bishop; and then, by the mutual consent of the bishop of the diocess and of the Convention, he shall hold no parochial charge, but shall devote his time and labours to those duties which appertain to the episcopal office, and particularly shall visit, at least once a year, if practicable, each church and congregation in his diocess. If the bishop shall omit to perform the duties aforesaid without a sufficient reason, to be judged of by the Convention, it shall be in the power of the Convention to withdraw the whole or part of the said annual income from his use. And whenever the principal sum shall yield an annual interest adequate to the object aforesaid, the collections herein before directed to be made shall be discontinued.

On motion, Resolved, That the said resolution be indefinitely postponed.

Ayes—Rev. John Cole, Charles Dresser, Henry W. Ducachet, John Grammer, Frederick W. Hatch, William Meade, Edw. C. M'Guire, John P. M'Guire, Nahum G. Osgood, Edward W. Peet, John Philips, George A. Smith, John H. Wingfield; Messrs. Hector Harris, Thomas Withers, jr., William H. Thompson, Carter Berkeley, M. D., Junius A. Clay, Thomas Nelson, E. A. Morrison, M. D., Philip Nelson, Westwood S. Armistead, Thurmer Hoggard, Hugh Nelson, William Bolling, William Mayo, Parke F. Berkeley, John Stuart, Gerrard Alexander, John L. Thomas, and George W. Rothrock—31.

Noes—Rev. Ebenezer Boyden, Nicholas H. Cobbs, John Cooke, Robert B. Croes, James Doughen, Adam Empie, Caleb J. Good, Johannes Edward Jackson, William Jackson, Thomas Jackson, Reuel Keith, George Lemon, Charles H. Page; Messrs. Thomas Marshall, Philip A. Bolling, Obed Waite, Edward B. Withers, John Nelson, John G. Williams, Seth Ward, Walter W. Webb, Isaac Winston, Richard S. Ellis,

Edmund I. Lee, Benjamin B. Taliaferro, and Francis J. Wiatt—26.

The Rev. Robert B. Croes, from the committee on the parochial reports, presented the following report, which was read and received:—

The committee to whom were referred the parochial reports have discharged the duty committed to them, and beg leave to offer the reports, as condensed, to be inserted on the journals of this Convention.

Russell parish, Bedford county. With unfeigned gratitude to God, who, for the display of his glory, sometimes works by the feeblest instruments, the rector reports, that the state of the parish is more interesting and encouraging than at any former period. During the past year the spirit of the Lord has been poured out on the congregations, and a number have been brought to profess an experimental knowledge of the truth. Thirty-two members have been added to the communion, and an increasing spirit of prayer and zeal seems to prevail among the people. Besides those already added, there are now fifteen or twenty who are seriously concerned about the salvation of their souls, many of whom, it is confidently believed, will soon make a public confession of their Saviour.

From indications in his own parish and many of the circumjacent counties, the rector is cheered with the hope that a day of better things is dawning on our Zion. In all the southwestern counties of Virginia the field is ripe for the harvest, and we only need ministers of self-denying habits to enter in and labour. Even four or five missionaries would be incalculably useful, by organizing congregations, by erecting new churches, by collecting contributions to the Theological School, and by securing to our cause multitudes who in a few more years may otherwise be incorporated among other denominations. Baptisms, of infants twenty-eight, of adults fourteen—burials eight—marriages eight—communicants, one removed, one withdrawn, total fifty-eight. N. H. Cobbs.

Frederick parish, Frederick county. During the past year the minister has occasionally extended his labours to a distant part of the county, and feels grateful to the great Head of the church that those labours have not been altogether in vain. Nine new communicants have been added to his church during the last year, making the whole number about sixty. Fifteen children have been baptized, four of whom were coloured. A Sunday School has been lately reorganized in his parish with some prospects of usefulness. The attendance of the congregation on public worship is punctual, and their observance of the forms of the church regular and devout; and, what is still more gratifying to their minister, there is the encouraging hope that a goodly number belong to the invisible church of Christ, and will be found among the redeemed on the great day.

William Meade.

Christ Church, Winchester. The affairs of this part of "Frederick parish" still preserve a pleasing aspect. The public worship of God, as well as the subordinate means of grace, are well attended. The Sunday School has revived with redoubled energy, and the catechetical instruction of the children of the congregation and of the Sunday School has been uninterruptedly continued on the first Sunday in every month.

The benevolent societies attached to the congregation have put forth more than usual efforts the past year, and more than double the amount of funds have been raised than in any preceding year.

The new church which was reported to the last Convention as having been commenced, is now in progression, and will be completed in a few weeks.

During the past year there have been six added to the communion—four have been called, it is trusted, to exchange the church militant for the church triumphant, and one valued member has removed to a distant part of the diocess, leaving the present number forty-eight. There have been eleven marriages, nineteen baptisms, and fifteen deaths.

The rector has also pleasure in stating, that the church under his care in Norborne parish yields some fruit to his ministry; there is a small accession of communicants, but it is hoped a considerable increase of devotion to God and love to the church.

This place of worship, which has been built many years, was never finished, but exertions have been made and a sufficient sum raised for that purpose, which will be completed in the course of the present summer. J. E. Jackson.

St. Paul's Church, Lynchburg. The painful duty devolves upon the rector of reporting to the Convention that the Sunday School of this church is in a languishing condition. The exercises of the Bible class are attended by a few members of the congregation with some degree of interest, and, it is hoped, of benefit.

Liberal contributions have been made to the funds of the Theological Seminary. An association, under the title of "The Lynchburg Sewing Society, auxiliary to the Education Society of the Protestant Episcopal Church," has been formed by a number of ladies, who have prosecuted their benevolent undertaking with much industry, zeal, and success. The rector gratefully acknowledges their goodness in making him a life member of the society to which theirs is auxiliary.

For the last year and a half a weekly prayer-meeting has been held by female communicants of this church, which has excited the happiest influence upon the spiritual interests of the congregation, and doubtless has contributed largely to that increase of the church during the year past which has so far exceeded the accessions in any former year. Communicants, removed two, added sixteen, present number thirty-six—baptisms thirteen, of adults six, of infants seven—marriages nine—burials five. F. G. Smith.

Lexington parish. During the past year there has been no remarkable improvement in the spiritual condition of the congregation. To the number of communicants sixteen have been added.

In the congregation in Nelson county there have been four new communicants. The children of the different congregations have been occasionally catechised. There are two female Bible classes. The ladies are about to organize an Auxiliary Education Society. Upon reviewing his labours for three years past, the minister acknowledges with gratitude the goodness of God. Marriages three—baptisms twenty—funerals eleven—communicants forty-eight. Chas. H. Page.

St. James's Church, Lecsburg. It is with gratitude the rector reports, that he feels much encouraged in his labours in this parish. The attendance upon his ministry is encouraging, and he has reason to hope that the word preached is not without some blessed effect.

The Sunday School, numbering seventeen teachers and about one hundred scholars, is in a prosperous condition, and regularly attended both by the teachers and scholars. An excellent library has been purchased for the use of the Sunday School.

A contribution has been made to the Colonization Society. The rector has been constituted a life member of the Education Society. And also, by general contributions and the exertions of the ladies, a sufficient sum has been provided for enlarging our church.

The rector officiates monthly at Aldie and Middleburg. He has also three Bible classes well attended, from which, by the blessing of God, he hopes much good will result. Marriages three—burials seven—baptisms, two adults and seventeen children, eleven of whom were coloured.

Four persons have been added to the communion of the church. THOMAS JACKSON.

Hamilton and Leeds parishes. The rector hopes that the interests of religion and of the church are strengthening in the parishes committed to his care. The congregation of St. James's Church, Warrenton (Hamilton parish), is, for the greater part of the year, a large, and always an attentive one. During the last fall they plastered and painted the interior of their church, and it is now one of the most comfortable houses of worship in the country. A Bible class has been formed in this congregation, and promises to be, under God, instrumental of much good. The number of communicants has increased.

The Cool Spring congregation, Leeds parish, has, during the last year, greatly recovered from its depressed state. The number of its communicants, however, is as yet but small, and this small number has suffered a heavy bereavement in the death of a member whose increasing piety and zeal promised much usefulness to the cause of God and his church. Communicants, including both parishes, between thirty and forty—baptisms twelve—marriages nineteen—funerals nine.

GEO. LEMON.

Fredericksville parish, Charlottesville. The state of this parish is believed to be constantly improving—though slowly, yet, it is trusted, permanently. Our services have been continued at the university, whether with any real benefit remains yet to be seen.

A Sunday School, managed by able teachers, and conducted on the most approved plan, has been recently formed, in connexion with our General Episcopal Union, and consists of about seventy scholars.

Six or eight new communicants have been added, but by deaths and removals the whole number of communicants remains about the same as reported at the last Convention. Baptisms about twenty, of whom one was an adult.

F. W. HATCH.

Tillotson parish, Buckingham county. This parish was reorganized on the 22d of January, 1829, during a visit of the Rev. Mr. Hatch and the Rev. Mr. Croes, who officiated in the church at the Merry Oaks on the 21st, 22d, and 23d of the month. The Rev. Mr. Cobbs and the Rev. Mr. Page have since visited the parish, and preached both at the Oaks and the courthouse. The vestry have succeeded in raising several hundred dollars for the support of a minister, and are extremely anxious to be supplied with frequent religious services. A Sunday School has been organized, to be conducted in the mode recommended by the General Episcopal Sunday School Union. The number of communicants is about twenty, and there are several persons in addition who are waiting for an opportunity to commemorate the love of their Saviour over the symbols of his body and blood.

JUNIUS A. CLAY, } Vestrymen.
PHILIP A. BOLLING, }

Augusta parish, Staunton. I have preached in this parish about four months. A Sunday School of sixty-five or seventy scholars has been established, for which a good library has been obtained. A Bible class of about twenty-five members has been formed.

A subscription lately commenced for raising a sum to build a church seven miles from Staunton, where I have had service once in three weeks for some time past, seems not likely to fail in its object. At this place Episcopal services have not, till recently, ever been enjoyed.

The congregation in Staunton have subscribed a liberal sum for the purchase of an organ for the church.

Number of baptisms twenty-five—candidates for confirmation eight—communicants about twenty.

EBENEZER BOYDEN.

St. Stephen's Church, Culpepper, and St. Thomas's parish, Orange county. Since the last Convention there has been no material change in the condition of these churches. The rector has, since last fall, preached once a month at Stevensburg, and occasionally at other places. His congregations have been invariably attentive and respectful during divine service, and he hopes his ministry will be the means of leading some to the knowledge of the truth. Communicants in Culpepper thirty-four, in Orange thirteen—marriages three—funerals five.

GEORGE ARCHIBALD SMITH.

St. Paul's Church, Alexandria. The affairs of this congregation remain in a highly interesting condition. Since the last Convention forty-two persons have been confirmed, and twenty-five added to the communion. Much serious inquiry still prevails among us. Our various societies are very prosperous. The Saturday and Sunday Schools continue to exert their happy influence on the morals and habits of the young, training them up to industrious, useful, and Christian lives. We have, besides, three Bible classes in operation for those of more advanced years; one for males, and two for females. During the past year there have been baptisms, of adults two, children forty-three—marriages six—funerals twelve. The Sunday School contains about two hundred and fifty scholars. Present number of communicants is about one hundred and sixty.

WILLIAM JACKSON.

St. George's Church, Fredericksburg. The rector of this church, in presenting his 16th annual report to the Convention, is happy in being able to say that the last, like the preceding years, has been marked by many cheering indications of the continued goodness and favour of God the Saviour. There has been in that time the usual attention of the people to the means of grace, and an unusual number have been added to the church of such as, he trusts, will be saved. There has also been a fruitfulness in those good works which ever distinguish and adorn the real followers of the Redeemer. The various associations among us for religious and charitable purposes have been actively engaged in furthering their several designs of benevolence towards the souls and bodies of men. The Prayer-Book and Tract Society, the Female Missionary Society, the Bible Society, the Sunday and Charity Schools, and especially the Bible classes, have greatly flourished, and diffused the choicest blessings. Marriages seven—funerals eleven—baptisms twenty-five (five adults)—communicants one hundred and fourteen.

EDW. C. M'GUIRE.

St. Martin's parish, Hanover and Louisa. Since the last Convention six communicants have been added, some have died, and others have removed; present number seventy—ten persons have been confirmed—of baptisms, there have been fourteen

—of funerals ten—of marriages five. In addition to the Bible, the Education, and the two Sunday School Societies which before existed, and are still carrying on their useful operations, a number of young ladies have formed a Working Society, auxiliary to the Education Society, which contributes largely to its funds.

JOHN COOKE.

St. John's Church, Richmond, Henrico parish. Baptisms twenty-three—marriages five—funerals eleven—communicants thirty-six. The present rector assumed this charge in September last. He would gratefully acknowledge the blessing of God upon his humble labours, interrupted as they have been by bodily infirmities; and he is encouraged to hope that the ripening fruits will soon be more abundantly manifested.

The weekly lectures are generally crowded, and by those who seem deeply interested in the truths of the word. The Sunday School flourishes, and has connected with it a library of near two hundred volumes. The Bible class, it is trusted, will be the instrument of doing much good. The Education Society promises to extend efficient aid to the parent society. Recently there has been formed a Missionary Society, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, and the members of it have engaged with zeal and spirit in the promotion of the important measures for which they have associated.

WILLIAM F. LEE.

St. Paul's and Brunswick parishes, King George county. The rector of St. Paul's parish, King George county, reports, that during the last year he has been unable to enjoy more than one communion season; at that time there was an accession of five communicants, which makes the whole number now about thirty. He has administered the holy rite of baptism to twenty-two infants, three of whom were coloured. He has likewise baptized one adult; marriages two, funerals two. He has laboured, by means of weekly lectures, Bible classes, &c., to lead his people to the saving knowledge of Christ crucified. Since the last Convention a Bible Society has been formed, by means of which nearly three hundred Bibles have been distributed throughout the county.

In Brunswick parish, where he labours one half of his time, the number of communicants is about ten. There have been six infant baptisms, two marriages, and two funerals. The old parish church, which was in a state of decay, has been put in complete repair. The Sunday School in this parish has been productive of much good. The rector hopes that, through the manifold mercies of God, his labours will not be without permanent blessing. ED. W. PEET.

St. Anne's and South Farnham parishes. The pastor reports that there has been no striking change in the condition of his charge since the last Convention. He confidently believes, however, that God's gracious blessing upon his ministrations has produced some general improvement in the spiritual state of the people.

The Education Society, Sunday Schools, and Bible classes, heretofore reported, are still in existence. In reference to these I will merely remark, that the organization of some of them has lately been so improved as to render them more powerful and efficient agents of the gospel.

In Lunenburg parish, Richmond county (where the pastor of St. Anne's and South Farnham still preaches twice a month), the prospect for good continues somewhat cheering. The Sunday School in that parish, which was suspended during the winter, has been again commenced with the most flattering prospects. Burials fifteen, of which two were of communicants—marriages four—baptisms sixteen, of which two were of adults and three of coloured persons—communicants forty-three (one coloured). J. P. M'GUIRE.

Antrim parish, Halifax county. This parish, which was reorganized just before the last Convention, through the agency of the Rev. Mr. Steel, continued to enjoy his services two Sundays in a month until Christmas; since that time my own labours, which had previously been divided between four congregations, have been restricted to three—two Sundays in a month being now devoted to that which assembles in the courthouse. Although the number of communicants has not been increased during the last year, yet the prospects of the church are brightening. There are now Sunday Schools connected with two of the congregations, in one of which, though recently organized, more than one hundred scholars have been enrolled. A considerable number of prayer-books have been distributed during the past year, and the number of those who join in the service is increasing. During the last four months a weekly meeting has been held in the neighbourhood of the courthouse, on the plan recommended by the bishop in his last year's parochial report. Number of communicants professedly Episcopal, twelve. CHARLES DRESSER.

St. John's Church, Moore parish, Campbell county. The minister reports that, during the year, he has preached statedly to three congregations. Twice a month at St. John's Church, which has been built within the year; once a month at the courthouse, and once a month at Brookneal. The responses in all the congregations are now more generally made than at any former period. During the year between forty and fifty prayer-books have been distributed. Baptisms nine (one adult)—communicants six—funerals two. N. G. OSGOOD.

St. Margaret's parish, Caroline county. The present minister having had the charge of the church in this parish but a little more than four months, is not enabled to report any special change in the congregation. He officiates regularly at the church, and once a month at the Round Oak meeting-house. There appears to be an increasing attachment to our communion; and the strong prejudice which has existed for years against it is gradually giving place to more enlightened and liberal views. A Sunday School, numbering upwards of sixty scholars, has been established; and from the zeal of the teachers and the attention of the scholars much good is anticipated. A Bible class also, consisting of ten or twelve ladies, has been commenced; a majority of these appear to be anxiously seeking an experimental acquaintance with the word of eternal life. Communicants (two added), twenty-six—baptisms, one adult (by immersion). CALEB I. GOOD.

St. James's parish, Northam, Goochland county. So recent has been the present minister's connexion with this parish, that he is unable to speak of it particularly. The services of the church are well attended, and an increasing interest in her prosperity is manifested. JAMES DOUGHSN.

Cumberland parish, Lunenburg county. Communicants eight—funerals two.

JOHN PHILIPS.

Bath parish, Dinwiddie county, and St. Andrew's, Brunswick. Since the last report no important change has occurred in Bath parish, and the rector has been constrained to mourn over the apparent deadness to spiritual things which prevails. There are, however, encouraging circumstances which afford him grounds for hope. The

Sunday School and Bible class, though each very small, exert, it is trusted, a beneficial influence.

Early in the last year the rector commenced preaching at Lawrenceville, Brunswick county; and, perceiving a greater prospect of usefulness in this county than in Greensville, he was constrained, though with great reluctance, to discontinue his appointments at Hicksford. An effort has been made to erect a church at Lawrenceville, which has proved so far successful as to encourage the hope that it will be ready for use in July next. On the first Saturday in April last, an exposition was attempted of the constitution and peculiarities of our church; of the advantages of its liturgy, and of the manner and spirit in which it should be used; after which a vestry was elected, the old parish of St. Andrew's revived, and a rector chosen. On that day a large congregation united for the first time in the regular service of the church. The present prospects of this parish are encouraging, and it is hoped that the undivided services of a minister may in a few years be secured. Communicants in both parishes twenty-seven: one has died during the last year, and thirteen have been added—baptisms fifteen—marriages six—funerals eleven. JOHN GRAMMER.

Bristol parish, Petersburg. The rector reports to the Convention that, though no occurrences of any great importance have taken place in this parish since the last Convention, he has the satisfaction to remark that we are in a state of progressive improvement; public worship is well attended; and the number of communicants, though not so numerous as might be expected or desired, from the extent of the parish, increases every year; several members have been added during the present year. The Sunday School is now unconnected with that of any other denomination, and is in a prosperous condition. The Female Education Society is still assiduous in promoting the interests of the parent society, as may be seen in the amount of moneys sent to Alexandria every year. The female weekly prayer-meeting is regularly attended. The Female Missionary Society have also been zealously engaged in endeavouring to supply the spiritual wants of the surrounding country. The Rev. Mr. Grammer devoted a part of his time for four months during the last year to the service of this society; and since that time they have been enabled to engage the services of the Rev. Mr. Cole, who has been employed by them for three months in the county of Surry. Marriages six—baptisms twelve—deaths nineteen. ANDREW SYME.

In Surry, where our church has scarcely been known except to her prejudice for more than twenty years, she is, it is hoped, again reviving, and the prejudices in regard to her are subsiding. Efforts have been made during the past year to repair the churches in this county, and to raise a salary for the present minister; two of the churches have been partially repaired, and, we hope, before the expiration of the present year, will be completed. The actual members of our communion in this county are but few, consequently we have had to encounter many difficulties (some of which still exist), in establishing the regular services of the church. Two Sunday Schools have just been commenced, from which, by the blessing of God, we anticipate much lasting good. Baptisms three. JOHN COLE.

Newport parish, Isle of Wight. The recort of St. Luke's Church in this parish reports, that there have been but few additions to the communion in that congregation during the past year; the church, however, appears to be gradually rising, and it is hoped the time is not far distant when her prospects will brighten, and afford cheering encouragement.

The building has undergone considerable repairs since the last Convention, and in a few weeks will be placed in comfortable order. The ladies of the congregation have contributed $30 to make the rector a life member of the Education Society, for which he makes his grateful aknowledgments.

St. Paul's, Suffolk. This church is still under the care of the rector of St. Luke's; there has been but little change since the last report. Marriages five—baptisms six—funerals three, in both. WILLIAM G. H. JONES.

Trinity Church, Portsmouth parish. The rector reports, that, as far as he can discover, there has been but little or no change in the spiritual condition of his charge since the last Convention. Four members have been added to the list of communicants, while several have removed from the parish, which leaves the number about the same as last reported. The congregation is as large as the number of pews in the church will admit. Liberal subscriptions, to the amount of $1,800, have been obtained for the purpose of enlarging the church, to which it is intended to add a steeple, and also a vestry-room—the whole design, according to estimate, will leave us in debt about $1,700, for the liquidation of which we depend upon the future increase of our congregation, and the assistance of friends abroad.

There are in connexion with this congregation a Bible class, Sunday School, and Female Working Society, all of which it is believed are effecting some good. Marriages four—baptisms nine—communicants twenty-six—funerals four—families forty. JOHN H. WINOFIELD.

Christ Church, Norfolk (Elizabeth River parish). Since the last Convention there have been baptized thirty-two persons, of whom five were adults; there have been four marriages and twenty-four funerals. Seventeen have been confirmed, and thirteen admitted to the communion, one of whom, it may be interesting to state, was deaf and dumb. The present number of communicants is two hundred and two. The new church was consecrated by the Right Rev. the Bishop on Sunday, 9th of November last. The old parish church has been appropriated and is to be fitted up expressly for the use of the Sunday School, now in a very encouraging condition, numbering twenty-two teachers, one hundred and ninety scholars, and upwards of three hundred volumes in its library. The Auxiliary Education Society continues to flourish; and has, during the last year, contributed to the funds of the parent institution $186 50; besides $60 for the outfit of a beneficiary from this parish. The temporal prosperity of the church is perhaps greater than it has ever been in past years; and, in its spiritual concerns, we are not without pleasing evidences of the Lord's presence and blessing. HENRY W. DUCACHET.

Monumental Church, Richmond. Communicants, six deceased, twelve removed, nineteen added—present number, one hundred and seventy. Baptisms in the last year about thirty-five, of which one was of an adult. Sunday scholars one hundred and seventy-five, diligently instructed by ten male and nineteen female teachers. Weekly services are held, either in the church or the new and commodious Sunday School-room. The assistant minister continues his exercises with the catechetical class and the two Bible classes, the number of members of which is about the same as reported last year. Much praise is due to the superintendents and teachers

of the Sunday School, who, by the aid of the excellent system of instruction provided by the General Episcopal Sunday School Union, and the useful magazines issued by that society, have been enabled very materially to improve the general character and discipline of the school.

To the credit of the congregation it ought to be mentioned, that in the course of the last two years they have contributed at least $4,650 for purposes connected with the church, in addition to their ordinary expenses, which are not light, viz.: For finishing the monument, $1,200; for the Theological Seminary and Education Society, about $2,200; for the Sunday School-room, $900, and for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, $350.

RICHARD CHANNING MOORE.

Bruton parish, Williamsburg. The rector reports during the last year sixteen baptisms—eight marriages, six of which were of coloured persons—and six funerals, two of which were of infants, and two of the remaining adults belonging not to the parish. Of the communicants, two have died, and nine new ones have been added, of which one is an African. The present number is forty-five.

Through the divine blessing, the present state of religion in the parish is, as we have reason to believe, promising and improving. A second weekly meeting for religious exercises has lately been established; and as the first is conducted by the female, this will be under the management of the male communicants. The Bible Society, in order to extend its usefulness, has resolved to distribute prayer-books and tracts as well as Bibles in Williamsburg and the adjoining counties.

A. EMPIE.

Elizabeth City parish. The congregation at Hampton has undergone no material change since the last report. Pews have been erected, and arrangements made for some additional improvements in the church. During the last month an association, consisting of the Rev. Messrs. Ducachet, Wingfield, and Empie, was held, and the church was opened for three successive days.

The rector still continues (as per last report) to minister to the congregation at Fortress Monroe, composed of the citizens and the military. A considerable reduction of the military force at that post has recently taken place, and consequently the congregation is materially diminished. The general attendance, however, at the church, of those who remain, together with the citizens, is encouraging, and is considered as the precursor of some spiritual good. The Sunday School is still continued with good success. Baptisms seventeen—communicants thirty—marriages six—funerals nine. M. L. CHEVERS.

St. George's parish, Accomack county. The rector reports that he has performed regular services in this parish since July last. In consequence of the parish being vacant for several years previous to his location, the church has evidently suffered much. He trusts, however, that, under the blessing of the Almighty, it will soon revive. The congregations were small at first, but have been gradually increasing. A Bible Society and a Tract Society have been formed within the last two months. Communicants twenty-eight—baptisms twenty-three—funerals three.

ZACHARIAH H. GOLDSMITH.

The Rev. Frederick W. Hatch, from the committee upon the state of the church in this diocess, presented the following report and accompanying resolutions:—

The committee on the state of the church had hoped, before making their report to the Convention, to have been in possession of the information usually communicated by the bishop at our annual meetings; but, failing in this wish, and being now without any expectation of the bishop's arrival, they beg leave to state, with a reference to the only sources of information accessible,

That they consider the general condition of the church in this diocess, and its future prospects, as flattering in a degree beyond what they have been at any previous period since its revival.

To whatever quarter our attention is turned, we are animated with the view of increased and still increasing prosperity.

Our parishes, where regular ministrations are had, exhibit, as appears to your committee, evidences of improvement which call for the fervent gratitude of all our hearts, and invite us to renewed efforts for the extension of the Redeemer's kingdom and the salvation of souls. In the ministry there is zeal and ardour regulated by prudence, and among the people a warm attachment to the offices and doctrines of the church.

Ancient prejudices, arising chiefly from the state and condition of our communion at the period of the disruption of those political ties by which we were held in connexion with England, and which there never have been wanting efforts to keep alive and to perpetuate, are gradually yielding to better feelings and convictions of truth.

But, amid much that is cheering, and by which our hearts are made glad, there is nevertheless what impresses our minds with sorrow, and demands our continued prayers to the great Head of the church.

There are "waste places" which require to be rebuilt—there is desolation which calls for our tears and supplications. Many are destitute of ministrations which in their infancy they were taught to love, and to whose peculiar excellence their riper judgment bears decisive testimony.

They call for these ministrations—they await them with anxious and aching hearts—with hearts deeply saddened by "hope long deferred." But where are the labourers to enter on this ground and gather in this harvest, who shall carry to these famished souls the bread of life! The supplies from our seminary are inadequate to the demands upon it—foreign resources are uncertain. To the Missionary Society just established by this Convention, do the committee look with cheering hopes of the needed relief in this our deep necessity.

The committee being deeply impressed with the sense of the propriety of preserving the Christian purity and the proper dignity of the Conventions of this diocess, recommend to the Convention the adoption of an amendment to the second article of the constitution, by adding to the same the following words; "and provided also, that such delegate or delegates shall, previously to taking his or their seat in Convention, comply with the subscription required of vestrymen." In conformity wherewith, the committee recommend the following resolutions:—

Resolved, That, agreeably to the provisions of the thirteenth article of the constitution, notice be transmitted to the several vestries of the parishes in this diocess, that it is proposed at the next Convention to amend the second article of the constitution, by adding to the same the following words; "and provided also, that such delegate or delegates shall, previously to taking his or their seat in Convention, comply with the subscription required of vestrymen."

In relation to the devise made by Evan Rag-

land, the committee recommend the adoption of the following resolution :—

Resolved, That William Leigh, Esq. be requested to hold the bonds of Edmund Irby for collection, to proceed to collect the money due upon the bonds as soon as the last bond shall become due, and to make a report of his proceedings to the next Convention.

All which is respectfully submitted,

F. W. Hatch, Chairman.

On motion, Resolved, That the said report be accepted, and the resolutions adopted.

On motion, Resolved, That leave of absence for the remainder of the session be granted to Mr. Philip A. Bolling.

On motion, Resolved, unanimously, That the thanks of this Convention be tendered to the minister of the Presbyterian church in this place, for the liberal and kind offer of his church for the use of the Convention.

On motion, Resolved, That the thanks of this Convention be tendered to the citizens of this place, for their kind and hospitable attentions to the members of the Convention during its session.

On motion, Resolved, That the thanks of this Convention be presented to the secretary and treasurer for their faithful services.

On motion, Resolved, That one thousand copies of this journal be printed, and distributed by the secretary among the parishes, under the superintendence of the bishop.

Resolved, That the treasurer pay to the secretary his expenses incurred in attending this Convention.

Resolved, That the treasurer pay to the doorkeeper of this Convention six dollars for his services.

The Rev. William Meade, from the board of trustees of the Theological School, presented the following report, which was received :—

Report of the Board of Trustees of the Theological School of the Episcopal Church of Virginia.

The trustees of this institution are enabled to report, that the blessing of Almighty God seems still to attend all their efforts in its behalf. Within the last two years about nineteen thousand dollars have been added to our former subscription, more than eleven thousand dollars of which have been paid and applied to the purchase of a farm, to the erection of buildings, and to other purposes of the institution. What has been subscribed is still, however, far from sufficient to place our institution on a sure and respectable foundation.

The treasurer's account will show the amount of the funded capital, and that it still falls far short of what is needed for the comfortable support of one professor. Relying upon that Providence which has hitherto opened the hearts and hands of so many friends, to enable us to commence this work and prosecute it to its present state, we still cherish the pleasing hope that it will increase more and more each year in usefulness, and that its friends will never permit it to suffer for want of those pecuniary aids which are essential to its prosperity.

During the past year twenty-seven candidates for the ministry have been enrolled on the list of students at the seminary, though only seventeen of these have been pursuing the regular study of divinity, the remainder being chiefly engaged in some preparatory studies.

Of the members of the seminary during the present session, one is from North Carolina, seven from Virginia, five from Maryland, three from Pennsylvania, five from New-York, three from Vermont, one from Connecticut, and two from Massachusetts.

The number of the first class at present is seven.

In pursuing the course of studies marked out by the "Regulations of the Seminary," the gentlemen composing the first class have read, on the "Evidences of Revelation," about one half of the first volume of "Horne's Introduction," together with such other authors who have discussed with ability the subjects treated of in the text-book, as were designated by the professor. They have read critically, and with a constant reference to the most approved commentators, the whole of the Greek Harmony of the historical books of the New Testament. On the interpretation of the New Testament, they have recited to the professor a very large part of the second volume of Horne's Introduction, and Ernesti on Interpretation, &c.

About the first of January the class commenced the study of Hebrew, and have read fifteen chapters in the book of Genesis, and are now pursuing their studies by the aid which the Hebrew Chrestomathy of Professor Stuart affords. The class have been required to produce to the professor once a week original compositions on the most important proofs of divine revelation, and occasionally a critical dissertation on some difficult passages of the New Testament.

The industry and general good conduct of the students have met with the warm commendation of the professors.

The second class have read and undergone satisfactory examination on nearly the whole of Mosheim's Church History, with reference to Milner, and such other ecclesiastical histories as the library afforded. And, in addition to the study of ecclesiastical history, this class has been engaged in the critical study of the Epistles in Greek, and of the Prophet Isaiah in Hebrew ; they have also, in accordance with the laws of the institution, completed a comprehensive system of Scriptural Divinity, making the Bible in its original languages the sole text-book preparatory to the examination of human systems and the articles of our church. During the present month an examination of the students has taken place, in the presence of the bishop and other trustees, which proved creditable to instructers and pupils. At that time three of the candidates were admitted to holy orders by the bishop of our diocess. From this institution we have already received a number of useful labourers in the ministry of our church, and to it must we look for those faithful labourers yet needed to build up the many waste places of our Zion. We therefore most earnestly recommend it to the continued and increasing prayers and charity of the friends of the church, and, above all, to the protection and blessing of Heaven.

Resolved, That the names of the subscribers to the Theological School since May, 1827, be published with the Journals of the Convention.

Mr. Hugh Mercer having resigned his office as a trustee of the Theological School, Mr. Robert P. Waring was duly elected.

On motion, Resolved, That the following be adopted as an additional canon.

That the election of lay delegates to the Convention shall be certified either by the churchwardens or by the clerk of the vestry.

On motion, Resolved, That the sum of one hundred and fifty dollars be appropriated to the bishop for his episcopal services for the support of his assistant out of the contingent fund, to make up, with the sum paid in for that purpose during the present Convention, the sum of three hundred dollars, in pursuance of the pledge made by the Convention in the year 1826.

On motion of the Rev. E. C. M'Guire, it was

Resolved, That this Convention, regarding the intemperate use of ardent spirits as one of the most desolating and alarming vices of our country, as presenting one of the most formidable of all barriers to the spread of the gospel of our Lord and Saviour—feels itself called upon to express its decided approbation of the efforts that are making in many sections of our land to arrest the progress of this acknowledged evil, and to pray that abundant success may crown the labours of the Christian, the patriot, and the philanthropist, in their laudable associations for this important purpose.

Resolved, That the Rev Reuel Keith, the Rev. Nicholas H. Cobbs, the Rev. Henry W. Ducachet, M. D., the Rev. Edward C. M'Guire, Dr. Carter Berkeley, and Mr. Philip Nelson, be, and they are hereby nominated, trustees to the General Theological Seminary of the Protestant Episcopal Church of the United States.

Resolved, That the treasurer pay to the Rev. William Meade, D. D., bishop elect, and to the delegates to represent this diocess in the next General Convention of the Protestant Episcopal Church of the United States, the sum of fifty dollars each, to defray their expenses in attending the said Convention.

Resolved, That the treasurer pay the quota due from this diocess to the General Convention, to defray the expenses of the same.

And then, on motion, the Convention adjourned, to meet in the town of Winchester, on the third Thursday in May next.

William Meade, D. D., President.

Teste, John G. Williams, Secretary.

Journal of the Proceedings of the Convention of the Protestant Episcopal Church of the Diocess of Virginia, which assembled in the town of Winchester, on Thursday, the 20th of May, 1830.

This being the day and place appointed for the annual meeting of the Convention of the Protestant Episcopal Church of the Diocess of Virginia, several clergymen and lay delegates attended divine service in the Episcopal Church in this town.

Morning prayers were read by the Rev. Edward C. M'Guire, and a sermon preached by the Rev. Nicholas H. Cobbs.

After divine service (the Right Rev. Bishop Moore being absent), the Right Rev. William Meade, D. D., assistant bishop of the diocess, took the chair as president of the Convention.

The following clergymen, entitled to seats in this Convention, appeared, viz. :—

The Rev. Ebenezer Boyden, Augusta parish, Staunton; the Rev. Nicholas H. Cobbs, Russell parish, Bedford county; the Rev. John Cole, Abingdon and Ware parishes, Gloucester; the Rev. John Cooke, St Martin's parish, Hanover and Louisa counties; the Rev. James Doughen, parish of St. James, Northam, Goochland county; the Rev. Charles Dresser, Antrim parish, Halifax county; the Rev. Henry W. Ducachet, M. D., Christ Church, Norfolk; the Rev. Adam Empie, rector of Bruton parish, and President of William and Mary College, Williamsburg; the Rev. Caleb J. Good, St. Margaret's parish, Caroline county; the Rev. John Grammer, Bath parish, Dinwiddie county; the Rev. Frederick W. Hatch, Fredericksville parish, Albemarle county; the Rev. Johannes Edward Jackson, Christ Church, Frederick parish, Frederick county; the Rev. William Jackson, St. Paul's Church, Alexandria; the Rev. Thomas Jackson, Shelburne parish, Loudoun county; the Rev. Alexander Jones, St. Andrew's parish, Jefferson county; the Rev. Reuel Keith, D. D., Professor in the Theological School of this diocess, near Alexandria; the Rev. George Lemon, Hamilton and Leeds parishes, Fauquier county; the Rev. Edward R. Lippit, Professor in the Theological School of this diocess, near Alexandria; the Rev. William F. Lee, Richmond; the Rev. Edward C. M'Guire, St. George's parish, Fredericksburg; the Rev. John P. M'Guire, Christ Church, Fairfax parish, Alexandria; the Rev. Nahum G. Osgood, Moore's parish, Campbell county, and Tillotson parish, Buckingham county; the Rev. Edward W. Peet, Henrico parish, Henrico county; the Rev. Zachariah Meade, St. Anne's parish, Albemarle county.

Ordered, That the Rev. William Jackson and Mr. Obed Waite be a committee to examine the certificates of lay delegates; who then withdrew, and, after a short time, returned and presented the following report :—

The committee to whom were referred the certificates of the lay delegates have, according to order, examined the same, and report, that the following persons have been duly elected lay delegates to this Convention, and that their certificates are in the form prescribed by the canon, viz. :—

Thomas M. Ambler, Moore parish, Campbell county; Thomas Nelson, Portsmouth parish, Norfolk county; Dr. Isaac Winston, St. Stephen's Church, Culpepper county; Dr. Carter Berkeley, St. John's Church, Elizabeth City parish; Junius A. Clay, Tillotson parish, Buckingham county; Samuel Pryor, Bath parish, Dinwiddie county; John F. Clark, Antrim parish, Halifax county; Obed Waite, Christ Church, Winchester; Seth Ward, St. Paul's Church, Lynchburg; Benjamin Wiggenton,

Church, Winchester; Seth Ward, St. Paul's Church, Lynchburg; Benjamin Wiggenton, Russell parish, Bedford county; Philip Nelson, Frederick parish, Frekerick county; Francis Nelson, St. Martin's parish, Hanover and Louisa counties; Parke F. Berkeley, St. Margaret's parish, Caroline county; Edmund I. Lee, Christ Church, Fairfax parish, Alexandria; John Gray, St. George's Church, Fredericksburg; George M. Carrington, Henrico parish, Henrico county; John A. W. Smith, Hamilton parish, Fauquier county; Thomas Griggs, St. Andrew's parish, Jefferson county; William B. Richards, St. Paul's Church, Alexandria; John G. Williams, Monumental Church, Richmond; John E. Page, St. James's parish, Mecklenburg county; Francis Silver, Christ Church, Norborne parish, Berkeley county.

That the following persons appear to have been duly elected, but the certificates of their appointment are not in the form prescribed by the said canon.

Robert P. Waring, St. Anne's parish, Essex county; Benjamin Pollard, Christ Church, Norfolk; William C. Latane and Thomas L. Latane, South Farnham parish, Essex county; John Stuart and Francis C. Fitzhugh, St. Paul's parish, King George county; George Sharp, Hampshire parish, Hampshire county; Lewis Berkeley, St. James's Church, Shelburne, Loudoun county; John Carter, St. Anne's parish, Albemarle county; Thomas Marshall, Leeds parish, Fauquier county; George F. Washington, Bruton parish, Williamsburg.

On motion, Resolved, That the report of the committee be received, and that those persons who are reported to be duly elected, but whose certificates are not in the form prescribed by the canon, be admitted to their seats in this Convention.

On motion, Resolved, That Mr. Benjamin Ferguson be received as the lay delegate of the parish of St. Mark's, Culpepper county, it appearing to the Convention that he was duly elected to represent said parish, but was prevented from obtaining the certificate of appointment by high waters.

On motion of Mr. Edmund I. Lee,

Resolved, That the following rules of order, adopted by the last Convention for the government of their proceedings, be the rule of proceeding during the present Convention.

1. The business of every day shall be introduced with prayer.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new thing is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave the chair.

On motion of the Rev. Dr. Ducachet,

Resolved, That the following rule be added to the rules of order adopted for the government of the Convention:—

That none of the rules of order shall be suspended without the concurrence of two thirds of the members present.

On motion of Mr. Edmund I. Lee,

Resolved, That the president shall, in his discretion, select a pew within the limits of those allotted for the use of the members, which pew shall be appropriated for the accommodation of visiting clergymen and students of the Theological School, who may be invited to the same by the president, without any special application to the Convention.

Mr. John G. Williams presented the memorial of the vestry of Christ Church, in the city of Richmond, praying that they may be recognised by the Convention, and that the delegate whom they have appointed may be received.

On motion, Resolved, That the said memorial, with the accompanying documents, be referred to a select committee; and a committee was appointed of Mr. Thomas Marshall, Mr. John G. Williams, the Rev. Mr. Empie, Mr. Obed Waite, and Col. George M. Carrington.

Col. George M. Carrington presented the remonstrance of the wardens and vestry of Henrico parish, against the reception of Christ Church, in the city of Richmond, by the Convention; which, on his motion, was, with the accompanying documents, referred to the same committee to whom the memorial was referred.

On motion of the Rev. Mr. Grammer,

Resolved, That the 10th canon be altered, by striking out the word "eight," and inserting, in lieu thereof, "five," so as to cause it to read, "On Easter-Monday, each parish shall elect five vestrymen; but, when it is deemed expedient, the number may be increased to twelve," &c.

Ordered, That the Rev. George Lemon, the Rev. William Jackson, the Rev. Adam Empie, the Rev. Nicholas H. Cobbs, Mr. Thomas

Marshall, Mr. Edmund I. Lee, and the Rev. Dr. Ducachet, be a committee to take into consideration the state of the church in this diocess, and report thereupon to this Convention.

Ordered, That the Rev. Frederick W. Hatch, the Rev. Charles Dresser, and the Rev. Ebenezer Boyden, be a committee to examine the parochial reports.

Ordered, That the Rev. Edward C. M'Guire, John P. M'Guire, and Mr. William B. Richards, be a committee to examine the state of the fund for the support of the widows and orphans of deceased clergymen.

Ordered, That the Rev. Thomas Jackson, Mr. Obed Waite, and Mr. Edmund I. Lee, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

Ordered, That the Rev. William F. Lee and the Rev. Alexander Jones be a committee to examine the treasurer's accounts.

On motion, Resolved, That when this Convention adjourn to-day, it adjourn to meet to-morrow morning, at 9 o'clock.

On motion, Resolved, That Mr. Obed Waite have leave of absence from the service of this house to-morrow morning.

And then, on motion, the Convention adjourned until to-morrow morning, 9 o'clock.

Friday, May 21, 1830.

The Convention met according to adjournment, and was opened with prayer by the Right Rev. Bishop Meade.

Mr. Alexander Stephen, a lay delegate of Norborne parish, appeared, produced a certificate of his appointment, and took his seat.

Mr. Thomas Marshall, from the committee to whom were referred the memorial of the vestry of Christ Church, and the remonstrance of the church of Henrico parish, presented the following report :—

The committee to whom were referred the memorial of the vestry of Christ Church, in the city of Richmond, praying that their church may be admitted to a representation in the Convention, and the remonstrance of the wardens and vestrymen of Henrico parish, adverse thereto, beg leave to report :—

That they have carefully examined the said memorial and remonstrance, together with the accompanying documents, and are of opinion that the harmony, and quiet, and prosperity of the church, will be more promoted by acceding to tho wishes of the petitioners than by rejecting the same. There is good ground t believe thato many of those who are anxious to form the new church, in the establishment of which their convenience is deeply interested, could not be induced to return to the old Henrico parish church. Your committee have not deemed it necessary or advisable to give a detailed statement of the considerations which occasioned or the circumstances which attended the establishment of the new church, because that course would be calculated to promote, and possibly to perpetuate, the painful excitement by which the friends of either church have been affected. It is sufficient to say, that the course which the petitioners have pursued seems to your committee, upon an attentive investigation of the whole subject, to have been strictly canonical, and that all the constitutional requisites have been complied with. They therefore recommend to the Convention the adoption of the following resolution :—

"Resolved, That the memorial of the vestry of Christ Church, in the city of Richmond, is reasonable, and that their lay delegate be admitted to a seat in this body."

And, on the question being put upon agreeing with the committee in their report and resolution, the same was carried in the affirmative.

Ayes—Bishop Meade, the Rev. Ebenezer Boyden, Nicholas H. Cobbs, John Cole, John Cook, James Doughen, Charles Dresser, Henry W. Ducachet, Adam Empie, Caleb J. Good, John Grammer, Frederick W. Hatch, Johannes Edward Jackson, William Jackson, Thomas Jackson, Alexander Jones, Reuel Keith, Geo. Lemon, Edward R. Lippit, Edward C. M'Guire, John P. M'Guire, Nahum G. Osgood, Zachariah Mead; Messrs. Thomas M. Ambler, Thomas Nelson, Isaac Winston, Carter Berkeley, Junius A. Clay, Samuel Pryor, John F. Clark, Obed Waite, Seth Ward, Benjamin Wigginton, Philip Nelson, Francis Nelson, Parke F. Berkeley, Edmund I. Lee, John Gray, John A. W. Smith, Thomas Griggs, William B. Richards, John G. Williams, John E. Page, Francis Silver, Robert P. Waring, Benjamin Pollard, Thomas L. Latane, John Stuart, Francis C. Fitzhugh, George Sharp, Lewis Berkeley, John Carter, Thomas Marshall, George F. Washington, Alexander Stephen, and Benjamin Ferguson—56.

Noes—George M. Carrington and William C. Latane—2.

Mr. Samuel C. Nichols produced a certificate of his appointment as a lay delegate of Christ Church, Richmond, and took his seat.

The following pastoral address of Bishop Moore was then read :—

To the Convention of the Protestant Episcopal Church of the Diocess of Virginia.

Dear Brethren,—In conformity with the canons of the church, I hereby present you with an account of my labours during the last year.

Immediately after my recovery from the illness with which I was confined the last spring, in the county of Orange, I repaired to Fredericksburg, at which place I preached, and admitted to the order of deacons Mr. N. Osgood; I then continued my journey through the Northern Neck of Virginia, in company with the Rev. Mr. Peet and Mr. M'Guire; preaching in the churches in the county of King George, and at Mattox Bridge, in Westmoreland; at the courthouse, Richmond county; in White Chapel and Christ Church, Lancaster county; at the church and courthouse, Northumberland county; at Wicomico Church, in Westmoreland; and, again passing through Richmond county, the Rev. Mr. Peet fulfilled an appointment which had been previously made for him. We then crossed the river to the town of Tappahannock, in the county of Essex, at which place I preached, and administered the Lord's Supper. From thence we passed on to Mr. James M. Garnett's, and the next day Mr. Edward M'Guire preached in Vauter's Church in that neighbourhood; after which I administered the Lord's Supper, and admitted to the holy order of the priesthood the Rev. Caleb J. Good. Leaving Mr. Gar-

nett's, I visited Mr. Waring's family and leetured at his house. On this tour of May and June I was much assisted by the labours of the Rev. Mr. Peet and Mr. John M'Guire. The eongregations were, in general, large and attentive, and in some instances appeared to be deeply impressed. They are anxious to procure the services of elergymen; and, I have no doubt, would endeavour to yield them a comfortable support.

In the month of October I visited the counties of Dinwiddie and Brunswick, in company with the Rev. Mr. Lee, Mr. Jones, Mr. Steele, Mr. Syme, and Mr. Grammer. I preached in Sapony Church on a week day; after which we repaired to Brunswick courthouse, where we passed several days, the clergy preaching in turn to very respectable and attentive congregations. On Sunday we held three services; in the morning I preached, consecrated the church, held a confirmation, and administered the Lord's Supper; two of the brethren followed in the afternoon and evening; part of the day there were numbers who could not obtain seats; and the assemblies were solemn and attentive. I then visited Petersburg, and officiated in that place.

In November I visited and preached in Prince George, Surry, Suffolk, Nansemond, and Isle of Wight counties. In the church in Surry county the congregation was very large, and in Suffolk and Isle of Wight also; the sacrament of the Lord's Supper was administered in several of the above-mentioned places; and the Rev. Mr. Grammer and Mr. Empie also preached. The Rev. Mr. Cole and Mr. Jones were also in company with us.

In December I preached and leetured in Hampton, consecrated the church, which had been very comfortably repaired, and administered the Lord's Supper: the congregation was large and attentive.

In January I visited Portsmouth, preached to a very large congregation, consecrated a handsome church lately erected, admitted the Rev. Mr. Goldsmith to the holy order of the priesthood, and administered the Lord's Supper. In Norfolk I preached and administered the rite of confirmation to 15 or 16 persons. In the present month I again visited Portsmouth, and instituted the Rev. Mr. Wingfield; and in Norfolk I also preached.

In addition to the above duties, I ordained in July Mr. Henry B. Goodwin, deacon. In November I also ordained Mr. Cleaveland a deacon, and in April I admitted to the same office Mr. Leonidas Polk. I have also preached in Goochland and in Hanover counties.

Seventeen counties visited, four deacons ordained, two admitted to the priesthood, three churches consecrated.

With my sincere prayers that your association may be blessed with a sense of the divine presence, I remain, dear brethren, your friend and pastor, RICHARD CHANNING MOORE.

Norfolk, May 16, 1830.

Report of the Right Rev. W. Meade, Assistant Bishop of Virginia, to the Convention assembled in Winchester, May 21, 1830.

It becomes my duty, brethren and friends, to add to the report just read an account of those episcopal acts which I have performed, in compliance with the wishes of him to whose assistance you have been pleased to call me. The first official act which it became my duty to discharge, was the consecration of the church in which we are now assembled to the worship of Almighty God. This was done on the 30th of October, 1829, in the midst of a large and attentive congregation, and with the aid of seven of my brethren of the ministry from our own and the neighbouring diocess of Maryland. It is hoped that the occasion, and all the holy exercises thereof, were not without some good effect. The sight of a building so happily adapted to all the purposes for which it was erected, and constructed according to a style of architecture so suitable to houses of public worship, and the setting apart the same according to such solemn and impressive forms from all worldly and common uses, to the sole purpose of honouring God and promoting the immortal interests of men, were well calculated to produce a salutary effect on the minds of all present. The services were continued for three days, and appeared still to interest the numerous attendants. On the morning of the Sabbath we united in the Lord's Supper; in the afternoon I baptized four infants, and in the evening the services were closed. In about five weeks afterward I made a visit to Berkeley county, preaching three times in Martinsburg and twice at Hedge's Chapel; also once at Bunker's Hill, in the church which is under the care of the Rev. Mr. Jackson of Winchester. While in this county I administered the Lord's Supper and the ordinance of baptism at Hedge's Chapel. The Rev. Mr. James Tyng, from the diocess of New-England, has accepted a call from this parish, which has now for some time been destitute, and it is hoped, by the blessing of God, will be an instrument of good to it.

On Monday, the 30th of November, I commenced a visit to some of the middle counties of the state. On the evening of that day I preached at Woodstock, where we have but few attached friends to our communion. I made an effort to reach Harrisonburg the next day, in order to preach in the evening, but failed in consequence of the state of the roads, which had been rendered heavy by the rains of the preceding day.

On Wednesday evening I reached Staunton, and preached to a full house. The three following days were spent in performing religious services by myself, the Rev. Mr. Jaekson of Winchester, and Mr. Charles H. Page of Amherst. During which, besides the various serviees in Staunton, we preached at a Lutheran church twelve miles distant, and at Waynesborough. On Saturday evening, after having preached on the subject in the morning, I administered the rite of confirmation to ten persons. On the next morning, after preaching an ordination sermon, I admitted to the order of priests the Rev. Ebenezer Boyden, and to the order of deacons Mr. Adams, two students from our Virginia seminary. It gives me pleasure to be able to state to the Convention, that the prospects of our church in Staunton appear to be truly encouraging. The services of their minister are highly acceptable, and, by the blessing of Heaven, we may expect the happiest results from them. It is contemplated during the present year to ereet two new brick churches, one in Staunton and one in the neighbourhood. Having performed the duties required at Staunton, I proeeeded up the valley to Botetourt, preaching once only by the way, at Greenville, about twelve miles from Staunton. On Wednesday I reaehed Fincastle, and preached there that evening and the following morning. I was here met by Mr. Cobbs, who remained to preach in Fincastle on Thursday evening, while I went to the neighbourhood of a church about twelve miles distant, where I preached on Friday, and administered the rite of confirmation to two persons. The Rev. Mr. Stephens having left Fincastle, it is at present without an Episcopal minister. The Rev. Mr. Cobbs has, however, extended his labours to this county, and promises to

continue them until a more regular supply can be obtained. We have some warm friends and a few interesting members in this county, whom it is our duty to cherish. On Friday evening the Rev. Mr. Cobbs and myself were engaged in religious exercises at the house of Mr. Watts, and the next morning set out for Liberty, the county town of Bedford, which we reached in time for service in the evening. On the next day, which was the Sabbath, I preached to a large congregation in that place, and administered the rite of confirmation to seven persons. On Monday I preached to a large assembly at a private house some miles distant, and confirmed three. On Tuesday preached at Trinity Church, and confirmed nineteen. On Wednesday preached at St. Stephen's, confirming thirteen; and on Thursday preached at New-London, near the residence of Mr. Cobbs. I cannot leave this parish without noticing how the rich blessing of Heaven has been poured out on the zealous exertions and affectionate preaching of Mr. Cobbs. But a few years since, and there were not more than two or three communicants in the county, and not a place of public worship belonging to the church; now there are more than seventy communicants, and three places of public worship, where service is regularly performed, besides many private houses, which are freely thrown open for religious exercises. But what is far more important is, that good evidence is afforded of the prevalence of real piety; and it is pleasing to perceive the animation and holy zeal with which the services of the church are conducted. From this parish I passed into that of the Rev. Mr. Osgood, in Campbell county, preaching at the courthouse on Friday to a small congregation, and on Saturday and Sunday at St. John's Church to large ones. On Saturday the church was consecrated, and on Sunday eight persons were confirmed. The congregation in Campbell has been collected, and the church built during the last two or three years, by the disinterested and laborious efforts of the Rev. Mr. Osgood, who, while supporting himself by the care of a school, has devoted all his spare time to the duties of the ministry. From Campbell I passed into Pittsylvania, in company with Mr. Cobbs, who preached on Monday evening at Dr. Slaughter's, where we were met by the Rev. Mr. Dresser from Halifax. On Tuesday I preached at Greenfield meeting-house, in the neighbourhood of Mrs. Coles, an aged and very attached member of our church, who has for the last thirty years been deprived of the privilege of communing according to those edifying and venerable forms in which, during her earlier years, she had been accustomed to commemorate the dying love of her Redeemer. She lives surrounded by her children and descendants, who still are determined to adhere to the good old ways of their ancestors, and who, by the blessing of God, may prove the foundation of an Episcopal church in that county. In company with the brethren already mentioned, I spent the evening at the house of Mrs. Coles in religious services, first baptizing one of her grandchildren, then confirming her youngest daughter, and afterward administering the Lord's Supper to herself, her daughter, and others present, taking care to show how, according to the structure and principles of our church, these several services followed each other, and by regular gradation conducted the infant member of Christ's flock up to the stature of the fulness of the perfect man in Christ Jesus. The Rev. Messrs. Osgood and Dresser have promised to watch over and cherish our little hope in this region; and "though our beginning be small, our latter end may greatly increase." On the day following I preached to a large congregation at Pittsylvania courthouse, on my way to Halifax, which I reached on Thursday. The three following days were spent in religious services at Halifax courthouse, at General Carrington's, and at the Brick Church. On Friday, which was Christmas-day, I preached at the courthouse to a full house, and administered confirmation to ten persons. I was peculiarly gratified at beholding the order and sobriety which prevailed in the village on a day which, though originally set apart for the holiest of purposes, has too generally been perverted to licentiousness and crime. This, I was informed, is to be in a great measure ascribed to the exertions of some zealous advocates for the cause of Temperance Societies, who are labouring in that region with a devotion worthy of the subject. On the following Sabbath I preached at the Brick Church, and, assisted by the Rev. Messrs. Cobbs and Steel, admitted Mr. Charles Dresser to the order of priests. It will be gratifying to all the friends of the church to learn, that, under the faithful and diligent ministry of Mr. Dresser, it is rising in the general esteem in this region. A new brick church is nearly completed at the courthouse, and another of wood is in progress in the county, though the latter is not entirely the property of our denomination. From Halifax I passed over into Mecklenburg, where I preached at St. James's Church on Tuesday to a small congregation, administered the rite of confirmation to seven persons, and, spending the evening at old Mrs. Nelson's, preached and administered the holy communion. Our assembly, both morning and evening, was rendered smaller than usual by heavy falls of rain, which made the roads and watercourses difficult of passage. I returned through Charlotte into Campbell, calling at Mr. John Henry's, who lives at the ancient seat of his father, Mr. Patrick Henry, the well-known friend of his country, of religion, and our church. His widow and children still retain their attachment to the church, and some of them are worthy members of the same. On the evening of the last day of the year I reached the house of Mr. Spotswood Henry, in Campbell, and preached at the same to a considerable collection of the neighbours. On the next morning, in company with Mr. Osgood, I proceeded to Lynchburg, where I preached in the evening. The two following days were spent in preaching the word and administering the ordinances of religion by the Rev. Mr. Osgood and myself to full and attentive congregations, during which time I baptized one adult and several children, confirmed twenty-two persons, and administered the Lord's Supper to a large number. God has blessed the disinterested labours of the Rev. Mr. Smith in this place. A few years since, and we had no congregation or place of worship in Lynchburg; now we have a commodious and handsome edifice, and a very considerable and increasing congregation, in which there is a goodly number of truly pious and devoted servants of the Lord.

My next visit was to the counties of Amherst and Nelson, under the pastoral care of the Rev. Mr. Page, and where, in the zeal, and piety, and number of his converts, is to be seen the evidence of his faithful and laborious ministry. I preached at the four different places where he regularly officiates, and admitted forty-one persons to the rite of confirmation. After preaching in Nelson at the last of the four places alluded to, I passed over into Buckingham, and reached the courthouse that evening in time to follow with an exhortation a sermon of Mr. Osgood, who had gone before me to that place. The two following days

were spent in religious exercises at the Merry Oaks and a private house in the neighbourhood, where, though the weather was very unfavourable, our congregations were large. On the first day I confirmed thirteen, and on the second administered the Lord's Supper to a goodly number. The members and friends of our church in this county have been so happy as to secure half of the services of the Rev Mr. Osgood, who, having been released from a school, is now entirely devoted to the ministry of the word. A church, it is expected, will be built during this year in Buckingham. From Buckingham I passed into Albemarle, where, in the neighbourhood of the Green Mountain, I spent three days, enjoying the kind hospitality of some Christian friends, and preaching at Warren, at Scottsville, and at Mrs. Carter's. I am pleased to inform the Convention, that a church is soon to be erected in this part of Albemarle. On Friday evening I reached Charlottesville and preached there, as also the next morning and evening. On the Sabbath, after a sermon by the Rev. Mr. Boyden, I administered the rite of confirmation to twenty-seven persons, and the Lord's Supper to very many more. I preached again that evening, and thus ended the services of the occasion. I cannot refrain from expressing the gratification which I experienced at the constant attendance and correct deportment of a large number of the young men attached to the university. May the blessing of Almighty God rest upon the institution, and make it a fruitful nursery of generous patriots, enlightened statesmen, and devoted servants of the Lord. On Monday morning I left Charlottesville, in company with Mr. Hatch, and preached to a small congregation at Walker's Church about mid-day. Tarrying all night at Mr. Nelson's, we set out the next morning for Orange, and reached the courthouse in time for service at noon. We were then joined by the Rev. Mr. Smith, who is officiating minister at that place. I preached on that and the following day, and took some part in the exercises of the evening, following with an exhortation a discourse by Mr. Hatch. On the second day I baptized six children before the congregation. On Thursday I reached Culpepper courthouse, and preached morning and evening; in the morning admitting eleven persons to the rite of confirmation. On the following day I preached at the Fork Church, where I was joined by the Rev. Mr. Woodville, under whose care the congregation is. The day was unpleasant, and the congregation small. On the evening of that day I reached Fauquier courthouse, where I preached the following day. On the next, which was the Sabbath, I preached at Cool Spring, in the upper part of the county, and on the evening of the same day, by the good providence of God, was permitted once more to reach my home and family, after an absence of eight weeks; in some measure, I trust, impressed with gratitude for the high honour conferred on me in being allowed to perform such holy duties, and for his gracious protection of me in giving health and strength to accomplish what I had undertaken, and especially in granting such mild and favourable weather during a period of the year usually most unpropitious for religious assemblies.

After remaining at home a few weeks I made a visit of a few days to Alexandria, chiefly with a view to that institution which is so dear to us all, because so essential to the prosperity of our diocess, as well as conducive to the general interests of religion in our church and country. While there I admitted to deacon's orders Mr. Zachariah Mead, whom the bishop had requested me to ordain during my journey in the winter, but who, on account of ill health, was unable to meet me at any point of my journey. From this time until Easter-Sunday I was not called on for the performance of any episcopal acts, when, after having devoted all the Sabbaths in Lent except one to a series of discourses, addressed to the young and all those who had never renewed their baptismal engagements, I admitted at the chapel where I officiate eight persons to the rite of confirmation. On the following day I set out on a visit to some of the parishes of Maryland, bordering on the Potomac, which I had been requested to attend to by Bishop Moore, who had been invited to take them under his episcopal charge. In the evening I reached Charlestown, in Jefferson county, where I preached. On the following day I arrived at the parish of the Rev. Mr. Rice, on the Maryland tract, where my labours in Maryland commenced; but, as my report of these belongs more properly to the Maryland Convention, I shall not detain you by a recital of them. After having concluded the duties required of me in Maryland, I returned homeward by the way of Romney, which I reached on Saturday, the 23d of April, preaching there that evening, and twice the following day. The Rev. Mr. Holiday Johns, from Maryland, was so good as to accompany me to that place, and assist in the performance of divine service, as also to preach once on the Sabbath. On Tuesday I preached in Zion Church, about seventeen miles from Romney, and, on the same evening, Mr. Johns officiated at Bethell; our members in this parish are few, but very firm and decided, and in two of the congregations meet on the Sabbath, where the service and a sermon are read by a layman, who was appointed to this duty some years since. Such, brethren, is the account I render of those services which I have been enabled to perform since it pleased Almighty God to allow me to labour in the highest order of the ministry of his church. I humbly commit them to his gracious favour, and pray that they may not be altogether in vain. And I earnestly entreat all my brethren and friends who have contributed to place me in this office, and all who desire my usefulness in it, that they will lend me the aid of their counsels and their prayers, that I may faithfully and effectually fulfil the ministry which has been assigned me.

WM. MEADE, Assistant Bishop of Virginia.

On motion, Resolved, That the pastoral addresses of the bishop and assistant bishop of this diocess be referred to the committee on the state of the church.

The Rev. Mr. Grammer, from the board of trustees of the Theological School, presented the following report, which was read:—

Report of the Trustees of the Theological Seminary of the Diocess of Virginia.

The trustees are again permitted to report, that the institution under their charge is, by the divine blessing, still in a prosperous condition. By an afflictive dispensation of God, they have been deprived for some months of the valuable services of one of the professors; but the able and assiduous efforts of his colleague have, it is hoped, prevented any serious loss to the department under his care. The prescribed course of studies has been pursued, and the usual exercises of the students performed without interruption. The number of young men engaged in theological studies at the seminary during the present session has been seventeen. Three of these have already been ordained, and three more are in expectation of re-

ceiving orders during this Convention. And as two were ordained before the commencement of this session, and since the last report, the whole number which will have left the seminary and taken orders during the year is eight.

One of the professors reports to the board, that the industry and general progress of the students has been such as to deserve his warm commendation. A spirit of harmony and brotherly love has prevailed among them, which, when connected with their exertions in Sunday Shools, and other zealous efforts for the spiritual improvement of the destitute and ignorant in the vicinity of the seminary, exhibits a very favourable evidence of the sincerity and ardour of their piety.

The junior class have, during the present session, been engaged in studying Horne's Introduction to the Critical Study of the Sacred Scriptures, and have already completed the first volume, on the Evidences of Christianity; have read a small part of the second volume, on Biblical Criticism, and the greater part of the third volume, on Biblical Antiquities. And it is expected that they will, during the session, complete the second and third volumes, and also the fourth volume, on the Analysis of the Books of Scripture. In their Greek studies they have nearly completed Archbishop Newcombe's Harmony of the Gospels, referring in their progress to the most approved commentators. In Hebrew they have been engaged in studying Stuart's Hebrew Christomathy, which they will finish by the close of the session. They have also, once in every fortnight, composed dissertations on the most important arguments in support of the truth of revealed religion, which have been read before the class, and undergone the minute criticism of the professor.

The senior class have attended, during the session, to the critical study of the Epistles, of which, with the aid of the best commentaries, they have read the two to the Thessalonians, the one to the Romans, and the first to the Corinthians. The course in systematical divinity has been passed over in a manner somewhat more general than usual, in consequence of the absence of the professor on whom devolves the instruction in this department: but the most important subjects in theology have been thoroughly studied.

The treasurer's report, which is annexed hereto, will exhibit a view of the funds now in hand. From this it will be seen that our means are as yet very inadequate to the permanent and efficient support of the institution. And while the board would gratefully acknowledge the divine goodness which has prospered their efforts thus far, and from past mercies would learn to rely with more confidence on future assistance, yet, remembering that the purposes of God are accomplished through the agency of human means, and that his creatures are the honoured instruments by which his kingdom is to be established, they would earnestly call upon the friends of our Zion, and urge them to put forth all their energies in placing on a firmer foundation that institution from which, under God, we hope for labourers whose efforts are to change our moral wilderness into a fruitful field.

The Rev. William F. Lee, from the committee appointed to examine the treasurer's accounts, made the following report:—

The committee to whom was referred for examination the account of the treasurer of the Convention, report, that they have examined the same, and find it to be correct, and sustained by the proper vouchers; and that there is a balance of $32 53 in his hands, as appears by the annexed account.

William F. Lee, Chairman.

On motion, Resolved, That the said report be received and approved.

The Rev. Thomas Jackson, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented the following report, which was read and approved.

The committee on the episcopal fund report, that, according to the statement of the fund made to the last Convention, the amount in stocks and cash then on hand was $4,836 16.

Since the last Convention, seven shares of the Farmers' Bank of Alexandria have been purchased, at thirty dollars a share, the par value of which is fifty dollars. The shares were purchased from the dividends arising from the stock of the fund. The dividends on the stock have been four per cent. on the par value. There is in the hands of the agent of the trustees, in money, $17 16, besides one unpaid dividend of $36; so that the amount, according to the fund, is as follows:—

Amount according to the last statement,	$4,836 16
Stock purchased since last Convention, which, at par value, is	350 00
Unpaid dividend,	36 00
Cash in the hands of the trustees,	17 16
	$5,239 32

The secretary then received the following contributions from sundry parishes of this diocess for the Contingent Fund:—

Leeds parish, Fauquier county,	$15 00
St. Paul's Church, Lynchburg,	15 00
Lexington and Nelson parish, Amherst and Nelson,	17 50
Moore parish, Campbell county,	10 00
Tillotson parish, Buckingham,	26 00
St. Paul's Church, Alexandria,	20 00
Shelburne parish, Loudoun,	20 00
St. Anne's Church, Essex,	30 00
South Farnham parish, Essex,	10 00
Bath parish, Dinwiddie,	15 00
Antrim parish, Halifax,	30 00
Hamilton parish, Fauquier county,	15 00
Fredericksville parish, Albemarle county,	10 00
St. Paul's parish, King George county,	16 00
Frederick parish, Frederick county,	15 00
Russell parish, Bedford county,	30 00
St. Margaret's parish, Caroline county,	9 85
St. Martin's parish, Hanover and Louisa counties,	20 00
Abingdon and Ware parishes, Gloucester county,	15 00
Hampshire parish, Hampshire county,	3 00
Henrico parish, Henrico county,	15 00
St. Mark's parish, Culpepper county,	12 00
Zion Church, St. Andrew's parish, Jefferson county,	15 00
Christ Church, Alexandria, Fairfax parish,	30 00
Amount carried forward,	$414 35

Amount brought forward,	$414 35
St. Stephen's Church, Culpepper county,	20 00
Monumental Church, Richmond, -	30 00
St. James's parish, Northam, Goochland county, - - - - - -	10 00
Christ Church, Norfolk borough, -	30 00
Augusta parish, Augusta county, -	10 00
Elizabeth City parish, Elizabeth City county, - - - - - -	7 00
St. Anne's parish, Albemarle county, -	10 00
Bruton parish, Williamsburg, - -	15 00
Bristol parish, Petersburg, Dinwiddie county, - - - - - -	30 00
St. Andrew's parish, Brunswick county,	15 00
Christ Church, Winchester, - -	15 00
Fredericksville parish, Fredericksburg,	20 00
Christ Church, Mill Creek, Norborne parish, - - - - - - -	7 00
From Rev. William Crawford, of Louisa,	10 00
	$643 35

The following sums were paid towards the support of the bishop's assistant in the Monumental Church.

St. Martin's parish, Hanover and Louisa counties, - - - - - -	$10 00
St. Mark's parish, Culpepper county, -	12 00
Leeds parish, Fauquier county, - -	6 00
Christ Church, Norfolk, - - -	20 00
Elizabeth City parish, Elizabeth City county, - - - - - -	5 00
Bristol parish, Petersburg, Dinwiddie county, - - - - - -	20 00
Christ Church, Winchester, - -	5 00
Fredericksville parish, Fredericksburg,	15 00
	$93 00

The session was then suspended, for the purpose of attending divine service by the Rev. John Grammer, and a sermon by the Rev. Adam Empie; after which the session was resumed.

The parochial reports were handed in and read, and referred to the committee on parochial reports.

On motion of Mr. Edmund I. Lee, the resolution proposed at the last Convention, to amend the 2d article of the constitution, by adding to the same the following words, "and provided also, that such delegate or delegates shall, previously to taking his or their seat in Convention, comply with the subscription required of vestrymen," was taken up, and again, upon the motion of the Rev. Mr. Empie, laid upon the table.

Mr. Edmund I. Lee offered the following resolution, which, on his motion, was laid upon the table.

Resolved, That the first canon be amended by adding to the same the following words: "and all persons who shall be registered by their own request, according to the provisions of this canon, as members of a particular church, shall always be considered to be attached to that church, until they shall actually express to the minister thereof their desire to withdraw, and shall obtain from him a certificate to that effect; and it shall be the duty of such minister to grant such certificate whenever it may be required."

The Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year:—whereupon the following gentlemen were duly elected, viz.: the Rev. Reuel Keith, D. D., the Rev. Edward R. Lippit, the Rev. William Jackson, Mr. John Hooff, Mr. Edmund I. Lee, and Mr. John Gray.

And then, on motion, the Convention adjourned until to-morrow morning, 9 o'clock.

SATURDAY, MAY 22, 1830.

The Convention met according to adjournment, and was opened with prayer by Bishop Meade.

The Rev. Mr. Edward C. M'Guire, from the committee to whom was referred the examination of the accounts of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, made the following report:—

The committee on the Widows' Fund beg leave to report, that they have examined the treasurer's account, and find it correctly stated.

The Funds are as follows, viz.:—

United States 3 per cents., -	$2,037 78
79 shares of Farmers' Bank of Alexandria stock, at par, - -	3,950 00
5 shares of Alexandria Bank stock, at par, - - - - - -	1,000 00
1 share of Bank of Virginia stock, at par, - - - - - -	100 00
R. Andrews's estate, bal. of note, with interest from 30th April, 1829, till paid, - - -	399 23
Cash in hand, - - - -	123 49
	$7,610 50

The Rev. Mr. Hatch, from the committee on the parochial reports, presented the following report, which was read and received.

The committee to whom were referred the parochial reports have had the same under consideration, and beg leave to present them, in the following condensed form, for insertion on the Journal.

St. Paul's, Alexandria. Since the last Convention there have been eight marriages, sixteen funerals, forty-three baptisms, nine added to the communion. The past year has not been marked by as large an accession to our communion as the preceding; but we have not been altogether without the divine blessing. Our Sunday Schools and Bible classes are still exerting a useful influence. To our benevolent institutions, which continue to prosper, we have recently added a Missionary Society, auxiliary to "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church," and we are happy to say that the spirit of missions warms the hearts of many of our congregation; and we believe that our society will annually contribute a very respectable sum to both departments. WM. JACKSON, Rector.

Christ Church, Frederick parish, Winchester. With feelings of gratitude, the rector acknowledges the divine goodness during the past year, in the addition of twenty-one to the communion of

his church; of whom eight removed into the parish who had been received into church communion. The number of communicants sixty-six—marriages six—baptisms twenty.

The church in Norborne parish under his care is well attended; but he has to lament the smallness of accessions to the communion. The church has been lately thoroughly repaired by the parish at a considerable expense, and it is now a very comfortable place of worship.

J. E. Jackson.

Bath parish, Dinwiddie county, and St. Andrew's parish, Brunswick county. The rector of these parishes has continued, during the past year, the same course of labour mentioned in his last report. The size of the congregations has been very gradually increasing; and his weekly social meetings have been tolerably well attended; but the spiritual improvement of his hearers has by no means kept pace with his desires and previous expectations. The Sunday School has been kept up, and has evidently effected some improvement.

In St. Andrew's parish he continues to preach two Sundays in each month, and the prospects are more encouraging. The new church at Lawrenceville was completed in June last; and although not a costly, is a very commodious building. The congregation there has been generally good; the services of the church well performed; and the attention to the word of life such as to encourage the hope that it would prove the savour of life unto life to many souls. A Bible class has been formed at Red Oak church; and some few of the ladies belonging to that congregation have lately exerted themselves in behalf of the Education Society, with a zeal which is worthy of imitation, and with a degree of success which, under their unfavourable circumstances, reflects great credit on their assiduity.

Although many difficulties are yet to be overcome, the rector is encouraged to hope that, ere long, our Zion will come forth in her beauty, even in this moral wilderness.

The number of communicants in both parishes is thirty-five; one has died during the past year, two have removed, and eleven have been added. The baptisms have been twelve (two of adults, six of white, and four of coloured infants)—marriages twelve—funerals seven.

John Grammer, Jr.

Bristol parish, Petersburg. The rector has the satisfaction to report, that his congregation gradually increases in number; and he cherishes the hope that there is some increase and improvement in spiritual knowledge among a portion of the members. The number of communicants has not increased during the last year; their present number is fifty. The Sunday School continues in an improving state; the teachers, particularly the female part of them, are attentive to their respective duties. The Auxiliary Education Society prosecutes the interests of the parent institution (Alexandria) with unabating assiduity. Marriages seven—baptisms twenty-six—deaths eleven.

Andrew Syme.

Augusta parish. The rector reports, that during the past year the members of the Augusta parish have, with great exertion and generous liberality, raised funds for building two neat brick churches; one in Staunton, the other seven miles distant; both to be immediately erected.

Our Sunday School and Bible class are flourishing, the former having been increased from fifty to about one hundred scholars, with fifteen teachers. The Sunday School library contains 200 volumes, purchased by the Ladies' Sewing Society. A parish library has also been commenced, and promises much usefulness among an inquiring people. A Female Education Society has been formed to aid our Theological Seminary. An increasing interest in the church is manifest, and true piety finds some to love and cherish it. Ten persons have been confirmed. The number of communicants twenty-eight—baptisms four—marriages five—deaths two.

Ebenezer Boyden.

St. Margaret's parish, Caroline county. The rector of this parish reports, that since the last Convention there have been seven baptisms. Three communicants have been added to the church, and one removed by death. The congregations are large and attentive, and also increasing; and he therefore trusts that his labours have not been altogether in vain in the Lord. The Sunday School and Bible class are still continued, and, it is believed, have been useful. Communicants twenty-seven—marriages four.

Since the commencement of the present year, one Sunday in each month has been spent in labouring at the Bowling-Green. A considerable interest is here felt by a number upon the subject of religion, and a Bible class has recently been formed, consisting of upwards of a dozen ladies, from which much good is anticipated.

I have also preached one Sunday in each month, since December, in the adjoining county of Spotsylvania. The prospect of reviving the church in the lower part of this county is very encouraging. At the earnest solicitations of many friends to the church, one Sunday in each month will be devoted to labouring in this part of the Lord's vineyard.

C. J. Good.

Abingdon and Ware parishes. The number of communicants nineteen. Our Sunday Schools have been revived, and promise much good. The services of the church are well attended.

My residence in these parishes has been too short to enable me to say any thing more definite as to their present state.

Jno. Cole.

The rector of Russell parish, Bedford county, would acknowledge, with humble gratitude to God, that his labours have not been altogether without the blessing of the Holy Spirit. Although as much has not been fulfilled as was anticipated at the last Convention, still it may be said that the interests of the church have been steadily improving, and that her general prospects are decidedly favourable. Not only has his heart been cheered by some additions to the communion, but he has also been gratified to perceive a very favourable change in the public mind, both with regard to the pious character of the church, and the peculiar nature of her services. Of those added to the communion since the last report, one is a very excellent and truly pious young man, who, after much prayer and self-examination, has determined immediately to commence his studies with a view to the ministry. Burials four—marriages eleven—baptisms, of adults seven, of infants thirty—communicants, two died, three removed, sixteen added, total seventy.

Nicholas H. Cobbs.

Parish of Frederick. The state of this parish is considered promising. The attendance upon divine worship is punctual, and the services of the church are devoutly attended. The rector preaches regularly at the chapel, occasionally at Berryville, and about four times in the year has meetings on Saturday and Sunday at Middletown. The number of communicants is about sixty—baptisms during the last year have been eight—marriages four—funerals four.

There are two Sunday Schools in the parish, one at Berryville, and another at Millwood.

The societies in this parish continue to flourish. Between three and four hundred dollars are annually raised for the Colonizing Society, nearly two hundred for the Education Society, and one hundred and fifty have been recently given to the Greek Mission.

In the course of the present year, it is hoped, a new and commodious brick church will be built at Berryville. WM. MEADE.

Bruton parish, Williamsburg. The rector reports, since the last Convention, eighteen baptisms; four of the subjects were adults, and one was baptized by immersion—seven marriages, three of which were of coloured persons—eighteen funerals, nine of children and nine of adults. Only ten of the eighteen belonged to the parish. Of the communicants, two have died, and one has left the church—thirteen have been added to the communion: the present number is fifty-four, of whom three are coloured persons.

In other respects the parish is much the same as when last reported, except that by the establishment of two other Sunday Schools, the number of our scholars is reduced to about forty. During the year, however, there has been no inconsiderable increase of pious inquiry and rational religious excitement, and a good work, through grace, is, we hope, still in progress. May the Lord increase abundantly the number and the graces of his servants. A. EMPIE.

St. Martin's parish, Hanover and Louisa. The rector of this parish reports, that during the past year but few additions have been made to his communion, while, by deaths and removals, the number has been in some measure reduced. He is consoled, however, in being able to state, that there are other indications of good not less cheering than the acquisition of numbers, and that the general condition of the parish is in a state of improvement.

At two of the churches where divine service is regularly performed the congregations are small, but respectful and attentive; at the other, it is large and flourishing. One of the Sunday Schools heretofore existing has been discontinued; the other is in a more prosperous and interesting condition than at any former period. It numbers at present eighteen teachers, who are active and zealous, and sixty scholars, who are diligent and attentive.

Since the last Convention, the Education Society has contributed to the parent institution $266; $210 of that were raised by a society of young ladies, the proceeds of their own industry; $200 of which were the proceeds of a fair, which, amid difficulties and discouragements of various kinds, they prosecuted with a zeal, perseverance, and propriety of conduct, which redound as much to their credit as they contributed to their success. They have contributed also $30 to make their minister a life member of the Education Society, making in all $240 raised by this society since the last Convention.

The receipts of the Auxiliary Bible Society during the past year were $80, $50 of which were paid into the treasury of the parent institution; the balance was laid out in the purchase of Bibles and Testaments for the use of the parish.

A liberal subscription has been raised for the purpose of erecting a new brick building for public worship, which will be commenced in the course of a few months, and probably completed in the course of the ensuing year.

We have also formed a Missionary Society, for the double purpose of aiding the Protestant Episcopal Missionary Society of the diocess of Virginia, and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

The whole amount contributed in this parish since the last Convention towards religious and charitable purposes, besides supporting its minister, is $491; 296 to the Education Society; 80 to the Bible Society; 75 to the Theological Seminary; 20 to the Contingent Fund; 10 to the Bishop's Assistant, and 10 to the Greek Mission, raised by a society of little girls.

Communicants sixty-five, added six—baptisms eight, one adult, one coloured infant—funerals nine—one marriage. JOHN COOKE.

St. James's parish, Northam, Goochland. The minister of this parish reports, that there has been no material change in the state of the congregation during the past year. The present number of communicants is twenty-four. There have been formed during the year a Prayer-Book and Tract Society, and a Sunday School. The ministrations of the sanctuary have been generally well attended. He has preached regularly one Sunday in the month in Amelia county, and one in Chesterfield.

Within the entire circuit of his charge there are thirty-six communicants, four of whom have been added during the current year. Funerals six—baptisms four—marriages two.

JAMES DOUGHEN.

Antrim parish, Halifax county. During the last year there has been an accession of eight to the number of communicants in this parish. In the neighbourhood of the courthouse, a commodious brick church has been erected, which is now nearly ready for consecration. One of the congregations reported last year has since been given up, and a new one formed in another part of the county, where a convenient house of worship has been erected, and every thing promises well. Regular congregations three—communicants 20—baptisms, three adults and nine children—marriages three—funerals seven.

CHARLES DRESSER, Rector.

It may not be improper to state, that, during my residence in Halifax, I have occasionally extended my labours to the adjoining county of Pittsylvania, where our church has never been organized, but where an active and zealous minister would be well received. There are already seven communicants, some of whom have not had an opportunity of receiving the communion for nearly forty years. C. D.

St. John's Church, Henrico parish, Henrico county. My connexion with this parish has been of but little more than one month's standing; of course I am not able to report satisfactorily its present condition. On Easter-day twenty-four participated in the Holy Communion. I have administered the sacrament of baptism to three infants. EDWARD W. PEET.

Moore parish, Campbell county. During the past year very little change has taken place in the state of the people of this parish. Divine service has in general been seriously attended, and the number of communicants somewhat increased. Baptisms nine—marriages two—one funeral—communicants fifteen. N. G. OSGOOD.

Tillotson parish, Buckingham county. This new and interesting parish has not enjoyed the regular services of the church till recently. Since February last, divine service has been held there twice a month. The congregations are large, attentive, and devout; the members of the church exemplary and zealous. There will soon be erected a commodious house of worship. The

Sunday School mentioned in the last report is still in operation. Baptisms ten, two adults—marriages four—funerals four—communicants twenty-five. N. G. Osgood.

Christ Church. Fairfax parish, Alexandria, D. C. The rector of this parish commenced his labours among the people of his charge only in November last. He therefore cannot enter much into detail in this report. With his congregation there is united a Sunday School, a Bible class, a Saturday School under the care of a benevolent society, and a Missionary Association, which is yet in its infancy. The number of communicants it has been impracticable to ascertain with perfect accuracy; three were added at the last communion, and one has since removed from the parish, leaving perhaps seventy-five or eighty in all. Marriages four (one of which was that of coloured persons), baptisms eleven (of which six were coloured children), burials six (one a coloured man). John P. M'Guire.

St. Anne's parish, Albemarle. The rector of the parish having been connected with it but a few weeks, is unable to make any very explicit report respecting it. It gives him pleasure to observe, however, that notwithstanding it has been for a long time destitute of the regular ministrations of the Episcopal church, there is at present existing in the hearts of a considerable number an ardent desire to restore them; and, in accordance with this desire, an effort is now making to erect a neat and convenient brick edifice for public worship; which effort, there is great reason to believe, will, by the blessing of God, shortly succeed. There is, on the whole, a good foundation for the hope, that persevering labour among this people will be ultimately crowned with success.

Zachariah Mead.

St. George's Church, Fredericksburg. There is nothing remarkable to be communicated in regard to the state of this parish. With some experience of the appointed trials of his church, there has also been through the past year an experience of the unchanging love which the Saviour bears towards her; unequivocal proofs of his faithfulness have been given us in some important accessions to his cause, while the gradual increase of that cause in moral ascendency promises the best results in the present and final salvation of those intrusted to our care.

The zeal of the congregation is unabated in sustaining those parochial institutions which have for their object the good of mankind, temporal and spiritual, at home and abroad. Our Sunday Schools are cherished with peculiar interest; of these there are three, one of which is an infant school, and is especially interesting and useful. We have also three Bible classes in operation, one for females, and two for males; these have been most useful in promoting religion among us. Two pious youths from this source will soon be added to the list of our theological students. The Sunday Schools contain about 225 scholars, the Bible classes about fifty. Communicants about 112, baptisms seventeen, marriages eight, funerals nine. Edw. C. M'Guire.

Christ Church, Richmond. This church was organized on the 31st of December last, and has been steadily increasing ever since. There is connected with it a Sunday School and Education Society, and a Bible class. The Sunday School numbers 103 scholars and teachers. As an appendage to this department, there is a library of about 250 volumes, which have been selected with care.

The rector of this church performs a third service every Sunday night in the town of Manchester, which is numerously attended; and he has been much encouraged by the prospects which have unexpectedly opened in that place, of a large ingathering to the flock of Christ. He thinks the piety of his charge is assuming an elevated character; he trusts that a praying people will draw down the blessing of a prayer-answering God. There have been recently seven additions to the communion, making the whole number of communicants thirty—baptisms eight—marriages two—burials six. William F. Lee, Rector.

Hamilton and Leeds parishes, Fauquier. The congregations of these parishes are generally good and often crowded, and are uniformly attentive to the preaching of the word. The number of communicants has increased, and it is hoped that the increase always consists of those who constitute the real strength and ornament of the church of Christ. The number of communicants in both parishes is about fifty—baptisms fifteen—marriages fourteen—funerals seven.

A Sunday School was established in Leeds parish last summer, and promises to be an instrument of much good.

The Female Education Society in Hamilton parish is still in operation, and lately transmitted about $40 to the parent society. A sermon was preached and a collection taken up for the benefit of this society in January last. A Bible Society was formed last summer, which has distributed a large number of Bibles, and contributed liberally to the funds of the parent institution.

Geo. Lemon, Rector.

St. Paul's Church, Lynchburg. The rector reports, that the state of religion in this parish has presented nothing peculiar in the course of the year past. The hope is devoutly cherished, that in the midst of much worldliness of mind, the solemn truths of the gospel are gaining a progressive influence over some who have heretofore disregarded them; and that the doctrine, discipline, and worship of our church are becoming better understood and more justly valued.

The Sunday School has recently been organized anew, and is conducted with energy, and with the happiest effects. Communicants, died one, removed six, added seven, present number thirty-six—baptisms, of adults, two, of infants six—funerals ten. F. G. Smith.

St. Paul's Church, King George county. The lay delegates from this parish report, that there has been no accession to the number of communicants during the past year, but they flatter themselves that there is an increasing interest in the general prosperity of the church. An act of the Legislature, changing their dilapidated church into an academy, has been repealed, and subscriptions obtained for putting it in repair. The removal of their pastor to St. John's Church, Richmond, is very generally and deeply regretted. Should they, by the blessing of God, succeed in obtaining a zealous and self-denying minister to succeed him, they should not despair of success.

John Stuart,
Francis C. Fitzhugh.

St. James's Church, Leesburg. Marriages six—baptisms nineteen—funerals three—added to the communion of the church eight—removals from the same four. Thomas Jackson, Rector.

St. John's church, Hampton. Marriages seventeen—baptisms forty-six (five adults, two blacks)—communicants twenty-two—funerals twenty-two.

With gratitude to God the rector reports, that in the early part of the present year, the church was consecrated by our venerable bishop. In consequence of removals and death, the number of

communicants is lessened, although two have been added since the last report. As heretofore, the labours of the rector have been divided between Hampton and Old Point; and the hope is indulged that he has been instrumental, in the hands of God, of promoting in a small degree the interests of religion, as connected with our Zion.

MARK LINDSAY CHEVERS.

The rector of St. Andrew's parish reports, that though the churches under his care exhibit no striking evidences of improvement, they are still in such a state as to call forth his gratitude, and give some encouragement to his exertions.

The people of his charge are generally punctual and regular in their attendance at the house of God. Those who have professed to be followers of Christ, are for the most part consistent and without reproach. The rector has, indeed, for a short time past, entertained some hope, from the increased zeal of the pious, the religious sensibility of an unusual number of his people, the late hopeful conversion of six youths, and the evident seriousness of several others, that there was approaching one of those seasons of "refreshing from the Lord" so much to be desired, and for which we should so earnestly pray.

There are two useful associations, one in connexion with the General Domestic and Foreign Missionary Society, and the other with the Society for the Education of Poor and Pious Youth for the Ministry. The American Bible, Tract, and Colonization Societies, also receive a cordial and liberal support. The number of communicants about seventy-five.

ALEX. JONES.

The rector of Fredericksville parish remarks no very material changes in his congregations during the past year. Those who love the church, her ministry, and services, have continued to sustain them with unabated zeal and attachment. Seldom, if ever, has a communion service occurred, when some one or more has not been added to the number, as is trusted, of true professors of the faith of a crucified Saviour. There are, however, many circumstances of difficulty, not to say of discouragement, which the rector deems it unnecessary to detail to this Convention, as he is not aware that they are peculiar to himself, but believes them to prevail more or less generally.

The rector has recently attempted the renewal of a congregation near Buck Mountain, which was once in a flourishing condition, but has been destitute of the services of the church for the last twenty years; the prospect at present is encouraging. Communicants added eight, whole number about fifty—baptisms eleven, ten infants, one adult—funerals six. Colonization Society, $650—Organ, $600. F. W. HATCH.

Christ Church, Norfolk (Elizabeth River parish). In this parish there have been, since the last Convention, twenty-four baptisms, fifteen marriages, and twenty-two funerals. The present number of communicants is two hundred and six. The Sunday School is still large and flourishing. The Education Society was never so prosperous and interesting as at present. Its members have considerably increased; and their efforts in behalf of the society have never been more diligent or successful. They have raised for the parent society during the year, $227 89¾. Agreeably to the resolution of the Convention at the last session, a sermon has been preached by the rector in behalf of the Missionary Society of the diocess, and a collection made, which amounted to $101 26, to which the Sunday School of the parish has added the sum of $9.

Two hundred and two dollars and fifty cents have been lately contributed to the Greek Mission, and a missionary spirit roused, from which the happiest results are expected.

The temporal circumstances of the congregation continue in a state of undiminished prosperity; and the spiritual condition of the people, it is humbly hoped, is gradually (if slowly) improving. There is still indifference and worldliness enough to occasion regret; but something of interest, and faithfulness, and spirituality, to rejoice the heart, and to call forth thanks to God.

HENRY W. DUCACHET.

Report of Lexington parish, Amherst county. Upon a review it is found, that the work of the Lord has not prospered to the same extent the last year as in preceding years.

The churches have been generally well attended, and to each of them there have been small additions, making in all seven. Marriages four—baptisms fifteen—funerals sixteen—the whole number of communicants forty-eight.

Besides the regular places of worship, the minister flatters himself with the hope of rearing up in the county two or three other congregations.

The children of the different churches have been occasionally catechised.

Report of Nelson parish, Nelson county. In the county of Nelson a parish has been recently organized, which is called Nelson parish.

The accession to the list of communicants is eight, and others in the congregation appear to be deeply engaged in seeking an acquaintance with Him whom God hath sent. The whole number of communicants nineteen. The prospects of the church in this county are encouraging.

Could the churches be blessed with the ministrations of the word oftener than once in four weeks, we should hope that the Lord would draw to himself numbers "of such as shall be saved."

CHARLES H. PAGE.

St. Stephen's Church, Culpepper county. There has been a considerable improvement in this congregation since the last Convention. Six new communicants have, within the last year, been added to the church. The interest in its services has manifestly increased; a Bible class, lately formed, has been numerously attended; and other circumstances seem to indicate an improvement in the spiritual condition of the people.

A society has been formed auxiliary to the Domestic Missionary Society of the diocess, and contributions to its funds to the amount of thirty-one dollars have been promptly and cheerfully made.

There has been no perceptible change in the state of the church in Orange county.

Baptisms in both parishes ten, two of which were of adults—burials four—communicants in Culpepper thirty-six—in Orange thirteen.

GEORGE A. SMITH.

Trinity Church, Portsmouth parish. The rector reports, that since the last Convention, their house of public worship has been almost entirely rebuilt, and on a much larger scale. To the accomplishment of this object, they are particularly indebted to the exertions of one individual, who, besides his own personal labour and a liberal donation of $100, generously advanced above $1,000, without which the work must have been greatly retarded, if not suspended altogether.

With respect to the spiritual condition of the congregation, the rector is happy to state, that it is, on the whole, quite encouraging. An increasing interest in the services of the sanctuary is clearly manifested. The Sunday school is still kept up, but not in that flourishing condition which is greatly to be desired. The Bible class has been revived, and promises to be quite useful.

Communicants, seven added and three removed, whole number thirty-three. Families in the congregation about fifty—marriages fifteen—baptisms ten—burials three.

J. H. WINGFIELD.

St. Matthew's Church, Wheeling. Nine years ago, that most laborious and successful clergyman, the late Rev. John Armstrong, came to this place. Full of the spirit of his office, he immediately set about the collecting of a congregation that should worship God agreeably to the forms of our church. There was scarcely any thing to encourage the making of an effort, or to sustain it when begun. Such a zeal as his needed no other excitement than the fact that there were in the town some families who, not belonging to any other church, might, by judicious attention, be induced to join ours.

During six years he persevered, with varying success, amid the greatest discouragements, such as are known only to a zealous missionary occupying a new station, remote from the great body of the church, and peculiar local hinderances, which would have disheartened and turned back a less holy and devoted servant of God.

"The work of the Lord prospered in his hands." Assisted by a few pious and other generous individuals, he succeeded in procuring the erection of a handsome and commodious church, and in establishing a parish, embracing within its limits about forty families, among the most respectable and intelligent in the place. At the time of his much-lamented death there were about thirty communicants, and a large and flourishing Sabbath School was accomplishing much good.

But the praise of our late rector is in other churches besides this. By judiciously and industriously economizing his time and labour, he collected large congregations in several other neighbouring places, and built or repaired three other churches in this state and in Ohio.

This scarcely less than apostolic missionary's success is an exemplification of what a holy zeal, united with a generous disinterestedness and good practical sense, may accomplish, when animated by the high considerations to which the "called of God" only are accessible.

St. Matthew's Church was without a pastor for a year after Mr. A.'s death. I commenced my ministry here in August, 1828. I found the Sunday School flourishing: it continues to be so. Fifteen families and fourteen communicants have been added since, making the present number of families about sixty, and of communicants thirty. I have baptized two adults and twelve children; celebrated eighteen marriages and seven funerals.

The Bible class and catechumens preparing for confirmation are in regular attendance upon stated appropriate exercises.

Of God's abounding grace through Christ, we are at this moment rejoicing at the cheering indications of a revival and diffusion of experimental practical piety. To several of those who have been for some time regular in their attendance upon the ordinances of the Lord's house, the spirit of all gracious affections has shown their ruined state as sinners, and has led to that faith in Christ which justifies and sanctifies, whereby "we have peace with God, through Jesus Christ our Lord."

J. THOS. WHEAT, Rector.

On motion of Mr. Edmund I. Lee, the resolution offered at the last Convention, and yesterday laid upon the table, proposing to amend the second article of the constitution, by adding to the same the following words; "and provided also, that such delegate or delegates shall, previously to taking his or their seat in Convention, comply with the subscription required of vestrymen," was taken up; and, on motion, the same was laid upon the table.

On motion of Mr. Williams, Resolved, That the tenth canon be amended by striking out the words, "solemnly engage to conform to," and insert, in lieu thereof, the following words, "approve and prefer."

On motion of Rev. Mr. Gramner, Resolved, That, agreeably to the provisions of the thirteenth article of the constitution, notice be transmitted to the several vestries of the parishes in this diocess, that it is proposed, at the next Convention, to amend the second article of the constitution, by adding to the same the following words; "and provided also, that such delegate or delegates shall, previously to taking his or their seat in Convention, comply with the subscription required of vestrymen."

On motion of Mr. Edmund I. Lee, the resolution offered by him proposing to amend the first canon was taken up; and, on the question being put thereon, the same was carried in the negative.

The Rev. George Lemon, from the committee upon the state of the church in this diocess, presented the following report and accompanying resolutions:—

The committee on the state of the church beg leave respectfully to report, that the spiritual state and general prospects of the diocess, so far as they have been made known by the episcopal and parochial reports presented to this Convention, are of a character to awaken gratitude to God, and inspire the most encouraging hopes. Much, very much, remains to be done to give prevalence to religion and virtue throughout our land; but what has been done already furnishes ground of confidence that the Lord is with this branch of his church, and that he is waiting to bless with still greater success our faithful endeavours to do his will and promote his glory.

Among various interesting points to which the committee might draw the attention of this Convention, they will limit themselves to three. The first point is the restriction accompanying the election of our assistant bishop, by which it was declared, that his election as assistant bishop should not of itself constitute him successor to our present diocesan. The removal of this restriction is, in the opinion of your committee, highly desirable. The committee will not occupy the time of this Convention with a lengthened argument in support of their opinion, but will content themselves with recommending the adoption of the following preamble and resolution, adverting to the uniform practice of the church, and to a canon of the General Convention on the subject of assistant bishops, passed at its last meeting. That practice has been, in every instance of an election of an assistant bishop, to declare him at the same time successor to his diocesan, in case of surviving him; and the language of the canon referred to is, "When the bishop of a diocess is unable, by reason of old age, or other permanent cause of infirmity, to discharge his episcopal duties, one assistant bishop may be elected by and for said diocess, who shall, *in all cases*, succeed the bishop in case of surviving." This canon expresses, in the strongest manner, the sentiment of the General Convention on the subject, while at the same time

it responds to the wishes of this diocess, as declared by its last Convention at Charlottesville, that the General Convention would adopt some definite legislative enactment with respect to assistant bishops; wishes which the delegates of this diocess to the last General Convention were instructed to present to that body. It is not necessary to impress on this Convention the respect due to the sentiment of the great council of our church, and especially when this sentiment has been given in a manner accordant with our formally expressed desire. Your committee therefore beg leave to recommend the following resolution:—

Resolved, That the Right Rev. William Meade, who has been consecrated assistant bishop of this diocess, be, and he is hereby declared, successor of our present venerable diocesan, in case he should survive him.

The second point to which your committee would invite the attention of this Convention is, the duty of adopting some measure to provide for meeting the expenditures, whether in travelling or otherwise, to which our assistant bishop is subject, as incidental to his office, and necessary to the due performance of his episcopal duties. To devise a proper measure for this purpose, your committee recommend the appointment of a special committee.

The third point to be adverted to is the obligation resting, as your committee conceive, on this Convention, to adopt means for rendering to our diocesan a suitable remuneration for his episcopal services. To devise such means, your committee recommend the appointment of a special committee.

Geo. Lemon, Chairman.

On motion of the Rev. Mr. Grammer,

Resolved, That the report of the committee be amended, by striking out from and after the words, "but will content themselves with," down to the end of the first resolution proposed by the committee, and insert, in lieu thereof, the following: "recommending the adoption of the following preamble and resolution: Whereas the General Convention of the Protestant Episcopal Church in the United States have, by the fifth canon of 1829, provided that every assistant bishop who may hereafter be elected in the said church shall be in all cases entitled to succeed the bishop of the diocess in which he may be elected; and whereas the Convention is desirous of preserving, as far as possible, the harmony and uniformity of the church, and of testifying its confidence in the assistant bishop of this diocess:—Therefore, Resolved, That the restriction annexed to the election of the assistant bishop of Virginia be hereby removed."

The question was then taken upon agreeing with the committee in so much of their report, as amended, as relates to the removal of the restriction annexed to the election of assistant bishop, and the same was carried in the affirmative.

Ayes—The Rev. Ebenezer Boyden, Nicholas H. Cobbs, John Cole, John Cooke, James Doughen, Charles Dresser, Hen. W. Ducachet, Adam Empie, John Grammer, Frederick W. Hatch, Alexander Jones, Reuel Keith, George Lemon, Edward R. Lippit, William F. Lee, Edward C. M'Guire, Nahum G. Osgood, Edward W. Peet, Zachariah Meade; Messrs. Thomas M. Ambler, Thomas Nelson, Dr. I. Winston, Carter Berkeley, Junius A. Clay, Samuel Pryor, John F. Clark, Obed Waite, Seth Ward, Benj Wigginton, Philip Nelson, Francis Nelson, Parke F. Berkeley. John Gray, Geo. M. Carrington, John A. W. Smith, John E. Page, Robert P. Waring, Benjamin Pollard, William C. Latane, Thomas L. Latane, Francis C. Fitzhugh, Geo. Sharp, John Carter, Thomas Marshall, George F. Washington, Benj. Ferguson, Alexander Stephens, and Samuel C. Nichols—49.

Noes—The Rev. Johannes Edward Jackson, William Jackson, Thomas Jackson, John P. M'Guire; Messrs. Edmund I. Lee, John Stuart, and Lewis Berkeley—7.

On motion of the Rev. Mr. Grammer,

Resolved, That the second and third recommendations contained in the report of the committee on the state of the church, be referred to a select committee of three members; and a committee was appointed of the Rev. Mr. Grammer, Dr. Carter Berkeley, and Mr. Obed Waite.

On motion, Resolved, That the next Convention of the Protestant Episcopal Church of the Diocess of Virginia be held in the borough of Norfolk, on the third Thursday in May next.

On motion, Resolved, unanimously, That the thanks of this Convention be tendered to the ministers of the churches in this place, for the liberal and kind offer of their churches for the use of this Convention.

On motion, Resolved, unanimously, That the thanks of this Convention be tendered to the citizens of this place, for their kind and hospitable attentions to the members of this Convention during its session.

On motion, Resolved, That one thousand copies of this Journal be printed, and distributed by the secretary among the parishes.

Resolved, That the treasurer pay to the secretary his expenses incurred in attending this Convention.

Resolved, That the treasurer pay to the doorkeeper of this Convention six dollars for his services.

On motion, Resolved, That the sum of one hundred and thirty-two dollars be appropriated to the bishop for his episcopal services for the support of his assistant, out of the contingent fund, to make up, with the sum paid in for that purpose during the present Convention, the sum of two hundred and twenty-five dollars.

Then, on motion, the Convention adjourned until half past 4 o'clock P. M.

The Convention met at half past 4 o'clock P. M.

The standing committee of this diocess for the past year presented the journal of their proceedings, which was read.

The Rev. Mr. Grammer, from the committee to whom were referred the second and third recommendations contained in the report of the committee on the state of the church, presented the following report:—

The committee to whom were referred the second and third recommendations contained in the report of the committee on the state of the

church, have had the same under consideration, and beg leave to recommend the adoption of the following resolutions :—

Resolved, That John G. Williams, the Rev. Mr. Lee, and the Rev. Mr. Peet, be appointed a committee, to meet in the city of Richmond as early as convenient, and make such an assessment among the parishes of this diocess as will raise the sum of three hundred dollars annually, to be paid to Bishop Moore, and that this committee inform the clergymen of each parish of the proportion required from his parish; and,

Resolved, That the clergy be required to raise the quota so assessed, and pay it in at the next Convention.

Resolved, That the treasurer of the church pay to the Right Rev. Bishop Meade the sum of one hundred and fifty dollars ; and that, in addition to this, he pay the expenses already incurred, and which may from time to time be incurred by the said bishop, in performing his episcopal visitations.

And, on the questions being severally put upon agreeing with the committee in their proposed resolutions, the same were carried in the affirmative.

Dr. Carter Berkeley, from the executive committee of the Missionary Society of the Protestant Episcopal Church, presented the following report :—

The executive committee of the Missionary Society of the Protestant Episcopal Church report to the Convention, that they have examined the treasurer's accounts, and find he has received the sum of $324 72, none of which has been expended, owing to the difficulty of procuring a missionary.

That, in consequence of the distant location of the different members of the executive committee, they have not had a meeting to organize the society ; they therefore recommend to the Convention the propriety of altering the third article of the constitution of the Missionary Society, so as to make the executive committee consist of the officers of the society, and seven clerical and seven lay members ; and that any three members may form a quorum to transact ordinary business. The president of the Convention will appoint the time of making the collection for the benefit of the society.

On motion, Resolved, That the report be received.

On motion, Resolved, That the Constitution of the Protestant Episcopal Missionary Society of the Diocess of Virginia be amended, by striking out the third article of the same, and inserting, in lieu thereof, the following :—

" The bishop of the diocess shall be ex-officio the president, and the assistant bishop shall be ex-officio the vice-president, and the other officers shall be a secretary, a treasurer, and an executive committee, consisting of the said officers and seven clerical and seven lay members, to be annually appointed by the Convention ; and of this executive committee the bishop shall be president, and three members shall be sufficient to constitute a quorum to transact business."

The Convention then proceeded to the election of the officers and executive committee of the Missionary Society ; and thereupon John G. Williams was elected secretary, Thomas Nelson was elected treasurer, and Rev. E. C. M'Guire, Rev. H. W. Ducachet, Rev. N. H. Cobbs, Rev. William Jackson, Rev. George A. Smith, Rev. William F. Lee, Rev. E. W. Peet, Mr. John Nelson, Dr. Carter Berkeley, Mr. Edmund I. Lee, Mr. John Gray, Col. George M. Carrington, and Mr. Samuel C Nichols, were elected members of the executive committee.

The Convention proceeded to the election, by ballot, of eight delegates, to represent this diocess in the next General Convention of the Protestant Episcopal Church of the United States ; whereupon the following gentlemen were duly elected, viz. :—Rev. Reuel Keith, D. D., Rev. Nicholas H. Cobbs, Rev. Henry W. Ducachet, Rev. John Grammer, Mr. John G. Williams, Mr. Thomas Marshall, Mr. Philip Nelson, and Mr. James M. Garnett.

On motion, Resolved, That the tenth canon, directing the manner of electing vestrymen, be amended, by adding thereto the following words ; " Vacancies happening within the year may be filled by the remaining members, provided a sufficient number remains to form a quorum."

On motion, Resolved, That the will of Evan Ragland be referred to the standing committee of the diocess, with instruction to inquire into the amount that has or will be collected in conformity with the compromise heretofore effected with his heirs, and what disposition should be made of the same in conformity with the will, and report thereupon to the next Convention.

And then, on motion, the Convention adjourned, to meet in the borough of Norfolk, on the third Thursday in May next.

WILLIAM MEADE,
Assistant Bishop of the Diocess of Virginia.
J. G. WILLIAMS, Secretary.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled in the Borough of Norfolk, on the 19th day of May, 1831.

THIS being the day and place appointed for the annual meeting of the Convention of the Protestant Episcopal Church in the Diocess of Virginia, the Right Rev. Bishop Moore, D. D., with several clergymen and lay delegates, attended divine service in the Episcopal church in this borough.

Morning prayers were read by the Rev. Benjamin C. Cutler, and a sermon preached by the Rev. John Grammer.

After divine service, the Right Rev. Bishop Moore took the chair as president of the Convention.

The following clergymen, entitled to seats in this Convention, appeared, viz. :—

The Rev. Ephraim Adams, Alexandria ; Ebenezer Boyden, Augusta parish, Staunton ; Mark L. Chevers, St. John's Church, Elizabeth City parish ; Nicholas H. Cobbs, Russell parish, Bedford county ; John Cole, Abingdon and Ware parishes, Gloucester ; John Cooke, St. Martin's parish, Hanover and Louisa counties ; Benjamin C. Cutler, Shelburne parish, Loudoun county ; James Doughen, St. James's parish, Northam, Goochland ; Charles Dresser, Antrim parish, Halifax county ; Henry W. Ducachet, M. D., Christ Church, Norfolk ; Adam Empie, rector of Bruton parish, and President of William and Mary College, Williamsburg ; Stephen S. Gunter, Hungar's parish Northampton ; Zachariah H. Goldsmith, St. Paul's parish, King George ; John Grammer, St. Andrew's and Bath parishes, Dinwiddie county ; Johannes Edward Jackson, Christ Church, Frederick parish, Frederick county ; William Jackson, St. Paul's Church, Alexandria ; Jacob Keeling, Suffolk parish, Nansemond county ; George Lemon, Hamilton and Leeds parishes, Fauquier ; William F. Lee, Christ Church, Richmond ; Charles Mann, Christ Church, Fairfax parish, Alexandria ; Zachariah Meade, St Anne's parish, Albemarle county ; Edward C. M'Guire, St. George's parish, Fredericksburg ; John P. M'Guire, St. Anne's and South Farnham parishes, Essex ; Nahum G. Osgood, Moore's parish, Campbell county ; Ira Parker, Lynnhaven parish, Princess Anne ; Edward W. Peet, Henrico parish, Henrico county ; Leonidas Polk, assistant minister of the Monumental Church, Richmond ; William Steel, St. James's parish, Mecklenburg ; Andrew Syme, Bristol parish, Petersburg ; John H. Wingfield, Portsmouth parish, Norfolk county.

Ordered, That the Rev. James Doughen, the Rev. John Cole, and Mr. Philip Nelson, be a committee to examine the certificates of lay delegates, who then withdrew, and, after a short time, returned and presented the following report :—

The committee to whom were referred the certificates of the lay delegates have, according to order, examined the same, and report, that the following persons have been duly elected lay delegates to this Convention, and that their certificates are in the form prescribed by the canon, viz. :—

Burwell Bassett, Bruton parish, Williamsburg ; Wright Southgate, Christ Church, Norfolk ; Augustin L. Dabney, Abingdon parish, Gloucester ; Warner T. Taliaferro, Ware parish, Gloucester ; Mallory M. Todd, Newport parish, Isle of Wight ; William B. Whitten, Russell parish, Bedford county ; Thurmer Hoggard, Lynnhaven parish, Princess Anne ; Arthur Emerson, Trinity Church, Portsmouth parish ; William G. Minor and Thomas L. Lomax, St. Margaret's parish, Caroline ; John Nelson, St. James's parish, Mecklenburg county ; Edward Valentine, Augusta parish, Augusta county ; John W. Page, Hampshire parish, Hampshire county ; John T. Clark, Antrim parish, Halifax county ; Isaac Winston and Philip Slaughter, jr, St. Stephen's Church, Culpepper county ; James M. Garnett, St. Anne's parish, Essex county ; William Bolling, St. James's parish, Northam, Goochland county ; Roger B. Atkinson, Cumberland parish, Lunenburg county ; Francis Wicker, St. John's Church, Henrico parish, Henrico ; Francis C. Fitzhugh, M. D., St. Paul's parish, King George county ; Junius A. Clay, Tillotson parish, Buckingham county ; Linneus Dupuy, St. Paul's Church, Lynchburg ; Joseph Prentiss, St. Paul's Church, town of Suffolk ; Austin Fitzhugh and Edward T. Tayloe, Brunswick parish, King George county ; Westwood S. Armistead, St. John's Church, parish of Elizabeth City ; Edmund I. Lee, Christ Church, Fairfax parish, Alexandria ; Hilary Baker, Christ Church, Richmond ; William G. Smith, M. D, Hungar's parish, Northampton : Archibald Magill, Christ Church, Norborne parish, Berkeley ; Francis Nelson, St. Martin's parish, Hanover and Louisa counties ; Thomas Marshall, Leeds parish, Fauquier county ; Robert Bolling, Bristol parish, Prince George county ; Alexander Brodnax, St. Andrew's parish, Brunswick ; William S. Jones, Christ Church, Winchester ; Hugh Nelson, Fredericksville parish, Albemarle ; Walter Coles, St. Anne's Church, Albemarle county ; Leven S. Joynes, St. George's parish, Accomack county ; John G. Lawrence, South Farnham parish, Essex county ; Robert Pollard and J G. Williams, Monumental Church, Richmond ; Philip Nelson, Frederick parish, Frederick county ; William M. Blackford, Hamilton parish, Fauquier county ; Thomas Withers, Bath parish, Dinwiddie county ; John Gray, St. George's parish, Fredericksburg.

That the following persons appear to have been duly elected, but the certificates are not in the form prescribed by the canon, viz. :—

Thomas Nelson, Frederick parish, Frederick county ; John Thom, St. Mark's parish, Culpepper county.

On motion, Resolved, That the said report be received.

The Rev. T. G. Bedell, of Philadelphia, the Rev. Frederick W. Hatch, of Washington, and the Rev. William G. H. Jones, of North Carolina, with several candidates for orders, were invited by the president, in pursuance of the standing order of the Convention, to attend the sittings of the same.

On motion of Mr. J. G. Williams,

Resolved, That the following rules of order, adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention.

1. The business of every day shall be introduced with prayer.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not again be drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new subject is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave his chair.

13. None of the rules of order shall be suspended without the concurrence of two thirds of the members present.

Ordered, That the Rev. Adam Empie, the Rev. Edward C. M'Guire, the Rev. John Grammer, the Rev. William Jackson, Mr. Edmund I. Lee, Mr. Thomas Marshall, Mr. Burwell Bassett, and Mr. Hugh Nelson, be a committee to take into consideration the state of the church in this diocess, and report thereupon to this Convention.

Ordered, That the Rev. Nicholas H. Cobbs, the Rev. John P. M'Guire, the Rev. Edward W. Peet, and Mr. Francis Nelson, be a committee to examine the parochial reports.

Ordered, That the Rev. George Lemon, the Rev. Johannes Edward Jackson, the Rev. Ebenezer Boyden, and Mr. John Thom, be a committee to examine the state of the fund for the support of the widows and orphans of deceased clergymen.

Ordered, That the Rev. William F. Lee, Mr. John Nelson, Mr. Robert Pollard, and Mr Thomas Withers, be a committee to examine the treasurer's accounts.

Ordered, That Mr. Edmund I. Lee, Mr James M. Garnett, Mr. Wright Southgate, Mr. John Gray, and Mr. Walter Coles, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

On motion, Resolved, That when the Convention adjourn to-day, it adjourn to meet to-morrow morning, at 9 o'clock.

And then, on motion, the Convention adjourned until to-morrow morning, 9 o'clock.

Friday, May 20, 1831.

The Convention met according to adjournment, and was opened with prayer by the Rev. George Lemon.

The Right Rev. Bishop Moore being absent, from indisposition, the Rev. Mr. Lemon was called to the chair.

Mr. Fitch W. Taylor, a lay delegate of St. Paul's Church, Alexandria, appeared, produced a certificate of his appointment, and took his seat.

The secretary received the following contributions from sundry parishes of this diocess for the contingent fund :—

Bruton parish, Williamsburg,	$15 00
Christ Church, Norfolk,	30 00
Abingdon and Ware parishes,	20 50
Newport parish, Isle of Wight,	3 00
Russell parish, Bedford county,	30 00
Lynnhaven parish, Princess Anne,	10 00
Trinity Church, Portsmouth parish,	15 00
St. Margaret's parish, Caroline,	3 00
St. James's parish, Mecklenburg,	16 00
Augusta parish, Augusta county,	10 00
Antrim parish, Halifax county,	25 00
St. Stephen's Church, Culpepper county,	13 00
St. Anne's parish, Essex,	22 00
St. James's parish, Northam, Goochland county,	10 00
Cumberland parish, Lunenburg county,	15 00
St. John's Church, Henrico parish,	15 00
St. Paul's parish, King George county,	27 50
Tillotson parish, Buckingham county,	14 00
St. Paul's Church, Lynchburg,	15 00
St. Paul's Church, town of Suffolk,	7 50
Brunswick parish, King George county,	10 00
St. John's Church, parish of Elizabeth City,	6 00
Christ Church, Fairfax parish, Alexandria,	30 00
Christ Church, Richmond,	15 00
Hungar's parish, Northampton,	10 00
Christ Church, Norborne parish, Berkeley,	5 00
Amount carried forward,	$392 50

Amount brought forward,	$392 50
St. Martin's parish, Hanover and Louisa counties,	20 00
Leeds parish, Fauquier county,	15 00
Bristol parish, Prince George county,	30 00
St. Andrew's parish, Brunswick county,	15 00
Christ Church, Winchester,	15 00
St. Anne's Church, Albemarle,	5 00
St. George's parish, Accomack,	10 00
South Farnham parish, Essex county,	10 00
Frederick parish, Frederick county,	15 00
Monumental Church, Richmond,	30 00
Hamilton parish, Fauquier county,	15 00
Bath parish, Dinwiddie county,	15 00
St. George's parish, Fredericksburg,	20 00
St. Mark's parish, Culpepper county,	20 00
St. Paul's Church, Alexandria,	20 00
St. James's Church, Leesburg, Loudoun county,	10 00
From Mrs. Lucy Thweatt, Mrs. Mary Johnson, Mrs Mary Thweatt, and Mrs. Virginia Pegram, of Chesterfield county (donation),	10 00
Fredericksville parish, Albemarle county,	10 00
	$677 50

The following sums were paid by sundry parishes towards the support of Bishop Moore, and as a remuneration for his episcopal services, in pursuance of the assessment made upon them by the committee appointed at the last Convention for that purpose :—

Bruton parish, Williamsburg,	$12 00
Christ Church, Norfolk,	12 00
Abingdon and Ware parishes, Gloucester,	5 00
Newport parish, Isle of Wight,	3 00
Russell parish, Bedford county,	12 00
Trinity Church, Portsmouth parish,	9 00
St. Margaret's parish, Caroline county,	7 00
St. James's parish, Mecklenburg,	8 00
Augusta parish, Augusta county,	7 50
Antrim parish, Halifax county,	6 00
St. Stephen's Church, Culpepper county,	9 00
St. Anne's parish, Essex county,	8 00
St. John's Church, Henrico parish, Henrico county,	8 00
Tillotson parish, Buckingham,	7 00
St. Paul's Church, Lynchburg,	10 00
St. Paul's Church, town of Suffolk,	5 00
St. John's Church, parish of Elizabeth City,	6 00
Christ Church, Fairfax parish, Alexandria,	12 00
Christ Church, Richmond,	9 00
Hungar's parish, Northampton,	5 00
Christ Church, Norborne parish, Berkeley,	5 00
St. Martin's parish, Hanover and Louisa counties,	10 00
Leeds parish, Fauquier county,	6 00
Bristol parish, Prince George county,	12 00
St. Andrew's and Bath parishes,	10 00
Amount carried forward,	$203 50

Amount brought forward,	$203 50
Christ Church, Winchester,	12 00
St. Anne's Church, Albemarle,	5 00
St. George's parish, Accomack,	5 00
South Farnham parish, Essex county,	4 00
Frederick parish, Frederick county,	12 00
Monumental Church, Richmond,	12 00
Hamilton parish, Fauquier county,	6 00
St. George's parish, Fredericksburg,	12 00
St. Mark's parish, Culpepper county,	6 00
St. Paul's Church, Alexandria,	12 00
St. James's Church, Leesburg,	12 00
Moore parish, Campbell county,	5 00
From Rev. Mr. Crawford, Louisa,	10 00
Fredericksville parish, Frederick county,	12 00
	$328 50

Mr. Edmund I. Lee, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented the following report :—

The committee upon the subject of the Bishops' Fund respectfully report a statement of the account rendered by the wardens of Christ Church, Fairfax parish, under whose care the same has been placed, which will show how much has been added to the principal since the last Convention, and what is the present amount of the fund :—

It appears that in the year 1822, the late Rev. Andrew Belmain, of Winchester, gave a share of the stock of the Bank of Virginia to this fund, and the same was transferred to the Right Rev. Bishop Moore and the gentlemen then members of the standing committee. That all the members of the then committee have departed this life except two, one of whom removed several years ago out of the diocess, and is no longer a member of the committee. That there is now due from the bank, for unreceived dividends on this share, $39 75.

The committee would recommend, that the share in the Bank of Virginia should be sold by the surviving trustees, and the money, with the dividends now due, be vested in such other fund as the church-wardens aforesaid shall deem most to the interest of the fund.

The whole fund, including the bank-stocks at par value, and the $39 75 dividends due on the share in the Virginia Bank, added to the $13 16 in the hands of the trustees of the Bishops' Fund, amounts to $5,552 91.

The committee are unanimously of opinion, that steps ought to be taken to increase the Bishops' Fund as rapidly as practicable. They cannot forbear to express the great importance of being able to release the bishops from parochial duties, so that they may be able to travel as much and as often through this extensive diocess as circumstances will admit. Under this impression, the committee recommend the adoption of the following resolutions :—

Resolved, That the minister of each church in this diocess, annually, deliver an appropriate discourse, recommending the pious object of the episcopal fund, and the necessity of increasing the same. The collections to be made at such time and in such manner as the minister and wardens of this church shall deem most expedient. The amount of the collection in each church shall, when practicable, be forthwith remitted by the minister thereof to the church-wardens of Christ Church, Alexandria, Fairfax parish ; and he shall also report the amount collected and remitted as

aforesaid, to the next Convention, which report shall be entered on the journals of the same. The church-wardens aforesaid shall forthwith proceed to vest the same fund, which will produce an interest payable half yearly.

Resolved, That the share in the Virginia Bank be sold, and the proceeds applied as recommended in the report.

On motion, Resolved, That the said report be for the present laid upon the table.

The Rev. William F. Lee, from the committee appointed to examine the treasurer's accounts, made the following report:—

The committee to whom was referred the treasurer's account, respectfully report, that they have examined the same, and find it to be correct—the various items being ascertained by the proper vouchers, which are filed with the account. The balance remaining in the hands of the treasurer at this time is $76 4¼.

On motion, Resolved, That the said report be received and approved.

The session was then suspended, for the purpose of attending divine service by the Rev. Mr. Dresser, and a sermon by the Rev. Mr. Empie.

After divine service, Rev. Bishop Moore appeared and took his seat as president of the Convention.

The Right Rev. Bishop Moore, agreeably to the 45th canon of the General Convention, delivered the following

ADDRESS.

In compliance with the duty enjoined on me by the church, I now present to the Convention a view of my episcopal labours since their last annual meeting.

In the month of June I visited the town of Petersburg, in company with several of the clergy; at which time I preached in the church at that place, and confirmed thirteen persons. In the month of December I repeated my visit, preached, and confirmed nine.

On the 27th of November I visited Fredericksburg, on the evening of which day I confirmed twenty-four; and on Sunday, the 28th, I preached, admitted Mr. Cleaver to deacons' orders, the Rev. G. W. Ridgeley to the priesthood, and administered the Lord's Supper.

On the 22d of November I attended the consecration of the present bishop of Maryland, at which time I preached, and assisted in all the solemnities usual on such occasions.

During the last winter I visited the county of Hanover, with the intention of laying the corner-stone of a church now building, but was prevented from discharging that duty by the weather. I however lectured at the house of Dr. Berkeley.

In November I visited the county of Essex, and officiated in Vauter's Church.

During the past year I have visited Norfolk and Portsmouth several times. In June I admitted to the priesthood, in Christ Church, the Rev. John H. Hill and the Rev. John Cole; and in March, ordained Mr. W. N. Hawks deacon, and preached on the evening of the same day.

In Portsmouth I have preached several times; consecrated a handsome new church, and instituted the Rev. J. H. Wingfield pastor of that parish.

I have visited the county of Goochland several times, upon which occasions I have always preached, and administered the Lord's Supper.

In July last I consecrated Christ Church, in the city of Richmond, of which the Rev. Wm. F. Lee is rector; on which occasion I preached, and administered the Lord's Supper. I preached also in that church on the evening of Good Friday, and confirmed sixteen persons; and in February, I ordained in the same church Mr. Jos. H. Saunders deacon, and administered the Lord's Supper.

In February, I instituted the Rev. E. W. Peet rector of St. John's Church, in the city of Richmond, on which occasion the Rev. W. F. Lee preached; and on the evening of Sunday, the 8th instant, I admitted to the priesthood, in the same church, the Rev. Jarvis Buxton: sermon by the Rev. Mr. Peet.

In the present month I visited Hanover county, preached in the morning in the church, and lectured in the afternoon at the house of Mr. Nelson Berkeley, and in both places had large and attentive congregations.

The last week I visited the county of Essex, preached to the largest congregation I have ever seen in Vauter's Church, and confirmed two persons; and in the afternoon of the same day, the Rev. Mr. Peet lectured at the house of Mr. James Garnett.

The next day I preached in Port Royal to the largest congregation I have ever met in that place. I then crossed the Rappahannock and visited King George county, in which place I consecrated St. Paul's Church—an edifice which has been restored to the worship of Almighty God; and, by the generous efforts of the congregation, has been finished with great taste. I preached on the occasion to an immense crowd of respectable and pious worshippers, confirmed twenty-two, and administered the Lord's Supper to upwards of sixty persons.

Upon that solemn occasion I was assisted by five clergymen, whose labours were continued three successive days; and we have every reason to believe, that the word which was then delivered will not return unto the Lord void; but that many precious souls have received an impulse which will never cease to shed its good effects in their future life and conversation.

I cannot conclude without recommending to the clergy and people the great importance of religious associations. They have a tendency to produce in the minds of both minister and congregations an increase of religious ardour: to heighten their attachment to the church, her doctrines, and worship; and to fit and prepare them for the society of angels, and the spirits of the just made perfect in Heaven.

RICH'D C. MOORE.

The following *Address* of the Right Rev. Bishop Meade, made in pursuance of the canon, was read by the secretary.—

To the Members of the Convention of the Protestant Episcopal Church in the Diocess of Virginia, assembled in Norfolk, May 19th, 1831.

DEAR BRETHREN AND FRIENDS,—Being called by the providence of God to perform episcopal duties in places far distant from that in which you have assembled, I send you the following brief notice of such services as I have been enabled to render during the past year, in aid of our much loved father in Christ. Most of you being present, doubtless remember with holy joy the exercises of the Sabbath which succeeded our last Convention in the town of Winchester. The morning was commenced by administering the rite of baptism to two adults, and of confirmation to twenty-two. Our mid-day services were truly interesting, and we hope edifying. They were prolonged to an unusual length by the administration of the

Lord's Supper to a multitude of devout worshippers, and by the ordination of one priest and three deacons. The Rev. Mr. Smallwood, from Maryland, was admitted to priests' orders, and the Rev. Mr. Ash, Mr. Adams, and Mr. Hill, to deacons' orders. The last ordination was rendered doubly dear and interesting to us all, by the consideration that Mr. Hill and his beloved wife were soon to leave our shores, and engage in the glorious effort to extend the kingdom of the Redeemer through the world. From the time of the Convention until the month of August, my labours were confined to the limits of my own parish, with the exception of a visit to Leesburg and another to Charlestown, at each of which places I preached, and administered the ordinances of religion. In the latter, two persons were confirmed. On the 16th of August, I set out on a visit to our few scattered congregations on the banks of the Kanawha and Ohio rivers. On my way thither I stopped at Woodstock, where I preached once, at Harrisonburg, where I preached twice, and at Port Republic, where I preached once. In and around each of these places we have some friends warmly attached to our church, who, if not able to support regular ministers, would rejoice in the occasional services of missionaries. I also tarried several days in Staunton, preaching repeatedly, confirming two persons, and uniting in the administration of the Lord's Supper. The zeal of our people in that place has led them to the erection of a new brick church, which will be consecrated in the tour upon which I am just entering. On leaving Staunton I proceeded without delay to Charlestown, in Kanawha county, which I reached in six days. In this place and the neighbourhood I spent two Sabbaths and the intervening days in the performance of ministerial and episcopal duties. During its period I preached ten times, consecrated one church, baptized one adult and nineteen children, confirmed sixteen, and administered the Lord's Supper twice. I was truly gratified by my visit to this parish. It has been now destitute for some years of the ministrations of our church; but there are a goodly number of pious persons who are strongly attached to our communion, and firmly resolved to procure the services of some faithful minister, whose temporal wants will, I am confident, be well provided for. I trust that it will please the Great Shepherd soon to send them a pastor after his own heart. From Kanawha I directed my course towards Wheeling, which I reached in six days. It was my intention to call at Parkersburg, but circumstances prevented. While in Marietta, on the opposite side of the river and some miles above, I learned that there were a number of persons about Parkersburg who were desirous to obtain the services of an Episcopal minister, and that if a suitable one could be obtained, a union would be probably formed between Parkersburg and Marietta, which might offer a sufficient field of usefulness to a pious man, and ensure him a moderate support. I reached Wheeling on Saturday evening, and spent the three following days there, preaching four times. On Wednesday I went to Wellsburg, and preached to a large congregation that night. On Thursday I preached at St. John's Church, about eight miles from Wellsburg, and in the evening at Steubenville, in Ohio. I preached again at St. John's Friday morning, when I confirmed nineteen, and on Saturday morning I preached again at Wellsburg, confirming nine. At this time a regular church was organized in Wellsburg, and a vestry appointed. I feel much interested for this new church, and for the congregation at St. John's. The Rev. Mr. Morse, of the diocess of Ohio, has kindly nursed them for some years; but he informs me that they want more attention than he can spare from his other charges. Some pious minister, whose chief desire is to have souls for his hire, might labour among them very usefully; and though he might not abound, he would not, I think, suffer want. He would have comfort in the society of some sincere, humble, and pious souls, and might be the instrument of salvation to many sinners. After having concluded my labours in Wellsburg and the neighbourhood, I returned to Wheeling, and spent another Sabbath in that place, when I admitted seven persons to the rite of confirmation. The rector of the congregation at Wheeling appears to be earnestly engaged in the duties of the ministry, and will, I trust, receive the blessing of his divine Master. It was my intention to have returned by the way of Morgantown, Clarksburg, and Moorfields; but, being unable to make appointments in due time, I took a different route, and reached home after an absence of six weeks. In the month of October I paid a visit to the churches in Berkeley county, and also to that in Shepherdstown. In the county of Berkeley I preached repeatedly, admitted twenty-six to the rite of confirmation, and administered the holy communion. Most of the persons confirmed were quite young; but, in the judgment of those most competent to form a correct opinion, truly engaged in seeking the salvation of their souls, and well worthy to be admitted to a full participation of all the privileges of God's house. In Shepherdstown I preached twice and confirmed six. In the month of December I spent a few days at an association in Winchester, and on Sunday admitted eight to confirmation and the holy communion. During the year, I have also admitted to confirmation, within the bounds of my own parish, nineteen persons. I have nothing else to report in the way of episcopal labours; except a short excursion in the month of April, in which I visited the churches in Loudoun, Fauquier, Alexandria, and the Theolngical Seminary. In Leesburg I preached twice. I am happy to state, that the congregation in that place enjoys the services of the Rev. Mr. Cutler, and hope it will long retain them. In Fauquier I preached three times, twice at Warrenton and once at Cool Spring. In the former place I admitted eleven to the rite of confirmation. In conclusion, I would beg leave to call the serious attention of my brethren to the present condition of our Theological Institution in the vicinity of Alexandria. At no previous time has God, by his holy Spirit, moved the minds of so many pious youth within our communion to devote themselves to the gospel ministry. At no previous time has the seminary been so full of students preparing themselves for the high and holy duties of the priesthood. And yet, at no period have the funds of the Education Society been so inadequate to meet the demands made upon it. The treasury is now exhausted. I feel a pleasing assurance that the mere statement of this fact will be sufficient to stimulate the languishing zeal of our friends. Many of our auxiliaries have, I doubt not, relaxed in their exertions, from a supposition that our condition was so prosperous as not to require the continuance of the zeal which first animated them. I have not the least reason for believing that there is in one of them the slightest change of sentiment in regard to the institution. I am very confident that there is no just cause for such change. I would therefore take this opportunity of urging it upon all the members of the Convention, and especially upon my brethren in the ministry, to resolve, on return-

ing to their several homes, to renew their exertions in this cause, and not suffer so holy and important an institution for a moment to be retarded in its operation for the want of a prompt and generous support. At the time that this communication shall be read to you, I shall be far distant from my brethren and friends; but my heart will be with them—and I pray that grace, mercy, and peace may be multiplied unto them, and that the holy exercises of the Convention may be more abundantly blessed than on any previous occasion. And, in return, let me beg that the prayers of all the brethren and friends may be offered up for a weak and unworthy brother.

WILLIAM MEADE,
Assistant Bishop of Virginia.

On motion of Mr. Edmund I. Lee,

Resolved, That the addresses of the bishop and assistant bishop of this diocess be referred to the committee on the state of the church.

The parochial reports were handed in and read, and referred to the committee on parochial reports.

On motion of Mr. Edmund I. Lee,

The report of the committee to examine into the state of the fund for the permanent support of the episcopate in this diocess was taken up, and again read, when,

On motion, the Convention adjourned until to-morrow morning, 9 o'clock.

SATURDAY, MAY 21, 1831.

The Convention met according to adjournment, and was opened with prayer by the Rev. Mr. Doughen.

The Rev. Reuel Keith, D. D., appeared and took his seat.

The report of the committee upon the subject of the Bishops' Fund was again taken up and considered, and, upon the question being taken, the report and resolutions were agreed to.

On motion of Mr. Edmund I. Lee,

Resolved, That the next Convention of the Protestant Episcopal Church of the Diocess of Virginia be held in the town of Alexandria, on the third Wednesday in May next.

The session was then suspended, for the purpose of attending divine service by the Rev. Mr. Steel, and a sermon by the Rev Mr. Cutler.

Resolved, That the treasurer of the Convention do pay to the secretary of the House of Clerical and Lay Delegates of the General Convention the sum of eleven dollars, being the special assessment upon this diocess for the purpose of paying the debt now due from the General Convention.

The Rev. Mr. Lemon, from the committee to whom was referred the examination of the accounts of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, made the following report:—

The committee to whom was referred the examination of the accounts of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, beg leave to report, that the following account of the treasurer, Mr. John Hooff, was submitted to them: of the entire correctness of which account they have no doubt; but no vouchers were submitted to the committee.

GEORGE LEMON, Chairman.

The Fund or the Relief of the Widows and Orphans of Deceased Clergymen of the Protestant Episcopal Church of Virginia, in account with John Hooff, Treasurer, Dr.

1830, May 25.—To cash paid for four shares of the Farmers' Bank of Alexandria stock, $30 per share,	$120 00
Oct. 2.—To cash paid for four shares of do.,	120 00
1831, Jan. 5.—To cash transmitted the Rev. Alexander Jones, for the use of Miss Maria Heath,	30 00
Balance in treasurer's hands,	125 61
	$395 61

Cr.

1830, May 12.—By old account for balance,	$123 49
July 3.—By dividend on three per cents., for one quarter,	15 28
July 8.—By cash for dividend on five shares Bank Alexandria stock,	15 00
Oct. 1.—By cash for dividend on eighty-three shares Farmers' Bank Alexandria,	83 00
Oct. 4.—By cash for dividend on three per cents., one quarter,	15 28
1831, Jan. 8.—By cash for dividend on three per cents., one quarter,	15 28
Jan. 10.—By cash for dividend on five shares Bank Alexandria stock,	15 00
Jan. 31.—By cash for dividend on one share Bank of Virginia, from July, 1829, to January, 1831,	11 00
April 2.—By cash for dividend on three per cents., one quarter,	15 28
April 5.—By cash for dividend one ighty-seven shares Farmers' Bank Alexandria stock,	87 00
	$395 61
May 4.—By balance brought down, in the treasurer's hands,	$125 61

E. E. JOHN HOOFF, Treasurer.

The Funds of the Company are as follow:—

United States three per cents.,	$2,037 78
87 shares of Farmers' Bank of Alexandria stock, at par,	4,350 00
5 shares of Bank of Alexandria stock, at par,	1,000 00
1 share of Bank of Virginia stock, at par,	100 00
Robert Andrews's estate, balance of note, with interest, from 30th April, 1829, till paid,	399 23
Cash in hand,	125 61
	$8,012 62

On motion, Resolved, That the said report be received.

The Rev. Mr. Cobbs, from the committee on the parochial reports, presented the following report, which was read and received.

The committee appointed to examine the parochial reports would state to the Convention that they have performed that duty, and herewith return the said reports, revised and abridged, for insertion on the journal.

N. H. Cobbs, Chairman.

St. George's parish, Accomack. This parish has been without a rector for the last eleven months. The congregations are desirous to obtain one as early as possible. Both churches in the parish are in good order. The Rev. Messrs. Chevers and Gunter have each visited the parish twice since it has been vacant, and preached several times. Communicants twenty-eight—one marriage—baptisms fifteen—Sunday School scholars sixty-three. There is also an infant class of about fifteen, from two to seven years of age, under the direction of two young ladies. It was formed in April, and is becoming very interesting. There is also a Female Tract Society, auxiliary to the American Tract Society, in a prosperous condition; also a Bible Society, in rather a languishing condition. Levin S. Joynes, Delegate.

Hungar's parish, Northampton county, Virginia. Since last report, Hungar's Church has been repaired, and a new and handsome brick church erected at Eastville, which is now ready for consecration. Two Bible Societies have been formed, and the county supplied with the word of God. A Female Tract Society has been formed. A Temperance Society has been organized that numbers seventy-five. The visible effects of this society are great, and it promises much usefulness to the community at large, as well as to families and individuals. The temperance cause is the cause of God, and will prevail. I have had evening service at the lower end of the county and at Bell Haven alternately, every Lord's day, and lectures at East Hill in the week. The present number of communicants is twenty-eight—baptisms one hundred and one—burials forty-three—marriages thirty-one. S. S. Gunter, Rector.

St. Matthew's Church, Wheeling. Having obtained help of God, we continue unto this day progressing steadily, if not rapidly. The visit of our beloved bishop was a season of refreshing from the presence of the Lord. The fallen were raised up, the weak-hearted were holped and comforted—all were strengthened.

The Lord has added a few to the church of such, we trust, as shall be saved. They have given additional weight and influence to the body of communicants, thirty-two in number, in whose confessions of Christ, humility, love, and devotion, the rector has abundant cause of rejoicing and hope.

The Sunday School is flourishing; it has nine teachers and about a hundred scholars.

The two congregations in Brooke county, so long and faithfully served by the Rev. Mr. Morse, of Steubenville, Ohio, still continue to prosper under his care. The number of communicants in both is, I believe, about fifty.

J. Thomas Wheat, Rector.

Augusta parish, Staunton. The affairs of this parish wear, in most respects, a far brighter aspect than at any former period of the labours of the present minister. One new church in Staunton, a very neat and commodious edifice, is nearly completed. That in the neighbourhood is commenced. In spiritual things God has poured on us his blessing.

Members added to the communion last year sixteen—confirmations fifteen—baptisms twelve—marriages eight—deaths six—whole number of communicants forty-two. E. Boyden.

Christ Church, Winchester. The situation of Christ Church, Frederick parish, continues to be prosperous. Our increase is steady, but not rapid. The public ministrations and social exercises are well attended, and the benevolent societies liberally supported.

During the past year a Missionary Society has been organized, and an auxiliary to it, by a Sewing Society, formed among the ladies of the congregation, both of which promise much good

There are two Sunday Schools under the patronage of the church; the one more immediately attached to the congregation is well supplied with pious teachers, and possesses a useful library, and contains about eighty scholars. School No. 2 is located at a cotton-factory about three miles from town, and contains about sixty scholars, many of whom are adults; six of them are deeply concerned about the salvation of their souls. The library of the school contains about seventy volumes, furnished by the congregation of Christ Church.

Since the last Convention eighteen have been added to the communion, of whom two members have removed from the parish, leaving the present number of communicants eighty-two—baptisms twenty-one—marriages eight.

The congregation at Mill Creek continues to increase; the attendance is full to overflowing; the spacious building which we possess frequently cannot contain the congregation.

J. F. Jackson, Rector.

Lynnhaven parish, Princess Anne county. In July last I took charge of this parish, and devoted my whole time to it until the last of September, when, being under the necessity of settling in Portsmouth, I altered my appointments and added two more churches to my field of labour—one in Elizabeth river parish, and the other in St. Bride's, in Norfolk county, in each of which I preached once a month. At length, believing that it was inexpedient to continue my services any longer in the former parish, I resigned it, and commenced preaching at Deep Creek, in Portsmouth parish, where I have had considerable encouragement. Baptized six white children and four coloured—total ten. Ira Parker.

St. Stephen's Church, Culpepper. This church has been for the last year without a pastor, owing to the infirmity and subsequent removal of our late minister, the Rev. George A. Smith. But, notwithstanding this event, which has been deeply deplored, it is not believed as yet there has been any falling off among those who profess to be partial to the church. On the contrary, a few weeks ago, when we were visited by Mr. Smith, one or two new members were admitted to the communion. The lay delegate has been instructed to use his best exertions to procure the services of a clergyman. J. Winston, Lay Delegate.

St. Anne's parish, Albemarle. During the past year two Sunday Schools have been formed, embracing more than fifty scholars.

Two Tract Societies have also been formed, the one auxiliary to the Episcopal Tract Society, and the other auxiliary to the American Tract Society.

The congregations are generally respectable and attentive, and there are some more than ordinary indications of seriousness.

The communion has not been administered, consequently the number of communicants not known. L. Mead.

St. James's Church, Leesburg. For the last six months there have been regular services in the church and in the parish, and it is believed not without a divine blessing. During this time there have been three deaths, four baptisms, and one marriage. The number of communicants is forty-nine. The number of Sunday School scholars is one hundred and forty, and the number of teachers twenty-four. The vestry are now taking measures to enlarge the church.

The church in Leesburg is closed one Sunday in a month, the rector officiating on that day alternately at Aldie and Middleburg. Of the state of religion in this parish, nothing more at present can be said than that there is a general interest in the means of grace, and, it is believed, a spirit of prayer for an increase of pure and undefiled religion.

The Education Society and missionary operations are not forgotten. B. C. CUTLER.

Lexington parish, Amherst county, and Nelson parish, Nelson county. Through the providence of God, the minister has been enabled to perform, in some imperfect measure, the duties of his extensive charge, having neglected only a few stated appointments in consequence of the extreme rigour of the winter.

While sorrowing that the number of new communicants does not exceed eleven, the minister is somewhat cheered by the belief that a deep feeling of seriousness is beginning to pervade some of his congregations, and that there are at this time fifteen or twenty who, being awakened from the sleep of death, are using the appointed means to secure the salvation of their souls.

Sabbath Schools five, of which two are not wholly under the care of our church. The children have been occasionally catechised at church. Baptisms forty, of which twelve or fifteen were of coloured children—marriages six—funerals eighteen—the whole number of communicants seventy-four. CHAS. H. PAGE.

Parish of St. James, Northam, Goochland. The minister of this parish reports, that since the last Convention there has been one addition to the communion; present number of communicants twenty-six—two have been confirmed. The Sunday School, the Prayer-Book and Tract Society, reported at the last Convention, still continue in operation, and the latter has distributed gratuitously, during the year, sixty-two prayer-books. Marriages two—funerals three—baptisms four.

JAMES DOUGHEN.

Christ Church, Norfolk, Elizabeth River parish. Since the last report to the Convention of the state of this parish, there have been thirty-three baptisms (in four cases of adults), twelve marriages, and thirty-one funerals. There have been added to the communion within the past year twenty-eight persons, making the present number of communicants about two hundred and thirty. The harmony of the congregation continues undisturbed, and its temporal prosperity undiminished; and an humble hope is cherished that in the more than unusual seriousness of some, and the increased devotion of many of the pious among them, there is the pleasing prospect of a good work of grace.

HENRY W. DUCACHET, Rector.

Bruton parish, Williamsburg. The rector reports, since the last Convention, three baptisms, three marriages, and nine funerals, five of which were subjects not belonging to the parish. Of the communicants, two have died and four have removed—nine have been added; the present number is sixty, three of them being coloured persons—confirmations thirteen. In compliance with the fortieth canon of the General Convention it is further stated, that the number of adults within his care and attached to the church amounts to one hundred and six; they were, in the report of 1823, erroneously estimated at one hundred and forty, having then not had time, during the short period of five months, to ascertain accurately the names of those who might be regarded as Episcopalians.

A. EMPIE.

Antrim parish, Halifax county. The increase of the church in this parish is slow. Since the last Convention four only have been added to the communion. An equal number are, however, prepared to receive it. In addition to other places, I have preached once a month, during the past year, at the county poorhouse, with some prospect of usefulness. A missionary association has recently been formed, auxiliary to the Domestic and Foreign Missionary Society. Communicants twenty—baptisms seven—marriages four—funerals four.

CHARLES DRESSER.

Pittsylvania county, where there is yet no organized parish, has been occasionally visited by Mr. Osgood and myself during the past year, and still continues an inviting field of labour. The services of a resident clergyman would be very acceptable to the people. In expectation of obtaining one, measures have recently been taken to build a church, and the work is now in progress. Communicants ten, of whom three have been added since the last Convention—baptisms, three adults and nine children. CHAS. DRESSER.

St. Andrew's parish, Brunswick county, and Bath parish, Dinwiddie county. No material change is perceptible in the condition of these parishes since the last Convention. The congregations are gradually assuming a more decided character, and it is hoped that the prejudices against our church are silently giving way. The addition to our communion has not equalled that of the preceding year, and the rector has had cause to mourn over the comparative coldness which has existed in his flock; while an increasing attention to the temporal concerns of the church, the active zeal in behalf of our Education Society which has been manifested by a few pious females in St. Andrew's parish, and some late indications of greater spirituality in our devotional services, encourage him to hope that a brighter day will ere long dawn upon us. Nine members have been added to our communion, one has departed in peace to join the communion of saints in the church triumphant, and one has removed; the whole number of communicants is forty-two. There have been twelve baptisms, ten of white and two of coloured children, seven funerals, and one marriage.

JOHN GRAMMER, JR.

St. Paul's Church, Suffolk. The members of this church are attentive to all the ordinances of religion, and evince that they have not forsaken that God who made them, nor "slightly regarded the rock of their salvation." Three communicants have removed during the last year: the present number is eighteen—baptisms seven—funerals twelve—marriages five. J. KEELING.

St. Luke's Church, parish of Newport, Isle of Wight. By the request of the vestry of this church, I have officiated twice during the present year to large and attentive congregations, and shall endeavour to continue my services once every month, until they shall have procured a minister. Their church, which is the oldest in Virginia, has been thoroughly repaired; and, by the exertions of a few individuals, a sum of money has been raised to build a church in the town of Smithfield, and I feel confident that this pious undertaking will be accomplished during the present year. J. KEELING.

St. Paul's parish, King George county. The rector reports, that his labours commenced in this parish since the last Convention. The church building, which was then in a dilapidated condition, has recently been repaired, and was consecrated to the worship of Almighty God by the Right Rev. Bishop Moore, on the 15th of May. Confirmation was held at that time, and twenty-two persons were admitted to that apostolic rite; three were added to the communion, and several more are deeply concerned about the salvation of their souls. The meeting continued three days, and was numerously attended. On the last day a deep seriousness pervaded the congregation, and we trust that we shall be enabled to say that this was but the day of small things. One marriage—funerals three—baptisms ten—communicants twenty-eight.

ZACHARIAH H. GOLDSMITH.

The rector reports, that although he is located in St. Paul's parish, one half of his time has been devoted to Brunswick parish. The congregation in this part of our Zion is generally small, but attentive. One person during the past year has been added to the communion by change of residence. One funeral—baptisms sixteen—communicants ten. Z. H. GOLDSMITH.

Parish of Frederick. The rector of this parish desires to be thankful to the Giver of all grace, that there is reason to believe that the cause of religion is gradually advancing in this part of the Lord's vineyard. The attendance upon public worship is, for the most part, punctual, and the behaviour of those attending devout. The interest in religious and benevolent institutions of our own church and of the whole Christian world is still considerable, and, in some instances, warm and active. While there are too many still indifferent to the concerns of religion, it is matter of encouragement to the rector, that during the past year the hearts of some seem to have been graciously drawn to the love and service of God, by the constraining influence of his Holy Spirit operating through his word and ordinances. During the year thirteen have been added to the communion, thirty-seven have been baptized, of whom three were adults, and eight were coloured children. The new church at Battletown is nearly completed, and will be ready for consecration in the summer. The rector is happy to state that the Rev. Mr. Rice has been elected as his assistant in the parish of Frederick, and has entered upon his duties with the pleasing prospect of being acceptable and useful. This measure became indispensable, in consequence of the withdrawal of the services of the Rev. Mr. Jones from one of the congregations, and the frequent absence of the rector on episcopal duty.

The number of communicants is about eighty.

WILLIAM MEADE.

Hamilton and Leeds parishes, Fauquier. The rector reports that the congregations have been generally large and attentive, and he entertains a cheering hope that within the last three months an increased interest in divine and eternal things has been felt; this has been manifested by a greater zeal in labouring for the promotion of religion, by the addition of several new members to the number of our communicants, and an apparently more devout attendance on the public means of grace. As already intimated, there has been an increase of the number of our communicants, but removal and death have also caused a decrease. In Hamilton parish, communicants thirty-six; in Leeds, seventeen; baptisms seventeen—funerals five—marriages eighteen—Sunday Schools two.

GEO. LEMON, Rector.

St. John's Church, Hampton. No material change has occurred since the last report. The attendance of the congregation upon the stated services of the church continues to be regular and devout. The condition of the congregation at Old Point is more encouraging than for two years past. Public worship is usually well attended. The weekly lectures at the Military Schoolhouse excite considerable interest, and have thus far secured the attendance of a numerous auditory. A Sunday School, numbering forty scholars and four teachers, in connexion with the Protestant Episcopal Sunday School Union, under the direction of its indefatigable superintendent, affords the prospect of much good.

Marriages five—baptisms fifty (twenty coloured)—communicants twenty-two—burials nine.

MARK L. CHEVERS, Rector.

Monumental Church, Richmond. The rector reports, since the last Convention, he has baptized about thirty, two of whom were adults. The communion has been administered as often as the occasional absence of the rector on diocesan duties would allow. The rector takes pleasure in repeating, that on most of these occasions we have had a few additions. Whole number of communicants one hundred and sixty. The Sunday School numbers about one hundred and eighty. The Bible classes are flourishing. The Female Missionary Society belonging to this church have in their treasury about $600; it is not probable that they will be long without the services of a missionary. The Education Society receives yearly from this congregation very considerable assistance. RICHARD C. MOORE, Rector.

St. John's Church, Henrico parish. The rector has to report five baptisms, four marriages, twelve funerals, five accessions to the communion, and four removals from it by the hand of death. Through sickness and other causes, he has been absent from his charge twenty-one Sundays during the past year. He is happy to state, the parish church has been completely and handsomely repaired. EDWARD W. PEET.

Christ Church, city of Richmond. This church was, at the last Convention, first admitted to representation in this body. Since that time, the blessing of Divine Providence has rested upon it to a degree which has much exceeded expectation. We now possess a neat and convenient edifice for the public worship of God, which has been duly consecrated by the bishop of the diocess. Though in its infancy, this church has been enabled to contribute somewhat towards the spread of the knowledge of Christ, and the promotion of the Redeemer's kingdom abroad. The congregation has perhaps more than doubled during the past year. Until within a few months, the improvement in the spiritual condition of the church has not been such as to afford very great encouragement, but recently there has been cause for joy in accessions to the communion: sixteen persons have been confirmed since that time, a much greater attention to serious things has prevailed than before, and, at this moment, we have reason to believe that the Holy Ghost is moving upon the hearts of a number, who, by their diligent and anxious attention to the means of grace, show that they are not "far from the kingdom of God."

There are connected with this church a Bible class, Sunday School, an association formed for the purpose of aiding the Education Society and the Sunday School, and a Missionary Society. These institutions all promise to be useful. Marriages four—baptisms eleven (one adult)—funerals twenty—additions to the communion thirteen—whole number of communicants forty-three.

WILLIAM F. LEE, Rector.

Christ Church, Alexandria. The rector would state that he took charge of this church in the month of December last, and does not feel justified in speaking confidently of the state of the congregation, but would say that all things seem to encourage his hopes and animate his exertions. Six persons have been received to the communion, three from other churches and three from among themselves — present number of communicants eighty-seven—baptisms three—one funeral.

The Sunday School is in a very flourishing state—the number of scholars attending amounts to about one hundred and thirty; two Bible classes have been formed among the adults, and two among the more youtbful members of the church. A class of catechumens has also been formed.

CHARLES MANN, Rector.

St. Mark's parish, Culpepper county. Since the last communication made to the Convention, several of the communicants having died (four within the last eight months), some having removed, and a few being added, make the present number only thirty-six. Since the last Convention there have been fourteen baptisms, fourteen funerals, and two marriages.

JOHN WOODVILLE.

St. Margaret's parish. Caroline county. The lay delegates report, that, owing to the sickness and absence of tbeir rector, they have been witbout the regular services of the church for nearly the whole of the past year. They are looking with deep solicitude and anxiety for his return, which is expected as soon as his health permits.

WM. G. MINOR.
THOMAS L. LOMAX.

Cumberland parish, Lunenburg county. In consequence of the death of the late venerable rector of this parish, the Rev. John Philips, it is at present vacant. The vestry are extremely anxious to have his place supplied; and, to tbat end, are willing to pledge themselves to raise an adequate sum for his support. A neat and comfortable church has recently been erected in one part of the parish, which is now ready for consecration, and measures have been taken to build another, which will probably be completed the present year. The number of communicants is only ten; but others, it is thought, would soon join if an opportunity were afforded.

ROGER B. ATKINSON, Delegate.

Abingdon and Ware parishes, Gloucester county. The state of these parishes, the rector reports, is prosperous. God, in his infinite mercy, has in some measure blessed our Zion; and tbere are yet, we indulge the hope, evidences of his presence among us.

During the past year the Education Society has raised $130, to constitute the rector a life member of the parent institution.

Baptisms eighteen, including one adult—four funerals, two of which were of coloured persons—one marriage—communicants, eight added, two removed—total 24. JOHN COLE.

Trinity Church, Portsmouth parish. The rector reports that the state of his congregation, as regards spiritual things, is about the same as stated by him at the last Convention. The congregation, he thinks, is on the increase as to members generally, and the people are evidently more regular in their attendance on public worship, and manifest a more lively interest in the services of the sanctuary. The Sunday School has lately been revived, and promises to be more useful than it has ever been.

Families about fifty—communicants, one removed, present number thirty-two — marriages three—baptisms (of which one was an adult) nine —burials thirteen. J. H. WINGFIELD.

St. James's parish, Mecklenburg. The unsettled state of the people, anxious for removal to some other region, forbids the hope of any increase in the parisb. The original number of communicants has been lessened by death. There have been seven removals and deaths since the present rector has been in the parish. Marriages two—baptisms fourteen—funerals six—communicants tbirty-five. WM. STEEL, Rector.

St. Martin's parish, Hanover and Louisa. The rector reports, that since the last Convention there have been some interesting additions to the church. He regrets to see in some too much coldness and indifference, but he is pleased to state, that he has reasons to believe many of those who profess to be the children of God are growing in grace and in the knowledge of Christ. The new church contemplated in our last report will soon be completed and ready for consecration. The various benevolent institutions among us still continue to flourish. Besides the means of grace usually enjoyed, we have had in successful operation monthly meetings, for the special purpose of prayer, from which, it is believed, much good has resulted. In addition to the congregations heretofore attended, I have been labouring for some time past in the county of Louisa, where I have had large and attentive congregations. Communicants sixty-nine, two have died and six have been added—baptisms twelve—marriages eight—funerals fourteen. JOHN COOKE.

Tillotson parish, Buckingham. Very little change has taken place in the condition of the congregation in this parish since the last report. There is now in progress a church edifice, which will be completed and ready for consecration this fall. Funerals three—communicants twenty-six.

Moore parish, Campbell. The two congregations in this parish exhibit nearly the same aspect as when last reported. Funerals two—marriages two—communicants sixteen. N. G. OSGOOD.

St. Paul's parish, Alexandria. As regards the spiritual concerns of this congregation, we have nothing material to detail, though our number of hearers has considerably increased, and we think that recent indications justify the hope that the great Head of the church is about to visit us in mercy. Our temporal affairs are in a much more prosperous condition than they have heretofore been. Through the laudable exertions of a female association, our last debt, amounting to about $1,300, has been liquidated, by weekly or monthly subscriptions, in less time than eighteen months. Our schools and various societies are well and zealously supported. Since the last Convention there have been twelve marriages—baptisms thirty-four, of which number one was an adult—funerals nineteen—six have been added to the communion —present number one hundred and sixty. The Sunday Schools contain upwards of three hundred scholars. WM. JACKSON, Rector.

Russell parish, Bedford county. The rector reports that the general aspect of things in this parish may be considered as favourable. An increasing interest is manifested in the preaching of the gospel; the members of the communion are beginning to exhibit more zeal and devotion, and the spirit of grace is evidently exciting in many minds an anxious inquiry about the salvation of the soul. The indications of a blessing from God are such as to inspire with hope, and stimulate to exertion; and at no period of his ministry has the rector been more encouraged to preach Jesus Christ and him crucified. Besides one young man now qualified to be presented as a candidate

for the ministry, there are one or two others who it is hoped will in time be prepared for the same object. Baptisms, of infants sixteen, of adults five —burials two—marriages nine—communicants, removed six, added ten, total seventy-four. Besides officiating in Russell parish, Bedford county, the rector has, since Christmas, devoted one fourth of his time to the adjacent county of Botetourt; in this county we have a few very pious and zealous members, and some warmly attached friends. Communicants, added four—total fourteen.

Bristol parish, Petersburg. The condition of this parish is not materially changed since last report. The public services of the church are well attended, and it is hoped, by the blessing of God, much good will finally result to the members. Eight have been added to the communion, two have died, and two have removed; total number of communicants between sixty and seventy. The Female Association for Weekly Prayer is regularly attended; the Female Education Society is still very assiduous in promoting the interests for which it was instituted. Baptisms twenty-five—marriages eight—funerals twenty-one.

ANDREW SYME.

St. George's parish, Fredericksburg. The rector of this church is still permitted, through God's abounding mercy, to report the favourable state of the congregation committed to his pastoral care. The divine blessing has been vouchsafed us during the past year to an encouraging extent. We have rarely enjoyed more manifest proof of the faithfulness of Him who has said, "My word shall not return unto me void, but shall prosper in the thing whereto I sent it." So efficacious has his word been, that fifteen or twenty members have been added to the communion, bringing with them a large accession of religious and moral influence, auspicious in a high degree to the progress of divine truth among us. There is a laudable attention paid to the important duties of family and public worship. The increasing number of those who, around the family altar, offer the sacrifice of prayer and praise with "morning light and evening shade," is a source of great satisfaction, as it is of great advantage to the cause of truth and godliness among us. So much has the number increased of those who go up to the house of God, that the vestry have the enlargement of the church edifice now under consideration. There is also the same zeal and devotion evinced in behalf of our several religious and benevolent institutions. Our Sunday Schools (three in number) contain about two hundred and fifty scholars, diligently instructed by more than fifty teachers; one of these is an infant school, containing children between the ages of three and seven years, and considered by us as our most interesting charge. Our Bible classes are still continued, with every favourable prospect of extensive and lasting usefulness. The Prayer-Book and Tract Society is doing much good. The Female Missionary Society is well sustained, and anxious to be more actively engaged than their recent want of missionaries would admit. The claims of the General Missionary Society have also been duly regarded by us, the contributions to its funds having in the last two years exceeded the sum of $800. Baptisms twenty-seven (five adults)—marriages six—funerals eighteen—communicants one hundred and twenty-five. EDWARD C. M'GUIRE.

St. Paul's Church, Lynchburg. Amid many causes for humiliation, the general aspect of this parish is encouraging. The church edifice has just been completed in a neat and chaste style. The Sunday School has been furnished with a valuable library, and is conducted with untiring zeal. The weekly prayer-meeting maintained by the female communicants has been instrumental in diffusing spirituality of mind, and uniting their efforts for the religious charities of the church. An increased sense of the responsibility for the right use of influence as a talent has been shown by several laymen, and their efforts in diffusing right principles in religion have been blessed. The circulation also of the works issued by the New-York Protestant Episcopal press has contributed to advance the cause of evangelical truth and apostolic order. Baptisms, of adults four, of infants ten—marriages three—funerals six—communicants, added sixteen, present number fifty-two. F. G. SMITH, Rector.

St. Anne's and South Farnham parishes, Essex county. The pastor reports that he returned to his present charge in November last; since that time the congregations have been improving, and six have been added to the communion. The present number of communicants is forty-seven. One Sunday School, which has been in existence about twelve years, is still in successful operation. Another has just commenced under circumstances not very encouraging. Three Bible classes have been formed, one male and two female, embracing about forty individuals. It is proper here to record, that the parishioners, though few in number, have purchased nearly two hundred acres of land for a glebe, and commenced erecting thereon a parsonage-house, which it is expected will be finished with all convenient speed. When the whole is completed, it will have cost upwards of two thousand dollars, and afford a very agreeable abode for their present or future pastor.

JOHN P. M'GUIRE.

The Rev. Mr. Edward C. M'Guire, from the board of trustees of the Theological School, presented the following report, which was read:—

In discharge of the duty assigned them by the constitution, the trustees of the Theological School beg leave to submit to the Convention the following

ANNUAL REPORT.

The board take great pleasure in announcing the unusual prosperity which, through the past year, has marked the progress of the institution intrusted to their care. At no former period have the proofs of divine favour been more largely vouchsafed, nor have the instances of a growing interest in her welfare, on the part of friends, ever been more gratifying. In every view of present circumstances and future prospects, we have every reason to thank God and take courage.

The number of young men who have been pursuing their studies during the present session is reported by the professors as amounting to *twenty-three*. Of these, three have left the seminary on account of ill health. The number at this time is nineteen, one of whom will sustain his examination for deacons' orders during the sitting of the present Convention. We are happy also to state, that eight others are expected to apply for orders at the close of the session in July.

In regard to the spirit and conduct of those who are sharing the benefits of our school, we can say, that their religious and moral deportment has been such as to give assurance of sincere piety and entire devotion to the high objects of that holy office to which they aspire; and that their industry and general proficiency have been such as to secure for them the approbation of their instructers.

The branches of sacred learning systematically pursued by the students as their regular and established course need not be here detailed, seeing

they have been so often and minutely referred to in former reports. Suffice it to say, that the regulations adopted by the buard of trustees on this subject, in harmony as they are with the course prescribed by the House of Bishops, have been strictly and faithfully complied with. It is with pleasure we mention also, that in addition to the instructions heretofore so ably and efficiently afforded by our two resident professors, the professor of Pastoral Theology has commenced a course of lectures and recitations on those points of ministerial duty and obligation belonging more especially to the important department filled by him.

A reference to the treasurer's account will show that there have been some accessions to our funds during the period embraced by this report. This addition has accrued from old subscriptions collected from legacies, &c. The value of the seminary property, as well as the convenience and comfort of one of the professors, have been enhanced by the erection of a respectable dwelling-house, situated at a convenient distance from the seminary. This building has been erected by the Education Society, aided in part by the munificence of a few private individuals.

As the importance and value of this excellent institution become more manifest, and assume a more commanding aspect, the board of trustees feel their duties and responsibilities proportionably increasing. They will therefore meet with every indulgence at your hands, while in concluding their report they bring to your view its necessities and claims. So long and so fondly cherished by you, and no doubt as dear to you as ever, such a representation cannot be made in vain. The increase of students through the past year had at one time rendered it probable that the erection of an additional building would be necessary; nor could they all have been received, but that, from peculiar circumstances, some were accommodated in the houses of the professors. If then there hould, as is hoped and desired, be large additions o our present number, no alternative will be left us but either to erect another edifice, or turn them from our doors. The assistance now rendered us by the Education Society is known to the most of you; and it ought to be known, that without such friendly aid the seminary could not be sustained for a day in effective operation; a state in which it is surely not expedient for us to continue. Besides gathering up the fragments of old subscriptions, may we not expect a reviving interest on the part of our friends in regard to all the means calculated to increase our funds? Having of late received some gratifying testamentary evidences of regard, we are encouraged to hope that others will follow this good example. It has cheered us to see various literary and religious institutions, from time to time, richly endowed in our land, and we cannot but think that the one under our charge presents a strong claim upon all those who, in their dying hour, wish to consecrate a portion of their worldly gain to the service of God and the good of man.

In regard to the security of the permanent funds now in hand, the board can speak with entire confidence. The loans have been effected by men of business, well acquainted with the circumstances of individuals. And in doing this, every legal requirement has been observed, so that the investments are the best and safest which could be made.

All which is respectfully submitted.

THE TRUSTEES.

On motion, Resolved, That the said report be received.

The Rev. Mr. Lee, from the executive committee of the Missionary Society of the Protestant Episcopal Church, presented the following

REPORT.

The constitution of the Missionary Society of Virginia requires of the executive committee thereof to exhibit an annual statement of their proceedings to the Convention. This statement the executive committee now make. They are sorry to say that so little has been done; a few words will put the Convention in full possession of all their transactions.

The first meeting of the committee was held in the month of March last, and measures were then adopted, with the view of employing the funds of the society. The Rev. Mark L. Chevers was employed to officiate part of his time in the counties of York, Warwick, and Elizabeth City, which were conceived to be important fields of labour. He has entered upon the duties assigned him; but so short a time has elapsed since, that no report from him could be expected.

Notwithstanding diligent inquiries, and a notice of their wants and wishes, published and extensively circulated in several Episcopal papers, the committee have not been able to engage suitable missionaries. They are prepared, for a time, to employ several ministers; but their funds, if not replenished, would very soon be exhausted. The friends of the church, who have exerted themselves in behalf of this important institution, will not relax their efforts, but still sustain it; for by its agency only is it probable that the waste places can be built up. There are many interesting points in our diocess to which the attention of the committee has been directed. We look to our Theological Seminary for faithful ministers, with missionary spirits, who, animated by the love of Christ, need not the stimulus of inferior motives to induce them to labour in those promising fields to which our attention has been called—who shall be willing to endure self-denial, satisfied with the supply of their necessary wants.

The number of organized Episcopal churches in this state is about one hundred; the clergy are less than half that number: of these, several, through age or infirmity, or other causes, are disqualified for very active service. The cry for help is heard from many quarters. Applications are incessantly made for assistance; and had we the means and ministers, we are confident that one hundred clergymen might find ample fields of useful labour within the limits of our diocess.

At the meeting of the committee before mentioned, the Rev. J. P. M'Guire was requested to preach in behalf of this society, and has consented to do so during this Convention.

At a former Convention, the ministers of the several parishes were required, annually, to apply to their people for aid to the funds of the Missionary Society. In but few instances have remittances been made to the treasurer; a fact to which the committee would respectfully direct the attention of the Convention.

The treasurer's account (which is herewith exhibited) shows that there are now in his hands $618 22.

All which is respectfully submitted.

EXECUTIVE COMMITTEE.

On motion, Resolved, That the said report be received.

The proceedings of the standing committee of this diocess since the last Convention were presented and read.

On motion of Mr. Williams, Resolved, That the bishop and standing committee of this diocess be, and they are hereby, authorized to ascertain what disposition should be made under the will of Evan Ragland, deceased, of the fund received in conformity with the compromise heretofore effected with his heirs; and that they receive the said funds from Mr. John Nelson and Judge William Leigh, and invest the same in such manner as to them may seem best; and from time to time pay over the interest or dividends, as the same may be received, to the minister of Antrim parish, until the further order of the Convention.

The Rev. Mr. Empie, from the committee upon the state of the church in this diocess, presented the following

REPORT.

The committee on the state of the church beg leave respectfully to report, that in reference to the actual condition of the diocess, they have nothing to communicate beyond what is contained in the episcopal and parochial reports. Those reports evince at once the fidelity, zeal, and success of our bishops and clergy, and the progress of religion among the laity; and at no former Convention since the revival of the church in this diocess have they furnished intelligence more flattering and encouraging. As far as external evidences go, they proclaim the existence of a truly pious and evangelical spirit pervading the churches, and they furnish ground for the animating hope, that both the form and power of godliness are rapidly winning their way among our people. In re-echoing, however, the language of former reports on this subject, and felicitating ourselves upon the growing prosperity of our Zion, God forbid that the leaven of vanity and spiritual pride should mingle itself with the hallowed feelings of joy at the spread of the Redeemer's kingdom. Remembering that the blessing of God is commensurate with our zeal and our efforts, while our hearts are filled with animating love and gratitude to the great Head of the church for the good that has been achieved, clergy and laity should take shame to themselves that more good has not been effected, and we should all perseveringly endeavour, each in our stations, to devote more of our time, our talents, and our property, to the cause of God and of souls.

The committee take pleasure in stating, that they do most cordially concur with our venerable diocesan in the opinion he expresses on the subject of clerical associations. Experience, with her thousand tongues, proclaims the efficacy of these associations in stirring up Christians from their state of spiritual slumber, and in bringing the thoughtless and impenitent under the subduing energies of God's word and spirit. As far, therefore, as such associations can be effected without interfering with other clerical duties, they deserve to be recommended and encouraged. And your committee believe, that being left voluntary and depending upon previous concert is the best mode of adapting them to the ever-varying circumstances of time, place, and emergency.

In conclusion, the committee think it expedient to recommend to the special consideration and observance of the clergy, as far as practicable, the requirements of the 40th canon of the General Convention, and the 13th canon of the church in this diocess.

All of which is respectfully submitted.

A. Empie, Chairman.

On motion, Resolved, That the said report be received.

On motion, Resolved, That the Convention do now adjourn until half past 4 o'clock P. M.

The Convention met at half past four o'clock P. M., and, the bishop being absent, the Rev. Mr. Lemon was called to the chair.

The Convention then proceeded to the election of the officers and executive committee of the Missionary Society; and thereupon John G. Williams was elected secretary, Thomas Nelson was elected treasurer, and Rev. E. C. M'Guire, Rev. Henry W. Ducachet, Rev. Nicholas H. Cobbs, Rev. William Jackson, Rev. Leonidas Polk, Rev. William F. Lee, Rev. Edward W. Peet, Mr. John Nelson, Dr. Carter Berkeley, Mr. Edmund I. Lee, Mr. John Gray, Mr. George M. Carrington, and Mr. Samuel C. Nichols, were appointed members of the executive committee.

The Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year. Whereupon the following gentlemen were duly elected, viz.: the Rev. Reuel Keith, D. D., the Rev. Edward R. Lippit, the Rev. William Jackson, Mr. John Hooff, Mr. Edmund I. Lee, and Mr. John Gray.

On motion of Mr. Thomas Marshall, Resolved, unanimously, That the thanks of this Convention are due to the citizens of Norfolk borough, for their kindness and hospitality to every member of this body.

Resolved, That the Rev. Mr. Lee, the Rev. Mr. Peet, and Mr. Hilary Baker, be appointed a committee, to meet in the city of Richmond as early as convenient, and make such an assessment among the parishes of this diocess as will raise the sum of $300 annually, to be paid to Bishop Moore, and that this committee inform the clergymen of each parish of the proportion required from his parish; and

Resolved, That the clergy be requested to raise the quota so assessed, and pay it in at the next Convention.

The Convention proceeded to the election, by ballot, of eight delegates, to represent this diocess in the next General Convention of the Protestant Episcopal Church in the United States; whereupon the following gentlemen were duly elected, viz.:—Rev. Reuel Keith, Rev. Henry W. Ducachet, Rev. John Grammer, Rev. Nicholas H. Cobbs, Mr. James M. Garnett, Mr. John G. Williams, Mr. Thomas Marshall, and Mr. John Nelson.

On motion of Mr. A. L. Dahney, Resolved, That, agreeably to the provisions of the 13th article of the constitution, notice be transmitted to the several vestries of the parishes in this diocess, that it is proposed at the next Convention to amend the first article of the constitution, by striking out the word "Thursday," and inserting, in lieu thereof, the word "Wednesday," so that the article shall read thus: "There shall be a Convention of the Protestant Episcopal Church in this state on the third Wednesday in May in every year; but the Convention which meets in the year previous to the meet-

ing of the General Convention may have power to appoint the time and place of meeting for the next annual session."

On motion of the Rev. E. C. M'Guire, Resolved, That twelve hundred copies of this Journal be printed, and distributed by the secretary among the parishes.

Resolved, That the treasurer pay to the secretary his expenses incurred in attending this Convention.

Resolved, That the treasurer pay to the doorkeeper of this Convention six dollars for his services.

And then, on motion, the Convention adjourned, to meet in the town of Alexandria, on the third Wednesday in May next.

RICHARD CHANNING MOORE,
Bishop of the Protestant Episcopal Church of the Diocess of Virginia.

Teste, JOHN G. WILLIAMS, Secretary.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of the Diocess of Virginia, which assembled in the town of Alexandria, on the 16th day of May, 1832.

THIS being the day appointed for the annual meeting of the Convention of the Protestant Episcopal Church in the Diocess of Virginia, the Right Rev Richard Channing Moore, D. D., bishop, and the Right Rev. William Meade, D. D., assistant bishop of the diocess, with several clergymen and lay delegates, attended divine service in Christ Church.

Morning prayers were read by the Rev. Alexander Jones, of St. Andrew's parish, Jefferson county, and a sermon preached by the Rev. William F. Lee, rector of Christ Church, Richmond.

After divine service, the Right Rev. William Meade, assistant bishop, in the absence of Bishop Moore, took the chair as president of the Convention, and Rev. William F. Lee was appointed secretary pro tem.

The following clergymen, entitled to seats in the Convention, appeared, viz. :—

Rev. Ephraim Adams, Christ Church, Lancaster county; Rev. Mark L. Chevers, St. John's Church, Elizabeth City parish; Rev. Nicholas H. Cobbs, Russell parish, Bedford county; Rev. James Doughen, St. James's parish, Northam, Goochland county; Rev. Charles Dresser, Antrim parish, Halifax; Rev. Henry W. Ducachet, M. D., Christ Church, Norfolk; Rev. Adam Empie, rector of Bruton parish, and President of William and Mary College; Rev. Stephen H. Gunter, Hungar's parish; Rev. Z. H. Goldsmith, St Paul's parish, King George; Rev. John Grammer, St. Andrew's and Bath parishes, Dinwiddie county; Rev. Johannes Edward Jackson, Christ Church, Winchester; Rev. William Jackson, St. Paul's Church, Alexandria; Rev. Reuel Keith, D. D., Professor in Theological Seminary; Rev. George Lemon, Hamilton and Leeds parishes, Fauquier; Rev. William F. Lee, Christ Church, Richmond; Rev. Charles Mann, Christ Church, Fairfax parish; Rev. Zachariah Meade, St. Anne's parish, Albemarle; Rev. Edward C. M'Guire, St George's parish, Fredericksburg; Rev. J. P. M'Guire, St. Anne's and South Farnham parishes, Essex; Rev. Ira Parker; Rev. John H. Wingfield, Portsmouth parish, Norfolk; Rev. Alexander Jones, St. Andrew's parish, Jefferson; Rev. F. G. Smith, St. Paul's Church, Lynchburg; Rev. Charles H. Page, Lexington parish, Amherst; Rev. Charles C. Taliaferro, Cumberland parish, Lunenburg; Rev. Joseph H. Nichols, assistant minister of the Monumental Church, Richmond; Rev. William M. Jackson, assistant minister of Frederick parish; Rev. Chaplin Hedges, Smithfield, Isle of Wight; Rev. Frederick D. Goodwin, Kanawha parish; Rev. W. P. C. Johnson, Norborne parish, Berkeley; Rev. Annesley Stewart; Rev. J. S. Swift, missionary in Buckingham, Albemarle, &c.; Rev. Josias Clapham, Hanover parish, King George.

Mr. Thomas Marshall and Rev. Adam Empie, D. D., were appointed a committee to examine the certificates of the lay delegates, who reported as follows :—

The committee to whom were referred the certificates of the lay delegates, have, according to order, examined the same, and report that the following persons have been duly elected lay delegates to this Convention, and that their certificates are authenticated in the manner prescribed in the canon, viz. :—

Albert Turner, Hanover parish, King George county; Robert P. Waring, Vauter's Church, parish of St. Anne's, Essex; John T. Clark, Antrim parish, Halifax county; William D. Young, Portsmouth parish; Jacob C. Sheldon, Bruton parish, Williamsburg; James Brown, St. Andrew's parish, Jefferson county; George F. Thornton and Addison F. Thornton, St. Margaret's parish, Caroline; Archibald Magill, Christ Church, Winchester; John Stuart and Edward T. Tayloe, Lamb's Creek Church, Brunswick parish, King George county; William G. Smith, Hungar's parish, Northampton; Robert E. Steed, Christ Church, Norfolk borough; Philip Nelson and Philip Burwell, Grace Church, Frederick parish; David M. Walk and Thurmer Hoggard, Lynnhaven parish, Princess Anne; John Wilson, Christ Church, Norborne parish; Westwood S. Armistead, St. John's Church, Hampton; Rawleigh W. Downman, Christ Church, Lancaster; William Norvell Ward, St. Paul's Church, Lynchburg; Ludwell Digges, Hamilton parish, Fauquier county; Hugh Nelson, Fredericksville parish, Albemarle; Edmund Penn, Lexington parish, Amherst; Francis Wicker, Henrico parish, Henrico county; George W. Bassett, St. George's parish, Fredericksburg; Isaac Winston and Philip Slaughter, St. Stephen's Church, Culpepper; John S. Dixon, Ware parish, Gloucester county; Isaac Chapline, Trinity Church, St. Andrew's parish, Jefferson county; Gustavus B. Alexander, St. Paul's Church, King George

county ; Edmund J. Lee, Christ Church, Fairfax parish ; Thomas Nelson, Monumental Church, Richmond ; Wilson C. Selden and Lewis T. Berkeley, St. James's Church, Shelburne parish, Loudoun ; Edward Colston, Norborne parish, Berkeley county ; Thomas Marshall, Leeds parish, Fauquier county ; Wm. Bolling, parish of St. James, Northam, Goochland ; John Hooff, St. Paul's Church, Alexandria.

And the committee further report, that the following persons appear to have been duly elected, but their certificates are not in the form prescribed by the canon, viz. :—

William Radford, Russell parish, Bedford county ; Francis R. Hanson, Newport parish, Isle of Wight ; John Nelson, St. James's parish, Mecklenburg.

On motion, Resolved, That the report of the committee appointed to examine the certificates of the lay delegates be received and approved ; and that those who were duly elected, but whose certificates were not properly authenticated, be admitted to seats in this Convention.

On motion of Rev. William F. Lee,

Resolved, That the following rules of order, adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention.

1. The business of every day shall be introduced with prayer.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new subject is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave the chair.

13. None of the rules of order shall be suspended without the concurrence of two thirds of the members present.

14. The president shall, in his discretion, select a pew within the limits of those allotted for the use of the members, which pew shall be appropriated for the accommodation of visiting clergymen and students of the Theological School, who may be invited to the same by the president without any special application to the Convention.

In conformity with the fourteenth rule of the Convention, Rev. James Milnor, D. D., of the Diocess of New-York, and the Rev. J. P. K. Henshaw, of the Diocess of Maryland, and others, were invited to take seats with the members of the Convention.

On motion by Mr. Hugh Nelson, of Fredericksville parish, Resolved, That a committee be appointed to examine the condition of the funds of the Theological School of this diocess, and to suggest and report to this Convention the best practicable means of enlarging the funds of the institution, so as to promote the design of making the school adequate to the reception and instruction of such pious young men as may present themselves to this institution as future candidates for the ministry.

Committee on the Theological School—Robert P. Waring, John T. Clark, Thomas Marshall, Edward Colston, Hugh Nelson, Rev. John Grammer, and Rev. Nicholas H. Cobbs.

Ordered, That the Rev. Adam Empie, D. D., Rev. George Lemon, Rev. H. W. Ducachet, M. D., Rev. Nicholas H. Cobbs, Philip Nelson, and John Nelson, Esqrs., and Dr. Isaac Winston, be a committee to take into consideration the state of the church in this diocess, and report thereon to this Convention.

Ordered, That Rev. Charles Dresser, Rev. Charles H. Page, and Rev. John P. M'Guire, be a committee to examine the parochial reports.

Ordered, That Mr. Thomas Nelson, Rev. J. E. Jackson, and Rev. Franklin G. Smith, be a committee to examine the treasurer's accounts.

Ordered, That Rev. Edward C. M'Guire, Rev. John H. Wingfield, and Col. John Stuart, be a committee to examine the fund for the support of widows and orphans of deceased clergymen.

Ordered, That Mr. Edmund J. Lee, Mr. Rawleigh W. Downman, and Mr. John Nelson, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

And the Convention adjourned till to-morrow morning, 9 o'clock.

Thursday, May 17, 1832.

The Convention met according to adjournment, and was opened with prayer by the Right Rev. Bishop Moore, D. D., who took the chair as president.

Mr. Hilary Baker, a delegate from Christ Church, Richmond, appeared and took his seat.

The Rev. William F. Lee having withdrawn, Hilary Baker was appointed secretary pro tem

The Rev. E. R. Lippit appeared and took his seat.

A memorial was received from the vestry of St. Paul's Church, Norfolk borough, which was read, as follows :—

To the Convention of the Protestant Episcopal Church in the State of Virginia, assembled at Alexandria.

Norfolk, Va., 7th May, 1832.

BRETHREN,—The great increase of worshippers at Christ Church, in the borough of Norfolk, has rendered it impossible for all to be accommodated there who are attached to the doctrines and worship of the Episcopal Church, and it has been deemed advisable to organize another congregation without delay. In pursuance of this design, subscriptions have been raised to repair the old church belonging to the parish, and a vestry, after due notice, elected, composed of Wm. H. Thompson, George Rowland, Richard B. Maury, Alexander Galt, and Alpheus Fobes. We, the said vestry, therefore pray to be recognised by the Convention of the diocess, as representing the new congregation, under the style and title of "St. Paul's Church, Norfolk," and also that Richard B. Maury, our delegate to the Convention, be admitted to a seat in that body. Signed by order and in behalf of the vestry, by

ALEX. GALT, } Wardens.
R. B. MAURY, }

On motion, Resolved, That the prayer of the petitioners be granted, and that their lay delegate, Mr. R. B. Maury, who presented a certificate of his appointment, be admitted to a seat in this body.

The report of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen was presented, and referred to the committee appointed to examine the same.

The report of the treasurer of this Convention was presented, and referred to the committee appointed to examine the same.

The Rev. John Cook, of St. Martin's parish, Hanover, appeared and took his seat. Mr. George W. Nelson, a delegate from the same parish, produced a certificate of his appointment, and was admitted to a seat in the Convention.

Mr. Robert Thompson, a delegate from Nelson parish, Nelson county, and Mr. Malcolm M'Farland, from Cumberland parish, Lunenburg county, attended and took their seats.

The report of the treasurer of the Missionary Society of the Protestant Episcopal Church in the Diocess of Virginia was presented and referred to a committee to examine the same, consisting of Dr. Wilson C. Selden and Mr. John Stuart.

The Right Rev. Bishop Moore, D. D., in pursuance of the 45th canon of the General Convention, delivered the following address :—

In compliance with the duty imposed on me by the church, I shall now present you with a view of those episcopal duties in which I have been engaged during the past year. Inclination loudly prompted me to extend my labours, but advanced years and bodily infirmities have obliged me to move in a very small circle, and to leave some duties which I should gladly and willingly have performed to my Right Rev. brother, Bishop Meade.

Immediately after the close of the last Convention in Norfolk, I visited the eastern shore of Virginia, attended by the Rev. Mr. Goldsmith. We commenced our labours in Eastville, in the county of Northampton, at which place, being indisposed myself, Mr. Goldsmith preached in the evening. We then proceeded to the county of Accomack, in company with Mr. Gunter, where I preached in St. James's Church on Sunday, the day of May, to a large congregation, and administered the Lord's Supper and the rite of confirmation. In the afternoon of the same day Mr. Goldsmith preached in Onancock to a respectable and attentive auditory.

The next day, agreeably to appointment, I met a small congregation in another district of the parish ; upon which occasion Mr. Gunter read prayers and I preached. As I had made an appointment in St. George's Church the subsequent day, we attended for the purpose of divine worship, when prayers were read by the Rev. Mr. and I preached to a numerous and deeply impressed congregation. Having finished our labours in Accomack, we returned to Northampton, and held divine service in Hungar's Church ; on which occasion Mr. Gunter read prayers and the Rev. Mr. Goldsmith preached. We then returned to Eastville, where, on the day after our arrival, I consecrated a handsome brick church :—prayers were read by Mr. Gunter, and a sermon suitable to the occasion was delivered by myself. The sacrament of the Lord's Supper was administered, and nine persons were confirmed. The church in Eastville, for its neatness and symmetry, reflects great credit upon the members of our communion in that neighbourhood. It was erected by the generous contributions of a small number of the wealthy part of that community, who, with their descendants, I sincerely pray, may reap the advantages arising from their pious exertions. During my stay on the eastern shore, I suffered much from bodily indisposition; and I should consider myself deficient in gratitude were I not to express my thanks to the people for their attention to my wants, and to Mr. Goldsmith for his unwearied efforts in contributing to my comfort.

Having thus discharged my duties in those counties, I recrossed the bay, and returned to Richmond. In the month of July I visited the city of Williamsburg, lectured in the evening at the house of Mr. Peachy ; preached, and administered the Lord's Supper the Sunday following, in the church, assisted by the Rev. Dr. Empie, and confirmed fifteen. I then embarked for Alexandria, at which place we held an association. On that occasion we were joined by a number of the clergy of this diocess and of Maryland, and were assisted in our labours by the Rev. Dr. Henshaw and the Rev. Mr. Johns, of Baltimore, and Rev. Dr. Bedell, of Philadelphia. To say that our meeting at that time was instructive and agreeable, would be expressing myself in language too faint for the occasion. A spirit of great fervour and devotion appeared to animate every bosom ; the congregations were deeply solemn and attentive, and overflowing ;—many were awakened to the consideration of eternal things, and openly avowed their love and gratitude to the Almighty. It would rejoice my heart, brethren, to witness a similar evidence of divine influence in every parish in the diocess. As a proof of the devotional feeling which prevailed, more especially among the young, I with pleasure announce to the Convention that I confirmed, during my visit, upwards of ninety persons. An ordination was also held in St. Paul's Church, on which occasion I admitted to deacons' orders Fred. D. Goodwin, Cyrus Hamilton Jacobs, William P. C. Johnson,

Job Sidney Swift, J. Loring Woart, and William M. Jackson.

In February last I admitted to deacons' orders in Christ Church, Richmond, Mr. Parke F. Berkeley, when the Rev. William F. Lee preached, and assisted me in the administration of the Lord's Supper.

In the month of April I made a pastoral visit to Charles City county, in company with the Rev. Mr. Peet, at which time I consecrated a church in that parish, which has been completely repaired by the efforts of the people, and handsomely fitted for the public worship of Almighty God. On that occasion Mr. Peet read prayers, and I preached to a numerous and attentive auditory, and administered the Lord's Supper to thirty-nine devout members. It is with pleasure I inform the Convention that a second church in the same county will be ready for consecration by my return to Richmond.

In Charles City county we have had no comfortable place in which to assemble since my residence in this diocess; but as the members of our communion in that district have thus evidenced their attachment to the church by preparing places for the worship of Almighty God, I have no doubt that a clergyman of piety, industry, and competent talents would meet with a welcome reception and a suitable support; and that our Zion, which has been cloaked in sackcloth for the last thirty years, would put on her beautiful garments, and the courts of the Lord's house be filled with devout worshippers, and resound with the praises of the ever-living God. I have thus, brethren, given you a view of my episcopal labours since the last Convention, and shall reserve what I have further to say for the valedictory address, with which our meeting will be closed on Sunday evening.

The Right Rev. Bishop Meade, D. D., also delivered an address, narrating the episcopal duties performed by him during the past year, as follows:—

To the Convention of the Protestant Episcopal Church of the Diocess of Virginia, assembled in Alexandria, May 16, 1832.

Dear Brethren,—The narrative of episcopal duties performed by me within our bounds during the past year will be very brief, for those duties were few in number. You will recollect that during the last summer my services were called for by the newly-organized diocesses of Kentucky and Tennessee. A compliance with those occupied nearly three months, and of course withdrew me during that period from the scene of my ordinary labours. The detailed account of duties performed in these infant diocesses was presented to the proper authorities thereof, and having been duly spread before the public, need not be now repeated. So long an absence from my parish and family will, I am sure, be accepted as an excuse for the postponement of some visits which I intended to make to parishes within our own diocess. Nevertheless, it was my purpose to spend the two months immediately preceding this our meeting in visiting some of the middle counties of the state, according to the wish of Bishop Moore; but it pleased Providence to prevent the execution of the same, by sending sickness on some members of my family, under circumstances which required my presence at home. With divine permission, I expect to enter upon the proposed tour in a short time after the rising of this Convention. I now proceed to make mention of those acts performed by me in the diocess of Virginia since your last annual meeting. I availed myself of the opportunity presented by my visit to the western country, to make some appointments for the benefit of our congregations in Staunton and Kanawha. At the former place I expected, according to previous notice, to find a new church ready for consecration; but in this was disappointed, unavoidable circumstances preventing its completion. I reached Staunton on the third of May, and, tarrying there a part of two days, preached twice, and administered the rite of confirmation to twelve persons. By recent intelligence from the diligent pastor of that congregation, I learn that the church in Staunton is completed, and that another in the county bids fair to be ready for consecration and use in a short time. From Staunton I proceeded to Kanawha, reaching Charlestown on the following Saturday. In that place and the neighbourhood I spent five days, preaching seven times, administering the communion twice, and baptizing six children. During the last fall the members and friends of our church in that region obtained the services of the Rev Frederick Goodwin, who is now with us to render a more specific account of the condition of that portion of our Zion. From Kanawha I proceeded to the duties which awaited me in the west. Through God's good providence I was enabled to perform all that was required of me, and permitted to return in health and safety to my family and people by the last of July. If any good shall result from the labours performed, I shall consider them light indeed, and not worthy to be mentioned. A few weeks after reaching home, and on the 21st of August, I was called to the pleasing task of consecrating to the service of God a new and very excellent church in Berryville, within my own parish. Myself and people were much encouraged by the presence of a number of brethren from different parts, who for three successive days and nights were engaged in offering up solemn prayers to Heaven, and delivering faithful and animated exhortations to large and attentive congregations. On the last day, which was the Lord's day, the sacrament of baptism was administered to one adult, the rite of confirmation to seven persons, the office of deacon was conferred on Mr. Chaplin Hedges, and the Lord's Supper was distributed among a large number of communicants. A few days after the above-mentioned services I attended an association in Winchester, where our exercises were also continued for three days and nights, closing on the Sabbath with the administration of the rite of confirmation to eight persons, and the Lord's Supper to a goodly number of communicants. In the month of September I was called to visit the churches in Fauquier, Culpepper, and Fredericksburg. My duties commenced in Culpepper. The Rev. Mr. Woodville, the Rev. Mr. Lemon, Mr. Zachariah Meade, and Mr. George Smith were present. During the two days and nights we were together, it was felt to be good that we were there. With the rising sun we repaired to the house of God, where a number of devout people met with us. In the forenoon, afternoon, and evening, we renewed our assemblies, and waited still upon God. It is hoped our intercessions, prayers, and exhortations were not in vain. The earnest desires which already existed in many hearts, were, we trust, increased and confirmed into holy resolutions. On the second day the rite of confirmation was administered to eighteen, and was followed by the Lord's Supper. From Culpepper I proceeded in company with the Rev. Zachariah Meade to Fredericksburg, where a spiritual feast awaited us. For some months before the religious state of that parish had been

deeply interesting. The rector traces the commencement of that happy revival with which his people have been blessed to serious impressions made upon the minds of some of the young members of his congregation at the Convention in Norfolk. The impressions were soon communicated to others, and spread from heart to heart, until a general and very deep concern pervaded the congregation. Meetings for religious exercises became more frequent in the church, the lecture-room, and private houses. The anxieties of souls hungering and thirsting after righteousness, loudly called for every effort from the minister and the pious members of his church. The result was such as must give joy to every friend of religion. God perfected praise out of the mouth of babes; young men and maidens were converted to the Lord; even the old were born again; the zeal of Christians was stirred up; infidelity was amazed, vice stood abashed, scoffers became mute; all ages, characters, and classes flocked to the house of God as a place of deep and all-absorbing interest. Such was the condition of the church in Fredericksburg when I was called upon to assist in the admission of a number of new converts to all the privileges of the church of God. It was indeed a most delightful and triumphant season to myself and the brethren assembled on the occasion. Often did we meet together with people who evidently felt that it was good for them to be there, who delighted to sing together in hymns, and psalms, and spiritual songs, singing and making melody in their hearts to the Lord. We felt that it was good for ourselves to be there, that our faith and zeal might be improved. On the Sabbath we were privileged to hear the renewal of solemn baptismal vows in the rite of confirmation uttered by more than seventy persons, from the age of fifteen to threescore and ten. We have good reason to believe that these vows were made in sincerity and truth, with enlightened understandings and sanctificd affections. No methods were used to produce a spurious excitement, and hurry to an open profession of religion those who might be under its influence. Such a revival as this may God grant to all our churches. I have only to add, that on the evening of the day when this interesting scene occurred the sacrament of the Lord's Supper was administered, and Mr. Seneca Bragg and Mr. Stewart were admitted to the order of deacons. The morning service, sermon, and rite of confirmation, occupied so large a portion of the day, that it was thought expedient to defer the remaining exercises until the evening. On leaving Fredericksburg I proceeded to Fauquier, where I preached at Warrenton on Tuesday, at which time thirteen persons were confirmed. On the two following days I preached in the upper part of the county at the Cool Spring meeting-house, and intended to have held a confirmation and administered the Lord's Supper on the third day, but was arrested by the hand of sickness, which for some weeks disabled me from all duty. Much sooner than I deserved it pleased Providence to raise me up from the bed of sickness, and enable me to engage in his service. The first public act performed after my recovery was the bestowing of priests' orders on the Rev. Mr. Bragg, which was allowed before the canonical period, with a view to his entering into the services of the Missionary Society in a distant part of our country. His ordination took place in the new church at Berryville, on Sunday, November 13th, 1831. From that time till the month of April my services were confined to my own parish. On the 12th of April I set out to visit, according to appointment, one of the churches in Hampshire; but in consequence of the sickness of my horse, was unable to reach the place of appointment. I was obliged to retrace my steps, in order to fulfil an engagement at Mill Creek on Saturday, the 14th. This I was enabled to do, as well as to reach Martinsburg, and preach there the same evening. On the following morning, which was the Sabbath, I preached again at Martinsburg, baptized a child, confirmed two persons, and administered the communion. At night I preached to a large congregation in the country at Mount Zion Church, and the next day preached again, baptized one adult and confirmed two persons, and administered the communion. I am happy to inform the Convention that the Rev. Mr. Johnson has been chosen rector of this parish, and will enter immediately on his duties.

On the following day I proceeded to Shepherdstown, where I preached in the evening, and also the next morning. From thence I went to Charlestown, where I also preached twice, and on the second occasion confirmed nine young and interesting disciples of our Lord. On the following Friday, Saturday, and Sunday, being the season set apart for the special consideration of the sufferings, death, and resurrection of our Lord, the services were held at the chapel in Frederick parish and the church at Berryville, by the Rev. William Jackson and myself, on the last of which days, in the church at Berryville, I baptized one adult, confirmed seven, and administered the Lord's Supper to the communicants of the parish.

The last services performed were at Leesburg, on my way to this place, where I preached on Saturday evening, Sunday morning and evening, besides addressing the teachers, parents, and children of the flourishing Sunday School in that place. On Monday morning, before I left there, a meeting of a few friends of the measure assembled, and commenced a subscription for a new and larger church. One thousand dollars were subscribed, which, with other means already in hand, and what may certainly be expected from others not present, almost ensures the object of the meeting. Such, brethren, are the only services I have been able to render to the church in aid of our beloved father, to whose assistance you have called me.

WM. MEADE, Assist. Bishop of Virginia.

The secretary received the following contributions from sundry parishes in this diocess for Contingent Fund, and towards the remuneration of Bishop Moore for his episcopal services, viz. :—

	Contingent Fund.	For E. ser. of Bishop Moore.
Hanover parish, King George county,	$5 00	$00 00
Vauter's Church, Essex county,	20 00	10 00
Antrim parish, Halifax county,	24 00	6 00
Portsmouth parish,	11 00	9 00
Bruton parish, Williamsburg,	10 00	0 00
St. Andrew's parish, Jefferson county, Zion Church,	15 00	0 00
Do. Trinity Church,	00 00	12 00
South Farnham parish, Essex,	10 00	4 00
St. Margaret's parish, Caroline,	10 00	5 00
Christ Church, Winchester,	15 00	0 00
Lamb's Creek Church, Brunswick parish, King George,	10 00	0 00
Hungar's parish, Northumberland,	15 00	8 50
Amount carried forward,	$145 00	$54 50

Amount brought forward,	$145 00	$54 50
Christ Church, Norfolk horough,	30 00	12 00
Grace Church, Frederick parish, Frederick county, -	15 00	12 00
Lynnhaven parish, Princess Anne county. - -	10 00	5 00
Christ Church, Norborne parish, Berkeley county, -	8 00	0 00
St. John's Church, Hampton,	6 00	6 00
Christ Church, Lancaster county, - - - -	15 70	0 00
St. Paul's Church, Lynchburg,	15 00	10 00
Hamilton parish, Fauquier,	15 00	6 00
Lexington parish, Amherst,	16 25	5 00
St. John's Church, Henrico parish, - - - - -	15 00	10 00
St. George's parish, Fredericksburg, - - - -	20 00	12 00
St. Stephen's Church, Culpepper county, - - - -	11 00	9 00
Ware and Abingdon parishes, Gloucester, - - - -	36 10	5 00
St. Paul's parish, King George,	13 00	0 00
Christ Church, Alexandria,	30 00	12 00
Monumental Church, Richmond City, - - - -	30 00	15 00
St. James's Church, Shelburne parish, Loudoun, - - -	20 00	10 00
Norborne parish, Berkeley, Christ Church, Mount Zion's Church,	10 00	5 00
Leeds parish, Fauquier, -	15 00	6 00
St. James's parish, Northam, Goochland, - - - -	6 50	0 00
St. Paul's Church, Alexandria,	20 00	12 00
Russell parish, Bedford county,	30 00	7 00
Newport parish, Isle of Wight,	3 00	5 00
St. James's parish, Mecklonburg, - - - - -	10 00	8 00
Christ Church, Richmond, -	10 00	10 00
St. Martin's parish, Hanover,	20 00	9 00
Bristol parish, Petersburg, -	30 00	12 00
Bath parish, Dinwiddie, -	15 00	5 00
St. Andrew's parish, Brunswick county, - -	15 00	5 00
Cumberland parish, Lunenburg county, - - - - -	15 00	5 00
Suffolk parish, Suffolk, -	10 00	5 00
St. Mark's parish, Culpepper,	22 00	8 00
Kanawha parish, - -	15 00	0 00
Wicomico parish, Northumberland, - - - - -	7 00	0 00
Mr. Hugh Nelson, for Fredericksville parish, - -	0 00	10 00
	$704 55	$295 50

The business of the Convention was suspended for the purpose of attending divine service.

After service, Bishop Meade took the chair. The parochial reports having been received and read, were referred to the committee on parochial reports.

The report of the board of trustees of the Theological School of Virginia, together with that of their treasurer, were presented and read by the Rev. John Grammer, and received.

Report of the Trustees of the Theological Seminary of the Diocess of Virginia.

In presenting again to the Convention a report of the condition and prospects of the Theological Seminary, the trustees are permitted to indulge in a higher tone of congratulation than they could on any former occasion assume. The blessing of God has been crowning our feeble efforts with a most cheering measure of success; and the prospect of seeing the spiritual desolation of our Zion removed, and her walls supplied and built up by faithful and efficient labourers, is brightening upon us with a rapidity which gives ripeness to our hopes, assurance to our faith, and new energy to our exertions. The Lord is evidently calling the attention of the pious youth of our church to the consideration of the duty of dedicating themselves exclusively to his service in the ministry of the gospel. The number of students in our seminary during the last year has exceeded by nearly one third that of any previous period. Ten have been ordained since the last meeting of our Convention, and seven are expected to undergo examination for orders during our present session. Here is therefore an increase of seventeen to the number of our clergy within one year; an increase which we may reasonably expect will advance with the rapidity of a geometrical proportion, and soon silence the urgency of that cry for help which falls with such constant and painful vibrations upon our ears from almost every quarter of our land. It is no longer visionary to hope, that before another generation shall have wholly passed away, every parish in our diocess may be blessed with a regular ministration of the word of life and the ordinances of our church—and the prospect of such a consummation of our hopes is calculated to enkindle the liveliest emotions of gratitude to God, who has so graciously sustained and encouraged us amid the many difficulties which have threatened to overwhelm us. But, although our cause for gratitude is most abundant, we are not permitted to forget that it is through the instrumentality of human means that the divine purposes are effected. While God is by his spirit working upon the hearts of the youth of our church, and awakening in their bosoms the holy desire of ministering to the spiritual wants of their fellow-creatures; to us is given the honour, and on us devolves the duty, of supplying the means for improving to the highest measure of efficiency the talents with which they have been intrusted. And these means must be enlarged in proportion as the number of those to whom they are to be applied is increased. The increase during the past year in the number of students who are preparing for the ministry in our seminary, renders an enlargement of that institution indispensably necessary. The building heretofore erected for the general purposes of the seminary is at present insufficient. It is capable of accommodating only twenty students, while the number at this time connected with the institution is thirty. Of these several have been under the necessity of submitting to the great inconvenience and disadvantage of obtaining lodgings in the adjacent country. And it is the painful duty of the board to state, that one young man has been compelled to withdraw from the impossibility of procuring accommodations, and that there is reason to fear that others have been deterred by the same cause from connecting themselves with this seminary. Under these circumstances, the trustees have felt themselves constrained to order and make arrangements for the erection of another building, of equal dimensions with that at present occupied. And it is from the efforts of Christian

benevolence that they must look for the means of meeting the expenses of this undertaking. Our vested fund amounts to $17,075 90—the annual interest of which is barely sufficient for the support of one professor; and to divert it from this to other purposes would be to stop at once the course of instruction, and render it wholly useless. It is therefore upon the liberality of our friends that we depend for the supply of our present wants. And to this source we look with entire confidence. After the many evidences we have received of the divine favour, to doubt would manifest a want of faith in the highest degree unreasonable and sinful. While the Lord is putting it into the hearts of our youth to relinquish their prospects for earthly wealth and worldly honours, and give their time and their talents, their bodies and souls, to the glorious work of proclaiming salvation to a perishing world, who can dare to suppose that he will not exert an according influence upon his people, and move them to contribute freely of that substance of which they are his stewards, to the purpose of rendering most effectual this work? The work is of the Lord; it is a branch of his planting, and it will flourish. While one pulse of piety throbs in a human bosom, the vital current of Christian charity must flow onward. We appeal, therefore, fearlessly, to those who call themselves the disciples of that Saviour who so loved the world that he gave his life as a ransom for sinners, and who thus proved by his works what he has declared in his word, that the essential characteristic of his nature is love,—we appeal to his professed disciples for the manifestation of the sincerity of their professions, by the exhibition of a portion of his spirit. And it is an appeal which cannot be resisted. If they be indeed his disciples, they are animated by his spirit; for "If any man have not the spirit of Christ, he is none of his." They cannot look unmoved upon the waste places of Zion;—they cannot remain deaf to the calls for help which ascend on all sides from the multitudes "who are ready to perish;" nor can they reflect without regret on the fact, that of those who are desirous of labouring in the vineyard of the Lord, any should be kept back for want of such means as earthly riches can provide. They will respond to our appeal with a promptness and liberality which will manifest of what spirit they are, and that the spirit of Christ is a spirit of love. We would call upon the Convention, therefore, to sustain us in our present undertaking, by adopting such measures as may be deemed expedient for presenting this subject most clearly to the consideration of our friends.

And in conclusion the board would briefly state, that from the report of the professors, the students in our seminary have, during the past year, pursued with regularity and diligence the course of study heretofore prescribed; that their deportment has been consistent and exemplary, and has developed a tone of piety and devotedness to God which gives a strong promise of their future usefulness in his church.

The committee appointed to take into consideration the state of the Theological School, made a report as follows:—

Resolved, That a meeting be invited to be held at St. Paul's Church, on Friday afternoon, at half past 4 o'clock, when addresses by the clergy and some of the laity will be presented, and a collection taken up to procure funds for the immediate erection of such buildings at the seminary as are at this time deemed indispensable.

Resolved, That the chairman of this committee be requested to invite such of the clergy and laymen as he may think proper to present addresses at the said meeting.

Resolved, That for the accommodation of those who may be unprepared at the instant to indulge their charitable feelings towards this institution, subscription papers be prepared and offered to the meeting, which shall also be distributed throughout the diocess, to secure a collection adequate to the wants of the seminary.

An amendment was offered by Mr. Colston, pending the discussion of which the Convention adjourned, to meet to-morrow morning, at 9 o'clock.

FRIDAY, MAY 18, 1832.

The Convention met pursuant to adjournment, and was opened with prayer by the Rev. Wm. F. Lee.

The Right Rev. Bishop Moore, D. D., took the chair as president.

The Rev. Edward W. Peet, of Henrico parish, appeared and took his seat.

The following communication was received from the Virginia Society for promoting the observance of the Christian Sabbath, which was read, and, with the documents accompanying it, referred to the committee on the state of the church, viz.:—

To the Convention of the Protestant Episcopal Church of the Diocess of Virginia.

The managers of the Virginia Society for promoting the observance of the Christian Sabbath would respectfully solicit the attention of the Convention to the best means of promoting the sanctification of the Lord's day. The accompanying circular, address, and report, will explain the object, and the means employed by this society; and show that we desire not the aid of the civil power, but the *moral* influence of all the people of God. Believing that the Convention take a lively interest in this subject, and that its influence would be extensively and powerfully felt among us, we cherish the hope that it will take such measures in relation to it as in its wisdom it may deem expedient.

By order of the board of managers.

CHARLES GODDARD, Cor. Sec.

Richmond, May 12, 1832.

The Rev. J. Loring Woart appeared and took his seat.

The consideration of the report made on yesterday by the committee on the Theological School was resumed. On motion of the Rev. Mr. Grammer, it was amended by the adoption of the following substitute:—

Whereas it appears from the report of the board of trustees of the Theological Seminary that funds are wanting for the erection of another building, and the endowment of another professorship, the first of which objects is of immediate and absolute importance; therefore, Resolved, That a meeting be held this afternoon, in St. Paul's Church, at half past 4 o'clock, for the purpose of commencing such a course of measures as may be calculated to effect this object; by making known to the friends of the seminary its wants; appealing to

them by public addresses for pecuniary aid; receiving such contributions as its friends may be prepared to give; and such subscriptions as any may be disposed to make.

Resolved, That the board of trustees of the Theological Seminary be requested to make the necessary arrangements, and superintend the proceedings of the said meeting.

On motion of the Rev. Wm. F. Lee, it was

Resolved, That the next annual Convention of this diocess be held in the Monumental Church, in the city of Richmond.

The committee on the treasurer's accounts made the following report:—

The committee to whom was referred the treasurer's accounts respectfully report, That they have examined the same, and find them correct—the various items being ascertained by the proper vouchers, which are filed with the accounts. The balance remaining in the hands of the treasurer at this time, of the contingent fund, is $497 11, and the fund for the bishop is $36 50, as appears by the accompanying accounts.

THOMAS NELSON, Chairman.

Mr. Edmund J. Lee, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented the following report:—

The committee upon the episcopal fund report, That, according to the order of the Convention, they have examined the same. And that at the last Convention the amount was $5,552 91 in stocks. That there has been added to it since then $216, which has been vested in bank-stocks, making the whole amount in stocks to be $5,750. During the present Convention, the trustees of the fund have received the following sums under the resolution of the last Convention:—

From Russell parish,	- - - -	$12 50
St. Martin's,	- - - -	17 00
Christ Church, Alexandria,	-	12 00
Sapony Church, Chesterfield,	-	10 00
Christ Church, Richmond,	-	11 00
$5,750 00 Stocks.		
62 50 Cash.		$62 50
$5,812 50		

On motion, Resolved, That the said report be received.

Agreeably to the provisions of the 13th article, notice having been transmitted to the several vestries of the parishes in this diocess that it was proposed to amend the first article of the constitution, by striking out the word *Thursday*, and inserting, in lieu thereof, the word *Wednesday*; on motion of the Rev. Wm. F. Lee, it was Resolved, That the said article be so amended as to read thus: "There shall be a Convention of the Protestant Episcopal Church in this state on the third Wednesday in May every year; but the Convention which meets in the year previous to the meeting of the General Convention may have power to appoint the time and place of meeting for the next annual session."

Leave of absence for to-morrow was granted to Mr. Edmund J. Lee and Mr. Wm. Bolling.

The business of the Conventinn was suspended for the purpose of attending divine service. After service, Bishop Meade took the chair.

Mr. Jno. B. Breckenridge presented a certificate of his appointment as lay delegate from Augusta parish, in Staunton, and was admitted to a seat in the Convention.

The Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year; whereupon the following gentlemen were duly elected, viz.:—The Rev. Reuel Keith, D. D., the Rev. Edward R. Lippit, the Rev. Wm. Jackson, Mr. John Hooff, Mr. Edmund J. Lee, and Mr. John Gray.

The Convention then proceeded to the choice of the executive committee of the Missionary Society, which resulted in the election of Mr. John G. Williams, secretary; Mr. Thomas Nelson, treasurer; and Rev. E. C. M'Guire, Rev. Henry W. Ducachet, Rev. Nicholas H. Cobbs, Rev. Wm. Jackson, Rev. Adam Empie, Rev. Wm. F. Lee, Rev. Edward W. Peet, Mr. John Nelson, Mr. Geo. M. Carrington, and Mr Samuel C. Nichols, as members of the executive committee.

The committee to whom was referred the account of the treasurer of the Missionary Society reported, That they had examined the same, and found it correct, and authenticated by the proper vouchers; and that the balance in the treasurer's hands on the 16th instant amounted to $60 72.

On motion, the Convention adjourned until to-morrow morning, at 9 o'clock.

SATURDAY, MAY 19, 1832.

The Convention met pursuant to adjournment, and was opened with prayer by the Rev. Wm. F. Lee.

The Right. Rev. Bishop Moore, D. D., took the chair.

The committee on parochial reports made the following report, which was read and accepted, with this exception, that the report of the rector of the Monumental Church, Richmond, was restored to its original condition, viz.:—

The committee to whom were referred the parochial reports have discharged the task assigned them, and herewith return the same, revised and abridged, for insertion on the journal:—

Bruton parish, Williamsburg. The rector reports, since the last Convention, one adult and ten infant baptisms, nine marriages, and six funerals. Confirmations fifteen. Of the communicants, eight have been lost by removal and one by death. At the time of our association in June last and soon after, the church received an accessinn of fifteen new communicants. Our present number is sixty-five, of whom three are Africans. Our communicants form three fifths of our adult congregation.

It is proper to add, that a female Bible class has been formed, that our Bible, Prayer-Book, and Tract Society has become auxiliary to the Missionary Society of this diocess, and that we have laid the foundation of a parish library, which contains already about one hundred volumes, one half of which is the gift of Mrs. Julia Avery, daughter of Dr. Bracken, former rector of the parish. A. EMPIE, Rector.

Frederick parish, Frederick county. While the rector of this parish could wish that its religious

state was much better, he is thankful that it is not worse. Since the last Convention twelve have been added to the communion. Within the same period more than $700 have been contributed to the Bible Society, the Education Society, the Greek Mission, and the Colonizing Society. A donation of one thousand dollars in road-stock has been made to the Theological Seminary by one individual. A commodious church, recently erected in Berryville, was consecrated in August last. He hopes to report to the next Convention the completion of another, which is about to be erected at Millwood. The rector, while regretting to state that the Rev. Mr. Rice has resigned his place as assistant minister in this parish, is happy to be able to add, that the Rev. William Jackson, jr. has been chosen to supply the vacancy, and has entered upon his charge with the most flattering prospects. Communicants ninety—baptisms twelve—funerals twelve.

Wm. Meade, Rector.

The rector of Russell parish, Bedford county, in making his report to the Convention, hesitates what account to give of the state of his churches. During a great part of the last year there was manifested a deep and general interest in religion, and he was gratified to perceive a number of pious and valuable members added to the communion. But, at present, he is constrained to say that this interest has abated, that many are becoming more indifferent to the claims of religion, and he fears that notwithstanding a very considerable accession to the communion, the general prospect before him is rather more discouraging than heretofore. He feels himself bound in this place gratefully to acknowledge the liberality of his parishioners in having subscribed nearly two thousand dollars for the purchase of a farm, for the benefit of the rector and his family. Besides his services in Bedford county, he labours one fourth of his time in the adjacent county of Botetourt, in which there is an interesting and intelligent congregation, and in which an active clergyman would be kindly received and comfortably supported. There is probably no portion of upper Virginia where there are better materials for the building up of our church. Communicants, removed twelve, withdrawn four, added forty; total number ninety-six—baptisms, of infants twenty-five, adults twelve—marriages seven—one burial—contributions to the episcopal fund $12 50.

Nicholas H. Cobbs, Rector.

Parochial report from St. Mark's parish, Culpepper. Since my last report, there have been but few changes in this parish. I think, however, that the prospect is gradually improving, there being in many persons a greater anxiety to encourage pure and undefiled religion. The congregations are visibly increasing, and, I flatter myself, are more devout when attending divine service. Within the course of the last twelve months, one of our communicants has died and five have been added. Present number of communicants forty. There have been baptisms, adults three, infants twenty-one—marriages three—funerals five.

John Woodville.

St. Paul's Church, Lynchburg. Nothing of especial interest has occurred in this parish during the past year. It still bears marks of a recent origin, and requires the fostering care of the Convention.

Of the communicants, one has died, four have removed, eleven have been added, and the present number is fifty-eight. Funerals twelve—marriages three—baptisms, of adults one, of infants seven.

In connexion with the Rev. Mr. Cobbs, I have for a part of the last year maintained a monthly appointment at St. John's Church, Moore parish, Campbell. The prospects of this infant church are highly flattering, and present an interesting field of labour for a clergyman who will reckon the consciousness of doing good his highest reward.

F. G. Smith.

Christ Church, Norfolk, Elizabeth River parish. During the past year there have been thirty-nine baptisms (in three instances of adults)—eleven marriages—and twenty-five funerals—twenty-eight have been confirmed. The present number of communicants is two hundred and fifty, of whom forty-eight have been received since the last Convention, that being the largest number ever admitted in the same period of time in this parish. The rector rejoices to inform the Convention, that in consequence of the great increase of the congregation of Christ Church, it has become necessary to establish another. Measures have already been taken for that purpose; liberal subscriptions raised, and a vestry chosen; and it is confidently hoped that a very respectable and encouraging body of worshippers will soon be gathered in the old building formerly occupied by the Episcopalians of Norfolk, and which is now designed and set apart, by the name of St. Paul's Church, for the accommodation of the new congregation. In other respects the condition of Christ Church has undergone no change.

Henry W. Ducachet, Rector.

Abingdon and Ware parishes, Gloucester. The minister of these parishes reports, that during the past year there have been ten baptisms and eight funerals—two of the communicants have died, and seven new members have been added. The present number of communicants is twenty-nine. The Female Education Society continues to contribute its annual aid to the friends of the parent society.

Jno. Cole.

Report of Lexington parish, Amherst county, and of Nelson parish, Nelson county. My time, as heretofore, has been devoted to the three churches in Amherst, and to the church in Nelson, with occasional visits to Buckingham.

The work of the Lord has not prospered so extensively during the last twelve months as in times preceding, and yet there is not wanting evidence that souls have been born to God. The whole number added in the different churches is ten. In addition to the exercises of the Sabbath School, the children in the different congregations have been statedly instructed in the church catechism. Besides the auxiliary Education Society, the ladies in the vicinity of New-Glasgow have formed an association to raise funds by their own work for the cause of missions. The good effect of temperance societies has been observed and acknowledged by all.

Marriages five—funerals six—baptisms four. The whole number of communicants eighty-one.

Charles H. Page.

St. Paul's parish, King George county. The rector reports, that since the last Convention the spiritual condition of this parish has been gradually improving. Within the last two months a Missionary Society has been organized. A parish library has been commenced, from which it is hoped much good will result. Eight persons have been added to the communion, and many others are anxiously inquiring what they must do to be saved. Four have removed from the parish during the last year—one died—baptisms eight—one marriage—funerals five—present number of communicants thirty-two.

Zachariah H. Goldsmith.

Brunswick parish. There have been no acces-

sions to the communion in this parish during the last year. At an association recently held, much seriousness pervaded the congregation. Baptisms four—funerals six—communicants ten.

ZACHARIAH H. GOLDSMITH.

The rector of the Monumental Church in the city of Richmond reports to the Convention, that the state of his congregation continues to be very encouraging; that the attendants on divine worship are very numerous, and that since his report the last year a goodly number have been added to the communion. The baptisms within the last twelve months amount to forty-nine. Communicants one hundred and seventy-two. Owing to the indisposition of the Rev. Leonidas Polk, who was engaged as an assistant minister to the rector, he was under the painful necessity of resigning his situation and crossing the Atlantic for the benefit of his health. Mr. Polk evidenced, during his ministry in Richmond, a spirit of the most ardent piety and devotion to his doty; and it was with regret of no ordinary character that the rector was obliged to accept his resignation. The situation which was filled by Mr. Polk is now occupied by the Rev. Joseph H. Nichols, who has been well received by the congregation; and from whose filial deportment to the rector he is justified in believing that the interests of the parish will be promoted, and the evening of the rector's life rendered happy, peacefol, and comfortable.

RICHARD CHANNING MOORE,
Rector of the Monumental Church.

St. John's parish, Brooke county. In this parish there are two congregations; one at Wellsborg, the other in the country, about eight miles distant.

The Rev. Mr. Morse, of Ohio, has for several years rendered most acceptable and efficient services, though necessarily only occasional, to both congregations.

Since my resignation of the parish of Wheeling this spring, I have taken charge of that at Wellsburg. Mr. M. now officiates for the country congregation more frequently. There are about forty-five communicants. A Sunday School has just been organized. The prospects of the parish generally are encooraging.

Four communicants have been added to the nnmber at Wheeling this year, making thirty-five in all.

Tho Rev. Wm. Armstrong, of Maryland, has been invited to the rectorship ol this parish. He has accepted it npon the eondition of a short delay in removing, and will probably soon be here.

JOHN THOMAS WHEAT.

Antrim parish, Halifax county. The chorch in this parish is gradually increasing. The present number of communicants is thirty-two, of whom twelve have been added since the last Convention. The baptisms during the same time have been eleven, of whom six were adults, and five ehildren. Marriages four—funerals foor—Souday Schools two. CHARLES DRESSER, Rector.

Camden parish, Pittsylvania county. This parish, after the lapse of nearly half a centory, has lately been reorganized. Since the last Convention a small church has been eompleted, which is now ready for consecration. The services of a resident elergyman are still earnestly desired, and in few parts of the diocess, it is believed, would the laboors of a faithfol and enlightened minister be more nseful. The present number of communicants is twelve. Baptisms six—one foneral.

CHARLES DRESSER.

Newport parish, Isle of Wight, and St. John's, Nansemond. The minister would state, that he took charge of these parishes about two months since, and has not yet been able to ascertain the exact number of communicants. One baptism—funerals four.

A catechetical class has been formed, with more than twenty members. It is expected a neat and commodious church will be erected in the town of Smithfield during the ensuing summer.

CHAPLIN S. HENGES.

Christ Church, Richmond. Baptisms fifteen (two adults)—funerals twenty-three—marriages twelve. Additions to the communion twenty-one. Of the eommunicants, one has died, and three have removed; present number sixty. Contributions to Missionary Society $30—to the Episcopal Fund $11. WM. F. LEE.

St. Anne's parish, Albemarle. The rector has the pleasure of making a very favourable report respecting the progress of religion within the limits of his labour during the past year. The church to which allosion was made in the last report is nearly finished, and is a very neat and beautiful edifice. Our eongregations have increased very much, and are more serious and attentive. The rector has also officiated once a month at Walker's Church, which belongs to Fredericksville parish. Adult baptisms three, infant baptisms ten—marriages two—funerals seven. About thirty are ready for confirmation.

ZACHARIAH MEADE.

St. John's Church, Henrico parish, Richmond. The rector of this parish reports, that the general condition of his charge is not greatly changed since the last Convention. Death has made serious inroads on the congregation, but others have arisen to stand in the places of the departed. The Bible class, the lectures, and Sunday School are still sustained, as they always have been, although not heretofore noticed in his reports. The number of the communicants has been increased the last year by eight aceessions, making thirty in all. There have been twenty-four baptisms, one adult—seven marriages—and forty funerals. The congregations have been better this spring than at any former period of his residence in the parish.

EDWARD W. PEET.

Christ Church, Lancaster county, and Wicomico Church, Northumberland county. The minister of these churches entered upon his duties at the commencement of the present year. He has onder his charge three congregations.

Through the spirited exertions of some of the members of the church, one church has recently been thoroughly repaired, and is now a convenient edifice for public worship. The other two churches are in a state of decay, and require very considerable repairs to render them commodious for the purposes of public worship.

A Bible class has been formed in Christ Church parish, and we have in the two parishes four Sunday Schools, three of which have been established during the present season. The number of families belonging to the two congregations in Lancaster county is sixty-three. Baptisms in the two parishes nineteen—one marriage.

EPHRAIM ADAMS.

St. Margaret's parish, Caroline county. The lay delegates from this parish report, that it has been for nearly two years deprived of the services of a regular minister, and that those whom they represent are anxious to procure one.

They feel pleased also in reporting, that, notwithstanding this long vaeancy, there is an increasing interest felt in the cause of the church.

Since the last report, respectable members of the congregation and faithful followers of the Lord have departed this life: several have been added,

leaving the number of communicants about the same as when last reported.

GEO. F. THORNTON.
ADDISON F. THORNTON.

St. George's Church, Fredericksburg. The minister of this church has the happiness of reporting the prosperous state of his pastoral charge.

The grace of God has been extended to us in an unusual measure through the past year.

Subsequent to the period of the Convention in Norfolk, there was a manifest increase of religious sensibility among us. An unusual solemnity pervaded our places of worship, while the welfare of the soul became the absorbing theme of meditation and conversation with an unusual number. The good seed which had long been sown in reluctant hearts began to spring up. One and another evinced deep concern, giving vent to feelings which had been long, more or less, restrained. Occasions of religious worship were now eagerly sought, every place of meeting was speedily filled, presenting often scenes of subdued but deep spiritual distress, mingled with those of calm but rapturous delight and joy in the Holy Ghost.

The result of this visitation of mercy has been, as we believe, the radical conversion of upwards of eighty individuals. Of these, Bishop Meade confirmed seventy-five in September last—more than fifty of whom united for the first time in commemorating the death of their Saviour. Since that period about thirty more have been admitted to the holy communion, making the whole amount of increase since the last Convention about eighty-five members.

A great blessing has this merciful visitation been to us. It has added much to the influence of true religion. Our congregations have increased, a fresh impulse has been given to the activity of members, and the fruits of faith have been realized in holy living and in all the deeds of practical benevolence and Christian charity.

The several parochial associations reported to the last Convention still continue in a prosperous state. Our Sunday Schools, Bible classes, Prayer-Book and Tract Society, Education Society, and Missionary Societies, are well sustained and eminently useful. Baptisms forty six (thirteen adults)—marriages five—funerals twenty-four—communicants one hundred and eighty-eight—twenty-two lost by death and removal.

EDWARD C. M'GUIRE.

St. Anne's and South Farnham parishes, Essex county. The rector reports a gradual improvement of the congregations under his care. The numbers who attend upon the services of the sanctuary are increasing; some appear to feel the word, and a few have taken upon themselves the vows of the Lord by a public profession of his most holy religion.

The Bible classes heretofore noticed still exist; as does the Sunday School, to which has just been added a Saturday School; something is also being done for the Missionary and Education Societies.

St. Mary's parish, Port Royal, Caroline county. At this place the rector of St. Anne's and South Farnham has been preaching twice a month for some time past with much encouragement. The congregation is growing, and measures have been taken to erect a church. Communicants removed into another parish two—added eighteen, of whom twelve only were new communicants—present number sixty-three—baptisms, three of which were of adults, thirty-two—marriages ten—burials five. JOHN P. M'GUIRE, Rector.

The rector of Hamilton and Leeds parishes, Fauquier, reports, that no very striking change has taken place in these parishes since the last Convention. The congregations in both are generally good, and often, especially in the former, very full. The number of communicants has received some increase. Communicants in both parishes about sixty—baptisms twenty—funerals eight—marriages nineteen. GEORGE LEMON.

Christ Church, Winchester. The rector reports the gradual improvement of the congregation under his charge. All the charitable and benevolent objects of the day have received increased attention and support. Upwards of *three hundred and fifty* dollars have been collected for objects connected with religion, exclusive of a very liberal contribution towards building a new church a few miles from Winchester.

There have been sixteen members added to the communion, two of whom were formerly connected with the church in Winchester, but for some years had separated themselves from her communion.

One member has died and three have removed, leaving the present number of communicants ninety-five—baptisms sixteen, of whom six were adults—funerals fourteen—marriages six.

The church at Mill Creek continues to be well attended, and the congregation appears to be more concerned on the subject of religion than at any former period. The number of communicants is thirty-nine—four added.

J. E. JACKSON, Rector.

St. Paul's Church, Suffolk. No remarkable change has taken place in this church since my last report. One communicant has removed and one has been added to the church; the preached word is seriously attended to; the responses are more regular and more animated. Communicants twenty-two—baptisms nine—funerals seven—marriages five. JACOB KEELING.

Portsmouth, Va., May 12th, 1832. Last January I declined my ministerial labours in Lynnhaven parish: since that time it has been without a minister. One gentleman has expressed a willingness to board a clergyman, and, he believes, two or three hundred dollars may be obtained by subscription, which would secure the maintenance of one whose demands are not great. The number of communicants I have not been able to ascertain exactly. I believe there are about ten.

I have devoted more time and attention to Deep Creek this year than I did last, and, although there is no great manifestation of good, yet I perceive an increased attention to the word, and have reason to believe that it has had some very good effect. Baptized two—funerals four—one marriage. IRA PARKER.

St. James's parish, Northam, Goochland. In reporting the accession of four members to the communion since the last Convention, the minister of this parish has to regret that in the general aspect of his charge there has been so little to cheer his heart, or to animate his hopes. In addition to the stated services in this church, the minister has officiated regularly one Sunday in the month in Sapony Church, Chesterfield county, and one Sunday in the month in Cartersville, Cumberland county, where there is a growing attachment to the services of our church, and a strong desire manifested to have them continued. Two of the communicants last reported have been removed, one by death, and the other to another diocess. Ten dollars have been contributed in aid of the Bishops' Fund, and ten to the Education Society. Baptisms six, two of whom were adults—funerals two—marriages three.

JAMES DOUGHEN.

Bristol parish, Petersburg. I have nothing in-

teresting to report concerning the state of this parish since last Convention. I cannot conscientiously declare that there is any improvement, either in the ordinary attendance of the congregation, or in the participation of the more solemn ordinances of the church; and yet I would be unwilling to hint that there is a falling off in any of these respects, although appearances are not altogether so favourable as might be wished. There have been, since last Convention, eight marriages, thirteen baptisms, and twenty deaths.

ANDREW SYME.

Hungar's parish, Northampton, Va. Baptisms twenty-five—marriages four—funerals six—communicants, three added since last report; present number thirty. A Temperance Society of ninety members. S. S. GUNTER, Rector.

St. John's Church, Hampton, Elizabeth City parish. Since the last report, four have been added to the number of communicants and two have removed. There are but few in this parish who are decidedly attached to our communion. Still the prospect is encouraging. At Old Point the congregation has considerably increased, in consequence of an augmentation of the military force. There is at this time preparing, under the immediate direction of the commandant of the post, a spacious and convenient place for worship, in which the exercises of our church are to be conducted. A Bible class of eighteen non-commissioned officers and privates assemble once in each week, and the weekly lectures still elicit attention. The Sunday School, conducted upon the principles of the Protestant Episcopal Sunday School Union, numbering ten teachers, forty-four boys, and thirty-two girls, and which is opened twice on each Lord's day, continues to flourish. Marriages nine—baptisms twenty-one—communicants twenty-four—burials seventeen.

MARK L. CHEVERS,
Rector of St. John's, Hampton.

Cumberland parish, Lunenburg county. The rector of this parish would state, that he took charge of it in October last; since which time he has preached statedly at St. John's Church and at the courthouse. Within a few miles of the latter place, a neat and commodious brick church is about to be erected. At St. John's a Sunday School and Bible class were established last fall. A few have united in the formation of a Missionary Society, auxiliary to the General Missionary Society of the church. Three communicants have been added and two have removed, making the present number twelve—one marriage—funerals three—infant baptisms three.

It may be well to mention that the masters of some four or five plantations are in the habit of giving their servants a part of one day in every week to attend preaching. By the trifling loss thus sustained, they prove to their servants that the interest which they profess to feel for their spiritual welfare is real. Much good has already resulted from my labours among them: six or seven give hopeful evidence of conversion.

CHARLES C. TALIAFERRO.

Trinity Church, Portsmouth parish. The rector is happy in being able to report, that the congregation under his charge is gradually improving. The attendance at church is more full and regular, and an increasing interest in the services is manifest. The result has been an addition of nine persons to the number of the communicants, three by communing for the first time, and six by removing into the parish. One has been suspended, and, in consequence of that act of discipline, has left the congregation. The societies, as last reported, are still in existence, but are far from being in that flourishing state in which it is so desirable to see all such institutions.

The pecuniary concerns of the parish are in a somewhat better state than they were at the last Convention. A few ladies of the congregation, by small monthly contributions, have nearly paid a debt for plastering the church of upwards of $500.

The present number of families in the congregation is sixty. Marriages five—baptisms twelve—communicants thirty-seven—burials twenty-six.

J. H. WINGFIELD, Rector.

St. Andrew's parish, Brunswick county, and Bath parish, Dinwiddie county. The dispersed condition of the members of his flock renders it impracticable to the rector of these parishes to fulfil his pastoral duties in a manner satisfactory to himself. A lamentable coldness at present exists in his congregations; but he would take encouragement, from the advancement in spiritual life which some few exhibit, to hope that a brighter day will soon dawn upon us. The few females who have heretofore formed the Auxiliary Education Society, have persevered with unabated zeal and with encouraging success: and some promising measures are at this time in progress for the formation of a missionary association in each parish.

The present number of communicants in both parishes is forty-five. Of these, nine have been added within the past year, one of whom is a coloured man; two have removed, one has departed in peace and triumph to the church above, one has withdrawn, and two have been transferred to an adjoining parish, in which they reside. There have been twelve persons baptized, one of them an adult, five white and six coloured children—funerals nine—marriages four.

JOHN GRAMMER, JR.

Hanover parish, King George county. There had been no episcopal services in this parish until about two years ago (but for a few months), since the revival of the church in this diocess. A congregation has been organized and a vestry elected. At first there was an ignorance of our liturgy, and a prejudice against it; but, by distributing prayer-books, we have been enabled to make the people better acquainted with it, and the prejudices are now gradually subsiding. Baptisms eight—marriages eleven—funerals four.

J. CLAPHAM.

The prospects of the church in St. James's parish, Mecklenburg, are more promising than when last reported. There have been five additions to our communion, making the whole number of communicants in the parish forty-two. Baptisms twenty—funerals seven—marriages eight.

WILLIAM STEEL, Rector.

St. Martin's parish, Hanover and Louisa. No material change has occurred in this parish since our last report. The new church mentioned then as nearly completed, is now ready for consecration. Our several benevolent institutions are still in operation. During the past year the rector extended his labours, as often as practicable, to the congregations in Caroline, Spotsylvania, Louisa, and the lower part of Hanover, all of which are anxious to obtain the regular services of a minister. We have lost by deaths and removals thirteen communicants, six have been added, total fifty-nine—marriages six—baptisms eight—funerals eighteen. JOHN COOKE.

St. Andrew's parish, Jefferson county. The rector reports, that though he perceives many causes for humiliation when considering the state of his parish, he nevertheless is also reminded of some for encouragement and thankfulness. A goodly number of those who were careless and

impenitent, especially among the young, have recently joined the communion.

Bible classes and Sunday Schools are attached to both the churches forming this parish; so also are Missionary and Education Societies. The whole number of communicants one hundred and fifteen, burials six. Contributions to benevolent objects $153. ALEXANDER JONES.

Kanawha parish, Kanawha county. This parish, previous to last October, had been without a minister for about six years. In Charlestown we have no house of worship; but, on my arrival, the Methodist church was kindly offered for our accommodation. In the country there is a small brick edifice called Bangor Church. When I came to this place there were twenty-four communicants. Since that time one has removed, four have come into the parish, and three have been added, making the present number thirty. Marriages two — funerals three — baptisms, one adult and six infants.

I have visited Lewisburg, Greenbrier county, twice, and baptized one person, an adult. There are in this place several warm friends of the church, and a few are anxious to join the communion. FREDERICK D. GOODWIN.

St. Paul's Church, Alexandria. The rector of this church states, with gratitude to Almighty God, that the anticipation of a blessing on his congregation, expressed in his last report, has been in a great degree realized. As might be expected, an increase of vital godliness has given an impulse to our temporal concerns. During the past year, upwards of eight hundred dollars have been expended on the church edifice. A comfortable parsonage will soon be completed. Our Sunday Schools, containing two hundred scholars, and our Monday or sewing school, are well supported. One hundred and fifty dollars have been remitted to the Protestant Episcopal Missionary Society, and a box of articles, worth about forty dollars, sent to our missionaries in Greece. Thirty dollars have been paid to the Education Society, besides free contributions to other societies of a general nature.

The following statistics show the fruits of the past year, and the present state of his charge, viz.:—Marriages four—funerals twenty-one—baptisms, five adults and twenty-two children, total twenty-seven—confirmed forty-seven—added to the communion thirty—ten have been removed by death and change of residence. The whole number of communicants is one hundred and fifty, a less number than was heretofore reported, though the additions have been considerable, which can be accounted for only by mistakes in reports of preceding years. WM. JACKSON, Rector.

The missionary employed by the Ladies' Missionary Society of Richmond would report, that, since he has been engaged in their service, he has officiated once in each month at the church in Charlottesville. And in consequence of a polite invitation from the chairman of the faculty, he has also preached as often as his other engagements would permit at the Rotunda of the University. A prayer-meeting is regularly held and attended by several of the students, and recently, too, a Temperance Society has been formed, of which more than sixty have become members. Besides attending at these two places, he has performed missionary duties in the counties of Albemarle, Nelson, Amherst, and Buckingham; but to what extent his labours have been blessed is known only to the Lord of the harvest. J. S. SWIFT.

Christ Church, Alexandria, Fairfax parish. The rector reports, that forty-three communicants have been added to the list from which the report of the last year was drawn out, composed of individuals received from other churches by removals to this city, a few members not before reported, and a much larger number of new communicants. He also reports that his church has, on every Sabbath for some time past, presented a most encouraging appearance.

It is in contemplation, immediately after the Convention, to repair the church building thoroughly. Communicants reported last year eighty-seven, received this year forty-three, total one hundred and thirty—baptisms, two adults, eight children, total ten—burials eight—marriages four.
CHARLES MANN.

The Rev. John P. M'Gnire offered the following resolution, which was adopted by a unanimous vote.

Resolved, That the bishop of this diocess be requested to recommend some early day as a day of humiliation, fasting, and prayer, for the purpose of making a public confession of our sins, and of seeking to turn away from us the just judgments of the Almighty.

Mr. G. W. Bassett, jr. offered the following resolution, which was also adopted by a unanimous vote.

Resolved, That it be recommended to the clergy and laity of this diocess, to make the week previous to the annual meeting of this Convention a special season of thanksgiving and praise to God, for his mercies in times past on such occasions, and of prayer and supplication for the continuance, increase, and efficacious outpouring of his Holy Spirit to the conversion of sinners, edification of Christians, and building up of his holy church.

The business of the Convention was suspended for the purpose of attending divine service.

After service, Bishop Moore retired, and Bishop Meade took the chair.

The Rev. Dr. Empie, from the committee on the state of the church, made the following report, which was read and received:—

The committee on the state of the church beg leave to report, that it appears from the episcopal and parochial reports presented to this Convention, that the cause of religion in general, and of the church in particular, continues to gather strength in the majority of our parishes, and thus to furnish evidence that the blessing of Almighty God is still vouchsafed to the labours of our ministry and the ordinances of our Zion. In some of our parishes this blessing seems to have been poured out in a most unusual measure, and to have produced, in turning many, very many sinners from darkness to light, rich and abundant fruit indeed. To our God and Father in Christ Jesus be rendered thanksgiving and praise.

The most efficient means, under the influence of the Holy Ghost, in generating these most desirable results, has been the holding of clerical associations, with a view to engage the people of the parishes in which they were held in the public worship of God, and in solemn and devout meditation on the words of eternal life, for two or more days in succession. With the character of these associations, as conducted in the Episcopal Church of Virginia, the members of this Convention are familiar; and to such associations our venerable bishop gave, in his address to our last Convention, his full approval and strong recom-

mendation—an approval and recommendation which your committee desire to recall and reimpress on this Convention, not doubting that such meetings, if governed, as in times past, by a sound and enlightened zeal, will be attended and followed by a great and abiding blessing from God.

And here your committee cannot forbear expressing their earnest hope, with fervent prayer to the Fountain of all wisdom and grace, that such a zeal may ever characterize the religious exercises of our church, and preserve her members, both clerical and lay, from adopting means to produce a spurious excitement, and yielding to its pernicious influence. Any excitement but that which is produced by the word of divine truth, properly expounded and applied to the heart by God's Holy Spirit, must be false and deceptive, and eventuate in consequences fatal to the interests of vital godliness. Let then the ministers of our church adhere to the great apostolic means of promoting the salvation of men, ever preaching "repentance towards God and faith towards our Lord Jesus Christ," firmly and determinately resolve to abstain from the adoption of all equivocal expedients for multiplying the number of their communicants, lest, in so doing, a momentary exultation be followed by deep and long-abiding shame and injury to the church; and lest scoffers and sinners in general be confirmed in their blindness of mind, hardness of heart, and "contempt of God's word and commandment." In making these cautionary remarks, your committee are happy in knowing that they are sustained in their sentiments by many wise and intelligent Christians of other denominations, whose warning voice against the excesses and machinery of fanaticism has been already and strongly heard from almost every quarter of our country. Your committee trust their remarks will not be misunderstood, or considered as proceeding from any other motive than a sincere desire to preserve unimpaired the faith once delivered to the saints, and advance the spiritual and everlasting welfare of their fellow-men.

The committee beg leave respectfully to remind the clergy of the importance of a full and frequent exposition of the distinctive features of the General Convention, according to the 22d canon of our church, that our members may be able to say why she is worthy of the reverence and love of mankind, and repel the objections so often made against our ecclesiastical polity and mode of worship. In too many instances (there is reason to fear), the feeling that retains our members in the bosom of the church, is nothing more than a personal attachment to some one of her ministers, who, as the instrument of their conversion, or for some other cause, is regarded with peculiar love and affection. This ought not so to be. Our members should be bound to the church, not by mere personal regards, but by a deep conviction of her high scriptural character, and the happy adaptation of her ordinances and services to produce and promote a sound, intelligent, and fervent spirit of piety, a conviction which can spring only from a thorough knowledge of the grounds on which our polity rests its claims to preference, and the reasons which determine us to adopt a liturgical rather than an extemporaneous mode of worship.

The committee have taken into consideration the letter of the bishop on the subject of a missionary referred to them by the Convention, but do not find that it contains any thing which falls within their province. They would take occasion, however, to express their regret, that the Missionary Society of the diocess, though having in its treasury a considerable sum of money, has not been able to obtain the services of missionaries. Were several suitable persons to present themselves for that purpose at once, they would meet with immediate employment and a tolerable support.

In reference to the circular addressed to the Convention by "the Virginia Society for promoting the observance of the Christian Sabbath," they would remark, that it is presumed no difference of opinion can prevail among Christians as to the excellence of the design of that body; and that it is one which receives their unanimous and entire approbation. And they would recommend to all the members of the church, and all the friends of religion and good order, to concur in the promotion of so sacred an object, as the sanctification of the day which Almighty God has appropriated immediately and wholly to himself. The committee would not, however, be understood to approve or recommend the promotion of this object by any other means than argument and example. In this respect, they fully acquiesce in the views of the society whose circular has been referred to them. Nor do they hesitate to recommend to the Convention, and to Episcopalians generally, the adoption of the pledge proposed in the circular. It, in their view, clearly and fully expresses the duty of every Christian in this matter, and reads as follows:—"Believing that all worldly business and travelling on the Christian Sabbath, except for purposes of piety, necessity, and mercy, and all worldly visiting and amusements on that day, are contrary to the divine will, and injurious to the social, civil, and religious interests of men; we agree that we will abstain from all such violations of the Sabbath, and that we will use our influence to persuade our families and others to do the same."

In conclusion, the committee beg leave to call the attention of this Convention to a resolution of the last General Convention, adverting to the "alarming deficiency in the number of our ministers, and recommend to the clergy to present to the consideration of their respective congregations the important duty of exercising a prayerful diligence, in endeavouring to increase the number of our ministers, by forming and fostering Education Societies, for the due instruction of pious youth, and by seeking out and encouraging young men of suitable spiritual and mental qualifications to engage in the blessed service of preaching the gospel of Christ to a perishing world."

All which is respectfully submitted.

A. Empie, Chairman.

The Rev. E. C. M'Guire, from the committee for examining the accounts of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen, made the following report, which was read and received:—

The committee to whom was referred for examination the account of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen of the Episcopal Church of Virginia, beg leave to report, that they have performed the duty assigned them, and find the account to be perfectly correct, and supported by proper vouchers.

E. C. M'Guire, Chairman.

The funds are as follows, viz.:—

United States 3 per cents., - -	$2,037 78
94 shares of Farmers' Bank of Alexandria stock, at par, - -	4,700 00
Amount carried forward,	$6,737 78

Amount brought forward,	$6,737 78
5 shares Bank of Alexandria, at par,	1,000 00
1 do. Bank of Virginia, do. -	100 00
Robert Andrews's estate, balance of note, with interest from 30th April, 1829, till paid, - - - - -	399 23
Cash on hand, - - - - -	157 73
	$8,394 74

On balloting for delegates to represent this diocess in the next General Convention of the Protestant Episcopal Church in the United States of America, the following gentlemen were duly elected, viz.: Rev. Nicholas H. Cobbs, Rev. Henry W. Ducachet, M. D., Rev. William Jackson, Rev. John Grammer, Mr. Thomas Marshall, Mr. Edward Colston, Mr. John G. Williams, and Mr. John Nelson.

Resolved, That the Rev. Wm. F. Lee, Rev. Edward W. Peet, and Mr. Hilary Baker, be a committee to raise by assessment among the different parishes, having reference to the number of communicants reported to the Convention, the sum of three hundred dollars, to be paid to Bishop Moore at the next Convention for his episcopal services, and that said committee inform the clergyman of each parish of the proportion required from his parish. And, Resolved, That the clergy be required to raise the sum so assessed, and pay it in at the next Convention.

Resolved, That the president appoint a committee to prepare a report of the state of the church in this diocess for the next General Convention. Committee appointed under the foregoing resolution consists of Rev. John Grammer and John G. Williams, Esq.

The minutes of the standing committee of this diocess since the last Convention were read and approved.

Resolved, unanimously, That the thanks of this Convention are due, and hereby tendered, to the citizens of Alexandria, for their kindness and hospitality to every member of this body.

Resolved, That 1,200 copies of the minutes of this Convention be printed, and distributed among the parishes of this diocess.

Resolved, That the treasurer pay the expenses of the secretary in attending this Convention.

Resolved, That the treasurer be directed to pay the doorkeeper of this Convention $10.

Resolved, That the treasurer pay the expenses of the bishops to the General Convention.

Resolved, That the treasurer pay to the General Convention the quota due from this diocess for the contingent expenses of that body.

On motion, Resolved, That the treasurer pay to the delegates to the General Convention their expenses, and that fifty dollars be advanced to each on account thereof.

Resolved, That the treasurer pay the Rev. Wm. Jackson twenty dollars, expended by him in securing the episcopal services of Bishop Moore for the church in this town in July last.

And then, on motion, the Convention adjourned, to meet in the city of Richmond, on the third Wednesday in May next.

RICH. CHANNING MOORE, Bishop of the Diocess of Virginia.
HILARY BAKER, Secretary pro tem.

On Sunday night, the members of the Convention having assembled around the chancel of St. Paul's Church, Bishop Moore delivered the following address:—

MY CLERICAL BRETHREN,—As we have finished the duties for which we convened in this city, and as life is so uncertain that we cannot all calculate upon meeting on a similar occasion, I should consider myself deficient in duty were I to permit a separation to take place without bringing to your view some considerations of vital importance to yourselves, to the flocks to whom you minister in sacred things, and also offering some remarks expressive of the gratitude we owe the Almighty for the rich mercies conferred upon us as servants of the altar, and to the church committed to our charge.

The concourse of people who attend our Conventions from every part of the diocess, attest the responsibility of our office; prove the interest they feel in the concerns of our Zion, and proclaim to us, in language which cannot be misunderstood, the necessity of ministerial fidelity.

What ambassador of the Saviour can look around him at this moment, without the conviction resting on his mind that he will have to give an account of his stewardship; that the precious immortals who attend on his ministry merit his unwearied efforts; that it is his duty to deliver his Master's message with scrupulous fidelity; in season and out of season to call sinners to repentance; to lead them for salvation to the Lamb of God, and to press on their consciences the necessity of that holiness without which no man can see the Lord? To slumber at our posts at the time in which our parishioners are anxiously inquiring, "Watchman, what of the night—watchman, what of the night?"—to be listless and unimpressed when they are asking, in accents of the most thrilling anxiety, "What shall we do to be saved?"—to be cold and inanimate when the eternal interests of precious immortals are committed to our charge, would constitute criminality of the most flagrant character, and call down on our devoted heads the displeasure of heaven.

When we cast our eyes around us from the pulpits we occupy on the Sabbath, and witness the assemblies of God's people in the sanctuary, we should remember that they form the objects of the Saviour's compassion; the beings for whom he shed his precious blood, and for whom he died on the cross. We should recollect that the great Master of assemblies is certainly present in our congregations, waiting to be gracious to the penitent; that the Holy Spirit is also present to give efficacy to our instructions, and is pleading with sinners to awake from their slumbers, and to follow Jesus in the way. These considerations should influence us to be in earnest; to warn our fellow-mortals of the dangers attendant on delay; to urge them in the deepest solemnity to prepare to meet their God: nay, brethren, to pray them in Christ's stead to be reconciled to their Maker; immediately to close in with the offers of divine mercy, and to seek by ardent prayer the pardon and forgiveness of their sins. We should permit no considerations of pleasure or indulgence to step in between us and our pastoral duty. We should show the people, by our earnestness and solicitude, that we consider the delay of a moment may be attended with fatal consequences, and that

the present hour is the accepted time and the day of salvation. My beloved sons in the ministry, we have no time to fold our arms in ease and indolence. "Why stand ye here all the day idle?" forms a question which, if justly applied to us, would excite the most awful alarms in our bosoms, as the next declaration from the throne of heaven would be, "Cast ye the unprofitable servant into outer darkness." However attentive the minister of religion may have been to his duty; however sleepless may have been his nights; however abundant may have been his labour; however favourable may be the opinion formed of his industry, his zeal, and his efforts in the gospel; yet, when he shall come to the close of his life, he will feel that he has been deficient; and that conviction will force from his expiring lips the penetrating cry of Mercy, oh! thou Son of David. I speak to you, my sons, as a father to his children; and it is from an experience of forty-five years as a preacher of the gospel that I call upon you to be faithful. For Jesus Christ's sake, who died for poor sinners, be attentive to the sacred vows which, at the time of your ordination, you voluntarily made. Labour with diligence in the vineyard of your Master, work while it is called to-day, and never be weary in well-doing. Be faithful unto death, and God will give you a crown of everlasting life. Let not the discouragements arising from the lukewarmness of your people paralyze your efforts. Let not any momentary unkindness stay your hand. In proportion to the sterility of the soil you may be called to cultivate, let your diligence be increased.

My brethren of the laity, accept my sincere thanks for the patronage you have extended to myself and to the clergy. The Episcopal Church in Virginia, which was almost breathless and expiring a few years since, has not only revived, but, through the goodness of God on our joint efforts, now exhibits animation and strength. Instead of five or six efficient clergymen, the Almighty has increased our number to between fifty and sixty. "Not unto us, O Lord, not unto us, but to thy name be the praise, for thy honour and for thy truth's sake." Since my residence in this diocess, the laity belonging to our communion have erected between thirty and forty new churches, and have raised from a state of ruin and dilapidation at least thirty of the old places of worship. We have reason to be thankful for what God hath done for us, and to take courage and press forward.

My brethren of the clergy and laity, I commend you to the care of that Being in whose service you are engaged. May you long live to see our Zion increase in stature, under the ministry of my Right Rev. brother, Bishop Meade. My gray hairs point to the tomb. My frequent and violent attacks of disease remind me of my proximity to the grave, and proclaim to me, in language I perfectly understand, that we must soon shake hands, and bid each other farewell. But let that event take place sooner or later, my heart is comforted with the hope that I shall leave you in safe hands; in the care of an individual who is in the vigour of life; who loves you, and will labour hard to promote your present and everlasting happiness. My blessing shall rest upon his head, and the welfare of himself, of the clergy and people of the diocess, will form one of the objects of my last earthly supplications. The Lord be with you all!

RICHARD CHANNING MOORE.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of the Diocess of Virginia, which assembled in the city of Richmond, on the 15th day of May, 1833.

THIS being the day appointed for the annual meeting of the Convention of the Protestant Episcopal Church in the Diocess of Virginia, the Right Rev. Richard Channing Moore, D. D., bishop, and the Right Rev. William Meade, D. D., assistant bishop of the diocess, with several clergymen and lay delegates, attended divine service in the Monumental Church.

Morning prayers were read by the Right Rev. Richard Channing Moore, bishop of the diocess, and a sermon preached by the Right Rev. William Meade, D. D., assistant bishop of the diocess.

After divine service, the Right Rev. Richard Channing Moore took the chair as president of the Convention.

The following clergymen, entitled to seats in the Convention, appeared, viz.:—

Rev. Ephraim Adams, Christ Church, Lancaster county; Rev. George Adie, Shelburne parish, Loudoun county; Rev. Parke F. Berkeley, missionary in the counties of King William, Chesterfield, and Charles City; Rev. Ebenezer Boyden, St. Paul's Church, Norfolk; Rev. Mark L. Chevers, St. John's Church, Elizabeth City parish; Rev. Nicholas H. Cobbs, Russell parish, Bedford county; Rev. John Cole, Ware and Abingdon parishes, Gloucester county; Rev. John Cooke, St. Martin's parish, Hanover and Louisa counties; Rev. James Doughen, St. James's parish, Northam, Goochland county; Rev. Charles Dresser, Antrim parish, Halifax; Rev. Henry W. Ducachet, M. D., Christ Church, Norfolk; Rev. Adam Empie, rector of Bruton parish, and President of William and Mary College; Rev. William Friend, St. Margaret's parish, Caroline county; Rev. Frederick D. Goodwin; Rev. John Grammer, St. Andrew's and Bath parishes, Dinwiddie county; Rev. J. E. Jackson, Christ Church, Winchester; Rev. Wm. M. Jackson, Grace Church, Berryville, Frederick county; Rev. G. H. Jones, St. Thomas's parish, Orange county; Rev. Reuel Keith, D. D., Professor in Theological Seminary; Rev. William F. Lee, Christ Church, Richmond; Rev. Edward R. Lippit, Professor in Theological Seminary; Rev. Charles Mann, Christ Church, Alexandria, Fairfax parish; Rev. Edward C. M'Guire, St. George's parish, Fredericksburg; J. P. M'Guire, St. Anne's and South Farnham parishes, Essex; Rev. Zach. Meade, St. Anne's and Fredericksville parishes, Albemarle; Rev. Charles H. Page, Lexington parish, Amherst county; Rev. Edward W. Peet, St. John's Church, Henrico parish, Henrico; Rev. Franklin G. Smith, St. Paul's Church, Lynchburg; Rev. Job Sydney Smith, Tillotson parish, Buckingham county; Rev. Andrew Syme, Bristol parish, Petersburg; Rev. Charles C. Taliaferro, Cumberland parish, Lunenburg

county; Rev. John H. Wingfield, Portsmouth parish, Norfolk county.

Rev. Charles Mann and Mr. Philip Nelson were appointed a committee to examine the certificates of the lay delegates, who reported as follows:—

The committee to whom were referred the certificates of the lay delegates have, according to order, examined the same, and report, that the following persons have been duly elected lay delegates to this Convention, and that their certificates are authenticated in the manner prescribed by the canon, viz.:—

Seth Ward, St. Paul's Church, Lynchburg; Francis C. Fitzhugh, St. Paul's parish, King George county; Edmund I. Lee, Christ Church, Fairfax parish; Francis Wicker, St. John's Church, Henrico parish; P. A. Bolling, St. Peter's Church, Tillotson parish, Buckingbam; Westwood S. Armistead, St. John's Church, Hampton; Alexander Brown, Callaway's Church, Nelson county; John G. Williams, Monumental Church, Richmond; Mallory M. Todd and George Wilson, St. Luke's Church, parish of Newport, Isle of Wight county; William Waller, Lexington parish, Amherst connty; George W. Bassett, St. George's parish, Fredericksburg; Carter Berkeley, St. Martin's parish, Hanover and Louisa counties; William S. Jones, Christ Church, Winchester; Rawleigh W. Downman, Christ Church, Lancaster county; Wilson C. Selden, Shelburne parish, Leesburg, Loudoun county; Thomas Withers, Bath parish, Dinwiddie county; George Lynn, jun., Hampshire parish, Hampshire county; James M. Garnett, Vauter's Church, St. Anne's parish, Essex county; Thos. L. Latane, South Farnham parish, Essex county; Hugh Nelson, Fredericksville parish, Albemarle county; John Stuart, Lamb's Creek Chnrch, King George county; Catesby Jones, Ware parish, Gloucester county; Thomas G. Coleman, Camden parish, Pittsylvania county; John Nelson, St. James's parish, Mecklenburg county; Richard B. Maury, St. Paul's Church, Norfolk; Mann P. Nelson, Christ Church, Norborne parish, Berkeley; David Street, Cumberland parish, Lunenburg county; John Grammer, sen., Bristol parish, Petersburg; Nathaniel Nelson, Westover parish, Charles City county; Edmund Berkeley and George Tyler, Berkeley parish, Spotsylvania; George F. Thornton, St. Margaret's parish, Caroline county; Philip Nelson, Robert Page, and Washington Nelson, Frederick parish, Frederick county; John T. Clark, Antrim parish, Halifax county; William D. Young, Trinity Church, Portsmouth; William G. Jackson and Edward Valentine, Augusta parish, Staunton; Burwell Bassett, Bruton parish, Williamsburg; David M. Walk and Thurmer Hoggard, Lynnhaven parish, Princess Anne county; Hilary Baker, Christ Church, Richmond; Walter Coles, St. Anne's parish, Albemarle county; William H. M'Farland, Christ Church, Norfolk.

And the committee further report, that the following persons appear to have been duly elected, but their certificates of appointment are not in the form prescribed by the canon, viz.: Jeremiah Morton, St. Thomas's parish, Orange county; William Bolling, St. James's parish, Northam, Goochland county; Thomas Marshall, Leeds parish, Fauquier county.

On motion of Mr. Hugh Nelson,

Resolved, That the said report be for the present laid on the table.

On motion of Mr. Edmund I. Lee,

Resolved, That the following rules of order, adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention.

1. The business of every day shall be introduced with prayer.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the honse.

7. While the president is putting any qnestion, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any qnestion is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new subject is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave the chair.

13. None of the rules of order shall be suspended without the concurrence of two thirds of the members present.

14. The president shall, in his discretion, select a pew within the limits of those allotted for the use of the members, which pew shall he appropriated for the accommodation of visiting clergymen and students of the Theological School, who may be invited to the same by the president without any special application to the Convention.

Ordered, That the Rev. Henry W. Ducachet, Rev. Adam Empie, Rev. William F. Lee, Rev. Edward C. M'Guire, Mr. Hugh Nelson, Mr. James M. Garnett, Mr. William Bolling, and Mr. Thomas Marshall, be a committee to take

into consideration the state of the church in this diocess, and report thereon to this Convention.

Ordered, That the Rev. Charles Mann, Rev. Charles H. Page, Rev. John P. M'Guire, Rev. E. W. Peet, Mr. Burwell Bassett, and Dr. Wilson C. Selden, be a committee to examine the parochial reports.

Ordered, That the Rev. Franklin G. Smith, Rev. J. E. Jackson, and Mr. William H. M'Farland, be a committee to examine the treasurer's accounts.

Ordered, That Mr. John Nelson, Mr. Rawleigh W. Downman, and Mr. Walter Cole, be a committee to examine the accounts of the treasurer of the fund for the support of widows and orphans of deceased clergymen.

Ordered, That Mr. Edmund I. Lee, Rev. George Adie, and Mr. Hilary Baker, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

On motion, Resolved, That when the Convention adjourns to-day, it adjourn to meet again to-morrow morning, at 9 o'clock.

On motion, Resolved, That the Convention do now adjourn.

THURSDAY, MAY 16, 1833.

The Convention met according to adjournment, and was opened with prayer by the Right Rev. Bishop Moore, D. D.

The Right Rev. Bishop Meade took the chair as president of the Convention, upon the request of the Right Rev. Bishop Moore.

The Rev. Archibald H. Lamon, rector of St. Stephen's Church, Culpepper county, and Bloomfield parish, Madison county, appeared and took his seat.

Mr. Horace Stringfellow, a delegate from Bloomfield parish, Madison county; Mr. Henry L. Davies, a delegate from Lexington parish, Amherst county; Mr. William Radford, a delegate from St. Stephen's Church, Russell parish, Bedford county; and Mr. John L. Wilkins, St. Andrew's parish, Brunswick county, appeared and took their seats.

Rev. Mr. Dresser offered the following resolution:—

Resolved, That a committee be appointed to prepare a revised copy of the constitution and canons of the church in this diocess, with a view to their publication.

On motion of Rev. Mr. Lee, Resolved, That the said resolution be referred to the committee on the state of the church.

Mr. Reuben Maury, a lay delegate from Fredericksville parish, Albemarle county, appeared and offered credential of his appointment.

On motion of Mr. Hugh Nelson,

Resolved, That Mr. Maury be admitted to a seat in this Convention.

The business of the Convention was suspended, for the purpose of attending divine service by the Rev. Mr. Dresser, and a sermon by the Rev. Mr. Cobbs.

On motion of Mr. William G. Jackson, Resolved, That the next annual Convention of this diocess be held in the town of Staunton.

The parochial reports were presented and read, and referred to the committee on parochial reports.

The Right Rev. William Meade, D. D., assistant bishop of the diocess, presented the following report.

Report of episcopal services during the year ending May, 1833, by the Right Rev. William Meade, assistant bishop of Virginia, presented to the Convention held in Richmond, May 15th, 1833.

DEAR BRETHREN AND FRIENDS,—My last report, presented to you at our meeting at Alexandria, closed with an account of some duties performed on my way thither. Being prepared for the commencement of our session, it could not of course embrace the very interesting exercises of the Sabbath which terminated our meeting. Most of you were present on that occasion, and will remember that, in order to prevent an inexpedient multiplication of duties at the usual time of divine service, we met at an early hour of the morning, to receive by the rite of confirmation a number of applicants for all the privileges of church membership. That most interesting office was assigned to myself by our beloved father in Christ, and it was my privilege to lift up my heart in prayer over fifty-eight candidates for this holy rite.

In a short time after the rising of the Convention, I entered upon a visitation of some parts of the diocess. On the 14th and 15th of June I was engaged in the performance of episcopal duty in Fredericksburg, where I preached three times and confirmed fourteen persons. On the 16th and 17th I was in like manner employed in Caroline county, where I preached twice, administered the communion, and confirmed eleven persons. The 19th and 20th I spent in Hanover, where I consecrated a new church, preached twice, administered the communion, baptized one adult and one infant, and confirmed fourteen. From Hanover I proceeded to Richmond, where, tarrying only one night, I preached for the Rev. Mr. Lee. On the next morning I left Richmond for Amelia, where I spent the 22d and 23d in company with the Rev. Mr. Grammer, who assisted in the religious services of the occasion; I preached twice, administered the Lord's Supper, and confirmed ten persons in this parish; the parish of Amelia was then and still is, I believe, destitute of a minister; there are a goodly number of pious persons attached to our church in this parish, who, in communion with others in an adjoining county, would rejoice to have frequent services among them. From Amelia I bent my course towards Dinwiddie, and preached on the 26th at Sapony, the old church of the venerable Devereaux Jarratt, now under the care of the Rev. Mr. Grammer; here I preached once, confirmed nine, and addressed the people in favour of our Seminary, to which they have always been liberal. From Dinwiddie I passed into the adjoining county of Brunswick, where I preached twice at the courthouse, confirming five, and once at Red Oak Church, confirming two; the prospect at the courthouse appeared quite encouraging. My next appointments were in Lunenburg, where, on the 30th June and 1st of July, I performed various services in the new church in that county: on the first day I consecrated the church and preached; on the second confirmed nine persons, ordained the Rev. Mr. Taliaferro priest, and administered the holy communion. I felt much encouraged by the zeal which seemed to animate the minister and his people in this place; they have already built one new church, and are engaged in the erection of another, in a

different part of the county—what is far better than this, their hearts appear to be earnestly engaged in promoting the inward and spiritual wisdom of God within them After the above-mentioned services I proceeded to Mecklenburg, in company with the Rev. Messrs. Dresser and Taliaferro, and, in conjunction with them, spent three days in the performance of divine services in this county. During this time I preached three times, administered confirmation twice, and the communion once. The number confirmed amounted to sixteen. The adjoining county of Halifax was visited next. In this county I laboured three days, preaching three times, consecrating a new church at the courthouse, administering the communion, confirming twenty-three, baptizing one adult and four children. On Monday, the 9th, I proceeded to Pittsylvania, where I preached twice, administered the communion, baptized one child, confirmed six, and consecrated a new church. The 11th and 12th of July were spent in Campbell, at St. John's Church, where I preached twice, and confirmed five persons. This church, which is a monument of the disinterested zeal of the Rev. Mr. Osgood, now deceased, is destitute of a regular minister, but receives with gratitude occasional supplies from the Rev. Mr. Cobbs and the Rev. Mr. Smith. The following days were devoted to the churches of St. Stephen's and Trinity in Bedford county, which are under the care of the Rev. Mr. Cobbs. In each of these churches I preached twice, in each of them administered the rite of confirmation, in one of them baptized an adult, and celebrated the Lord's Supper. The whole number confirmed was thirty-three. The 16th and 17th days of this month were spent in Lynchburg, where I preached three times, administered the communion, and confirmed twenty-nine. Crossing the river at this place I entered into Amherst, and preached at St. Matthew's Church on the 18th, where I confirmed nine, at New-Glasgow on the 19th, where I consecrated the church, and confirmed five. On the following day, which was the day set apart by our church for fasting and prayer, on account of the dreadful scourge which was then desolating our land, I preached in Callaway's Church, Nelson county, and confirmed eight persons. On the following day I crossed over into Buckingham, and on the 22d consecrated the new church in that county, preached, and confirmed eighteen persons. On the day after I again preached, and administered the communion. On the same evening I attended a meeting at Buckingham courthouse, where the Rev. Mr. Swift preached; I seconded his discourse by an exhortation. On the following morning I engaged in some religious exercises at a small church on the way to Albemarle, and on that evening preached at Warren. On the following day I preached at North Garden, baptized one adult, and confirmed nine; on the 26th preached at Buck Mountain, and confirmed eleven; on the 27th at Charlottesville, confirming five, and baptizing two adults; I also preached at night while at Charlottesville. On Saturday and Sunday, the 28th and 29th, I was engaged in episcopal duty on the Green Mountain: on the first day I preached, consecrated a new church, baptized two adults and ten children; on the second day preached, confirmed seventeen persons, and administered the communion. On Monday I reached Walker's Church, where I preached, and confirmed three persons. From Albemarle I proceeded to Orange courthouse, where I spent two days in ministering the word and ordinances to large and deeply-impressed assemblies. On the second day I administered the rite of confirmation, which had never been witnessed before in that place, to seventeen persons, and the holy communion to more than twice that number. A spirit of earnest inquiry has been awakened among the people of that place, which will, I trust, lead to glorious results to themselves and their posterity. They have secured the services of a faithful minister, and are about erecting a suitable house of worship. From Orange I passed into Madison, where for the first time episcopal services had been very recently introduced. At this place I preached but once, being straitened for time. I have since been gratified by the intelligence that a genuine work of grace has been going on in the hearts of many in that place, and that a goodly number have attached themselves to the communion of our church. I had only time to preach once at Culpepper courthouse on my way home, which I reached on the 5th of August, after an absence of nearly two months.

The episcopal duties which were performed during the months of August and September, were confined to my immediate parish or county. In conjunction with one or two brethren, I spent the last day of August and the two first days of September at Wickliffe Church, in the parish of Frederick, when I baptized two adults, and confirmed six persons. I was present also at an association in Winchester on the 21st, 22d, and 23d of September, at which time the rite of confirmation was administered to twenty-five persons.

On the 16th of December I also held a confirmation at Middletown, when six persons were admitted into full communion with the church. On the same day I baptized one adult, and administered the Lord's Supper. I was invited to an association at Leesburg on the 27th, 28th, and 29th of December, but, on going to the place, was sorry to find myself alone with the worthy minister of the parish. The services of course devolved upon myself, and I was enabled to preach nine times during the three days, to baptize one adult, confirm twenty-three persons, and administer the Lord's Supper. The meetings were large and attentive, and if there was only a new, more spacious, and comfortable house of worship to receive those who are well disposed to enter it, we have reason to believe the congregation would increase and flourish under its zealous and very acceptable minister. The ability, devoted attachment, and zeal of its friends, will, we trust, ere long, accomplish this desirable object.

On Tuesday, the 9th of April, I again set out to visit some of the churches on my way to the Convention. On Wednesday I preached at Warrenton in Fauquier county; on Friday, morning and evening, at Fredericksburg; from thence I proceeded to the Northern Neck, and preached on Sunday to a large congregation in Lamb's Creek Church, at which time I administered the rite of confirmation to eight persons, and the Lord's Supper to more than sixty. On the two following days I performed divine service at St. Paul's Church, in King George county, preaching twice the first day, and once the second, on the latter occasion confirming four persons. On Wednesday, the 17th, I preached at Hanover parish, King George, to a congregation under the care of the Rev. Mr. Clapham, and on the following day in Westmoreland, at a church not far from Mattox Bridge. On the 19th I preached in Yocomico Church, situate in the lower end of Westmoreland county. On the 20th and 21st I engaged in religious services at Richmond courthouse, three times on the first day and twice on the second; on the latter I administered the rite of confirmation to twenty-one persons, and the Lord's Supper to

more than twice the number. I was here met and assisted in the services by the Rev. Mr. Adams and the Rev. Mr. M'Guire; our congregations were large, attentive, and deeply interested, we hope, in the exercises of the occasion. On the 22d I proceeded to Northumberland courthouse, and preached to a large and attentive congregation. On the 23d I officiated at Wicomico Church, in Lancaster county, and on the two following days at Christ Church, in the same county, administering the rite of confirmation to seven persons. On the 26th I preached at Lancaster courthouse, and on the 27th and 28th preached, administered confirmation and the Lord's Supper, at White Chapel in the same county. The number of persons confirmed on this occasion was eighteen; I also administered the rite of baptism to one adult and two children. On Monday, the 29th, I preached at a church about six miles from Richmond courthouse; on the 30th I laid the corner-stone of a new church at Richmond courthouse, making an address on the occasion. On Wednesday and Thursday I was engaged at Rappahannock in Essex county, preaching four times, confirming nine persons, and assisting at the communion.

The 3d, 4th, and 5th of May I spent at Vauter's Church, in Essex county, preaching four times, confirming three persons, and assisting at the communion. On the 6th and 7th I was at Port Royal, where I preached twice, confirmed seven persons, and assisted at the communion. On the 8th and 9th I was at the Bowling Green, where I preached twice. On the following Sunday I preached at Trinity Church, in Hanover county, which duty terminated the services of the year which expires with our present meeting.

As I am called on by the Convention to address a special pastoral letter to the ministers and members of the church as soon as leisure will admit, I will postpone, until then, some reflections which otherwise might have been now more briefly presented.

Commending you to the care of the Great Shepherd and Bishop of souls, now and for ever, I remain your friend and brother in the Lord,

WILLIAM MEADE.

On motion of Mr. Edmund I. Lee,

Resolved, That the said report be referred to the committee on the state of the church.

On motion of Rev. John Grammer,

Resolved, That the committee on parochial reports be instructed to accompany their report by a tabular statement of the baptisms, confirmations, and number of communicants in the diocess, according to the returns from the parishes, and also state the names of the parishes from which the reports are defective.

On motion, Resolved, That the Convention do now adjourn until to-morrow morning, 9 o'clock.

FRIDAY, MAY 17, 1833.

The Convention met pursuant to adjournment, and was opened with prayer by the Right Rev. Bishop Moore, D. D., who took the chair as president.

Mr. John Nelson, from the committee for examining the accounts of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen, made the following report, which was read and received:—

The committee appointed to investigate the accounts of the treasurer of the fund for the support of the widows and orphans of deceased clergymen, beg leave to report, that the annexed account is the only document furnished them, and that they have no means of ascertaining its correctness. JOHN NELSON, Chairman.

The Fund for Relief of the Widows and Orphans of Deceased Clergymen of the Episcopal Church of Virginia, in account with John Hooff, Treasurer. Dr.

1832, May 22.—To cash transmitted Miss Maria Heath per Mr. James Brown,	$30 00
June 1.—To cash paid for four shares of Farmers' Bank of Alexandria stock,	120 00
1833, March 4.—To cash loaned by order of Standing Committee on a good bond, at six per cent. interest,	600 00
April 29.—To do. do. do.	1,600 00
Balance to new account,	107 16
	$2,457 16

Cr.

1832, May 16.—By old account for balance in treasurer's hand,	$157 73
July 3.—Quarter's interest on three per cents.,	15 28
" 5.—Dividend Bank of Alexandria, 5 shares,	15 00
Oct. 1.—Do. Farmers' Bank of Alexandria, 98 shares,	98 00
" 2.—Quarter's interest on three per cents.,	15 28
" 5.—Cash for two thirds of $2,037 78 of three per cent. stock, redeemed by United States,	1,358 52
1833, Jan. 4.—Cash for balance of three per cents.,	679 26
" Quarter's interest on do.	5 09
" Dividend Bank of Alexandria, five shares,	15 00
April 1.—Do. Farmers' Bank of Alexandria, 98 shares,	98 00
	$2,457 16

May 9.—By balance in treasurer's hands, $107 16

E. E. JOHN HOOFF, Treasurer.

The funds are as follows, viz.:—

98 shares of Farmers' Bank of Alexandria stock, at par,	$4,900 00
5 shares of Bank of Alexandria, at par,	1,000 00
1 share of Bank of Virginia, at par,	100 00
A good note and bond bearing interest at six per cent.,	2,200 00
Robert Andrews's estate, balance of note, with interest from 30th April, 1829, till paid,	399 23
Cash in hand,	107 16
	$8,706 39

Dr. Isaac Winston, a lay delegate from St. Stephen's Church, Culpepper county, appeared and took his seat.

On motion of Rev. Mr. Grammer,

Resolved, That the Rev. Edward C. M'Guire, Rev. Charles Mann, Mr. Edmund I. Lee, and Mr John Hooff, be requested to publish the constitution and regulations of the society for the relief of widows and orphans of deceased clergymen of this diocess, accompanied by the names of the subscribers, and such a statement of the condition of the society as they may deem proper, and send four copies to each clergyman in this diocess.

The Rev. Henry W. Ducachet, M. D., from the committee on the state of the church, made the following report :—

The committee on the state of the church beg leave respectfully to report to the Convention, that, after long and serious deliberation upon a variety of matters connected with the interests of the church, they have come to the resolution to propose the following particulars to the notice of this body :—

On the subject of the canons of the church in this diocess, referred to them by the vote of this Convention, they would propose that a special committee of seven persons be appointed, to examine and inquire in what respects the present constitution and canons may require revision and alteration, and what new canons may be needed ; to draught such as may be deemed by them necessary ; and that this committee be, and hereby are instructed, to report in full at the next Convention.

As it regards the important question respecting the representation from the parishes, the committee are of opinion, that the second article of the constitution ought not to be so construed as to give to any parish, church, or congregation, the right of sending to this body more than one delegate, unless in the event of its having no clergyman engaged and occupied as its minister. And by a clergyman engaged and occupied as a minister, your committee mean one who has been officially employed by a congregation or a vestry, to officiate among them at stated times. As some douht has arisen, however, as to the meaning of the said second article, and as it is highly important that a matter of so much consequence should be definitely settled and clearly understood, your committee propose that, agreeably to the provisions of the thirteenth article of the constitution, which provides for the making of changes in that instrument, notice be given to the several vestries within the diocess, that it is proposed, at the next ensuing Convention, so to alter and amend the said second article of the constitution, as that all of it after the words "members ex-officio," in the sixth line of the printed edition of 1828, be stricken out ; and the following words added and inserted in lieu thereof, viz. : "the Convention shall also be composed of lay members, consisting of one delegate from each parish, church, or congregation, or of two lay delegates from each parish, church, or congregation in which there shall be no clergyman who has been settled, or otherwise officially employed by the people or the vestry to officiate among them statedly."

Your committee have taken into consideration the subjects embraced in the discourse delivered at the opening of the session by the Right Rev. the Assistant Bishop ; and, cordially approving the sentiments expressed in the same, viewing it as presenting most important and valuable considerations to the notice of the church, and regarding it as an official document, and as in the nature of a charge to the clergy, they would respectfully propose to the Convention that a committee of two persons be appointed to wait upon the Right Rev. the Assistant Bishop, to signify to him the wish and request of this body that he will publish the same, or such parts of it as he may think proper, in such form as he may judge expedient. And they further propose, that the treasurer be instructed to defray the expenses of said publication out of the funds of the Convention.

It has occurred to your committee that there is another subject deserving of the notice and immediate action of this body. Our churches are erected, consecrated, and solemnly set apart for the worship and the service of Almighty God. The use of them for any other purposes than those of religious worship, is, then, plainly a deviation from their true design. Your committee therefore advise the adoption of the following resolution, viz. : that it be recommended to the clergy, and vestries, and the congregations in the diocess, to discountenance, to discourage, and to use all their influence to put a stop to the practice of using houses of worship belonging to the Protestant Episcopal Church for military processions, political meetings, political orations, and such like things ; and the using of them for any purposes whatever merely secular.

The imperfect character of many of the parochial reports has been long a subject of regret and complaint in the church, and leads to many great inconveniences. By this defect in our returns we are deprived of the only accurate sources of information as to the true state of the diocess. Your committee would therefore respectfully urge upon the Convention the necessity of taking measures to secure more minute and definite returns ; and for this purpose would suggest that a form be drawn out by the secretary, and printed as an appendix to the Journal. This form will provide for the statistical matters at least ; and all other matters calculated to throw light upon the state of the churches can be added by the respective rectors and ministers at the bottom of their reports. For a view of the matters that ought to be embraced in the parochial reports, your committee beg leave to refer to the first section of the fifty-first canon of the General Convention, and also to the twenty-ninth canon.

The great importance of a well-selected library to every clergyman, and to the people of a congregation, is so obvious, that your committee will not detain you by any remarks on the subject. All, it is presumed, will acknowledge it to be highly desirable, that every church should possess such a collection of books as are calculated to promote piety, to disseminate religious instruction, and to furnish the people with sound knowledge of the grounds upon which the church rests the peculiarities by which she is distinguished. Convinced that to secure to every congregation such an acquisition, there is nothing necessary but some little effort on the part of the clergy, the committee propose to the Convention the following resolution, viz. : That it be, and hereby is declared to be, the duty of every minister to use all proper efforts to procure a parochial library, for the use of the people of his charge : and that it be respectfully recommended to the vestries and congregations of the diocess to concur with and to aid their ministers in the accomplishment of so desirable an object.

Adding merely that the general state of the diocess is highly encouraging, and that no further particulars occur to them as necessary to be presented for your consideration at this time, your committee respectfully present their report.

Signed by order of the committee.

HENRY W. DUCACHET, Chairman.

On motion, Resolved, That the said report be laid upon the table until after divine service this morning.

The secretary received the following contributions from sundry parishes in this diocess for the contingent fund, and towards the remuneration of Bishop Moore for his episcopal services, viz.:—

	Contingent Fund.	For E. ser. of Bishop Moore.
St. Paul's Church, Lynchburg,	$15 00	$8 12
St. Paul's parish, King George county,	9 00	4 50
St. Paul's Church, Alexandria,	20 00	0 00
Christ Church, Fairfax parish, Alexandria,	30 00	13 00
St. John's Church, Henrico parish,	15 00	5 00
St. Peter's Church, Tillotson parish, Buckingham,	12 20	2 80
St. John's Church, Hampton,	6 64	3 36
Calloway and Rockfish Churches, Nelson,	12 00	5 60
Monumental Church, Richmond,	30 00	24 08
St. Luke's Church, parish of Newport, Isle of Wight,	2 20	2 80
Raleigh parish, Amelia county,	18 60	1 40
Lexington parish, New-Glasgow Church, Amherst,	7 00	0 00
St. George's parish, Fredericksburg,	20 00	20 00
St. Martin's parish, Hanover and Louisa,	20 00	8 26
Christ Church, Winchester,	15 00	13 30
Christ Church, Lancaster co.,	30 00	1 41
Shelburne parish, Leesburg,	20 00	10 00
Bath parish, Dinwiddie, and St. Andrew's parish, Brunswick,	30 00	6 30
Vauter's Church, St. Anne's parish, Essex county,	30 00	0 00
South Farnham parish, Essex county,	10 00	4 00
Fredericksville parish, Albemarle county,	3 00	7 00
Lamb's Creek Church, King George county,	6 00	1 45
Ware and Abingdon parishes, Gloucester,	28 19	4 06
Camden parish, Pittsylvania co.,	15 00	2 25
St. James's parish, Mecklenburg county,	16 00	5 88
St. Paul's Church, Norfolk,	10 00	0 00
Christ Church, Norborne parish, Berkeley county,	5 00	5 00
Cumberland parish, Lunenburg county,	8 32	1 68
Bristol parish, Petersburg,	30 00	8 60
Westover parish, Charles City county,	0 00	1 12
Berkeley parish, Spotsylvania county,	5 00	0 00
St. Margaret's parish, Caroline county,	10 00	5 00
Amount carried forward,	$489 15	$175 97
Amount brought forward,	$489 15	$175 97
Frederick parish, Frederick co.,	15 00	12 60
Antrim parish, Halifax county,	19 02	4 48
Trinity Church, Portsmouth,	15 00	5 18
Augusta parish, Staunton,	10 00	0 00
Bruton parish, Williamsburg,	10 00	5 00
Lynnhaven parish, Princess Anne county,	3 60	1 40
Christ Church, Richmond,	10 00	8 40
St. Anne's parish, Albemarle county,	8 60	1 40
Christ Church, Norfolk,	30 00	35 00
St. Thomas's parish, Orange county,	10 00	5 00
St. James's parish, Northam, Goochland,	5 20	2 80
Leeds parish, Fauquier county,	15 00	6 00
Bloomfield parish, Madison co.,	5 00	5 00
Russell parish, Bedford co.,	30 00	6 00
St. Stephen's Church, Culpepper county,	21 24	4 76
St. Mark's parish, Culpepper county,	0 00	5 60
Norborne parish, Berkeley co.,	0 00	11 25
Dale parish, Chesterfield co.,	0 00	0 70
Hungar's parish, Northampton county,	5 00	5 00
Rev. William Crawford, Louisa county,	0 00	10 00
Hamilton parish, Fauquier co.,	15 00	4 20
	$716 81	$315 74

The business of the Convention was suspended, for the purpose of attending divine service by the Rev. Wm. G. H. Jones, and a sermon by the Rev. John P. M'Guire

On motion of Rev. John Grammer, the following preamble and resolution were unanimously adopted:—

Whereas the managers of the Bible Society of Virginia have adopted measures for raising in this state, during the present year, a considerable sum of money, to be appropriated to the distribution of the Bible in foreign countries, and have directed their agent respectfully to request the expression of the approbation and concurrence of the bishops and Convention of this church in the proposed object—and whereas this Convention is deeply sensible of the obligation which rests upon all the disciples of the Lord Jesus Christ to use their best efforts for supplying every creature with the word of life, and is fully impressed with the importance of the proposed measures as being calculated to put honour upon God's holy word, to confer the richest of blessings upon the destitute and benighted portions of the world, and to cherish and increase that spirit of zeal for God's glory and of love for the souls of men which we have reason to hope is in a good degree awakened in our churches:—Therefore,

Resolved, That this Convention cordially recommend the object of the Bible Society to the churches in this diocess, and affectionately requests the members and friends of the same to co-operate in the accomplishment of the above object by their prayers and their contributions, and by such assistance as circumstances may enable them to afford to Mr. William M. Atkinson, the general agent of the society, in the prosecution of his agency in their respective parishes.

The report of the committee on the state of the church was taken up; and a motion was then made by Mr. Hugh Nelson to strike out from the words, "As it regards," &c., down to the words, "among them statedly," being the third section of the report—pending the discussion of which the Convention adjourned, to meet to-morrow morning, at 9 o'clock.

SATURDAY, MAY 19, 1833.

The Convention met pursuant to adjournment, and was opened with prayer by the Right Rev. Bishop Moore.

The Rev. William Crawford, of Louisa county, appeared and took his seat.

On motion, leave of absence for the remainder of the session was granted to the Rev. Mr. Syme.

The Convention took up the report of the committee upon the state of the church, and upon the question being taken upon the amendment proposed on yesterday by Mr. Hugh Nelson, to strike out the third section, the same was carried in the affirmative.

On motion of Mr. M'Farland, the fifth section of the report was amended by striking out the words following: "and the using of them for any purposes whatever merely secular."

The session of the Convention was then suspended, for the purpose of attending divine service by the Rev. James Doughen, and a sermon by the Rev. Adam Empie.

After service, the Convention again took up the report of the committee on the state of the church, and on the question being taken on receiving and approving the same, it was carried in the affirmative; and, as amended, is as follows:—

The committee on the state of the church beg leave respectfully to report to the Convention, that, after long and serious deliberation upon a variety of matters connected with the interests of the church, they have come to the resolution to propose the following particulars to the notice of this body:—

On the subject of the canons of the church in this diocess, referred to them by the vote of this Convention, they would propose that a special committee of seven persons be appointed, to examine and inquire in what respects the present constitution and canons may require revision and alteration, and what new canons may be needed; to draught such as may be deemed by them necessary: and that this committee be, and hereby are instructed, to report in full at the next Convention.

Your committee have taken into consideration the subjects embraced in the discourse delivered at the opening of the session by the Right Reverend the Assistant Bishop; and, cordially approving the sentiments expressed in the same, viewing it as presenting most important and valuable considerations to the notice of the church, and regarding it as an official document, and as in the nature of a charge to the clergy, they would respectfully propose to the Convention that a committee of two persons be appointed to wait upon the Right Reverend the Assistant Bishop, to signify to him the wish and request of this body that he will publish the same, or such parts of it as he may think proper, in such form as he may judge expedient. And they further propose, that the treasurer be instructed to defray the expenses of said publication out of the funds of the Convention.

It has occurred to your committee that there is another subject deserving of the notice and immediate action of this body. Our churches are erected, consecrated, and solemnly set apart for the worship and service of Almighty God. The use of them for any other purposes than those of religious worship, is, then, plainly a deviation from their true design. Your committee therefore advise the adoption of the following resolution, viz.: that it be recommended to the clergy, and vestries, and the congregations in the diocess, to discountenance, to discourage, and to use all their influence to put a stop to the practice of using houses of worship belonging to the Protestant Episcopal Church for military processions, political meetings, political orations, and such like things.

The imperfect character of many of the parochial reports has been long a subject of regret and complaint in the church, and leads to many great inconveniences. By this defect in our returns we are deprived of the only accurate sources of information as to the true state of the diocess. Your committee would therefore respectfully urge upon the Convention the necessity of taking measures to secure more minute and definite returns; and for this purpose would suggest that a form be drawn out by the secretary, and printed as an appendix to the journal. This form will provide for the statistical matters at least, and all other matters calculated to throw light upon the state of the churches can be added by the respective rectors and ministers at the bottom of their reports. For a view of the matters that ought to be embraced in the parochial reports, your committee beg leave to refer to the first section of the fifty-first canon of the General Convention, and also to the twenty-ninth canon.

The great importance of a well-selected library to every clergyman, and to the people of a congregation, is so obvious, that your committee will not detain you by any remarks on the subject. All, it is presumed, will acknowledge it to be highly desirable that every church should possess such a collection of books as are calculated to promote piety, to disseminate religious instruction, and to furnish the people with sound knowledge of the grounds upon which the church rests—the peculiarities by which she is distinguished. Convinced that to secure to every congregation such an acquisition, there is nothing necessary but some little effort on the part of the clergy, the committee propose to the Convention the following resolution, viz.: That it be, and hereby is declared to be, the duty of every minister to use all proper efforts to procure a parochial library for the use of the people of his charge: and that it be respectfully recommended to the vestries and congregations of the diocess to concur with and to aid their ministers in the accomplishment of so desirable an object.

Adding merely that the general state of the diocess is highly encouraging, and that no further particulars occur to them as necessary to be presented for your consideration at this time, your committee respectfully present their report.

On motion of Mr. Edmund I. Lee,

Resolved, That a committee be appointed to examine and inquire in what respects the present constitution and canons may require revision and alteration, and what new canons may be needed, and to draught such as may be deemed by them necessary, and that the committee report the result of their investigation to the next Con-

vention; and further, that the committee do cause two hundred copies of the same to be printed, and transmit one copy to each clergyman of the diocess, to be laid before the respective vestries, and the residue of said copies send to the secretary of the Convention, and that the expense of printing and transmitting the report be paid out of the contingent fund of the church.

The president then appointed the Right Rev. Bishop Meade, the Rev. Henry W. Ducachet, M. D., the Rev. Charles Mann, the Rev. Edward C. M'Guire, Mr. Edmund I. Lee, Mr. Thomas Marshall, and Mr. Washington Bassett, to compose the said committee.

On motion of Rev. John Grammer,

Resolved, That the treasurer of the Convention pay to the Right Rev. William Meade, assistant bishop of this diocess, the sum of three hundred dollars, to defray the expenses incurred by him in performance of his episcopal duties.

The Rev. Charles Mann, from the committee on parochial reports, made the following report, which was read and accepted:—

The committee on the parochial reports beg leave to state, that they have performed the duty assigned them so far as they felt themselves authorized to go in abridging the reports handed in by the rectors of the several parishes, and have also prepared a tabular view of the number of communicants, &c., as required by a resolution of this house; they would, however, beg leave to state, that, from the absence of all information in regard to the Sunday Schools, Bible classes, Education and other benevolent societies, in many of the reports handed in, and the want of reports from many important parishes not clerically represented in the present Convention, their table presents but an imperfect view of the present state and condition of the Episcopal Church in this diocess.

They recommend the subject to the clergy, and would suggest the propriety of forwarding by mail, at the session of all future Conventions, reports from such parishes or churches as cannot be represented by either a clerical or lay deputy.

The committee would further suggest, that a most interesting report might be formed, if, at the next session of this body, each clergyman would state in his report the period when the parish in which he officiates was reorganized, the number of communicants at that time, and the periods in which the advantages of religious instruction have been enjoyed.

By order, CHARLES MANN, Chairman.

PAROCHIAL REPORTS.

The rector of the Monumental Church reports to the Convention, that the communicants belonging to the parish amount to one hundred and seventy or one hundred and eighty, and that he has baptized, since our last annual meeting, twenty-three children. The rector also reports, that, though far advanced in years, he opens his church twice on the Sabbath; that his congregations in the morning are large and attentive; that he is blessed with a very considerable number of members who are vitally acquainted with the truths of the gospel, and who are ornaments to the Christian profession.

There is a very respectable Sunday School belonging to the church, supplied with competent teachers; and which, from measures lately adopted, he has no doubt will increase in numbers. Several hundrod dollars have been raised within a few months to assist in the completion of two churches in this diocess, and one in Kentucky, and the yearly stipend for the benefit of the theological students in Alexandria is now ready to be paid in.

RICHARD CHANNING MOORE.

Parochial report of the parish of Frederick, 1833. The condition of the parish is considered on the whole as encouraging. There are four churches, in each of which divine service is performed every other Sabbath. The attendance is generally good, and the deportment of the congregation indicative of seriousness. Besides the regular services at the four churches, there are five other places where occasional religious exercises are performed. During the last year seventeen have been admitted to the communion, thirty-two have been baptized, of whom five were adults.

There have been thirteen funerals and two marriages.

Number of communicants, one hundred and twenty.

A new and commodious church has been built at Millwood, which was consecrated to the service of God on Christmas-day. There are three Sunday Schools in the parish, two Auxiliary Education Societies, and as many Missionary Societies, which are endeavouring to contribute their aid towards the promotion of the interesting objects for which they were formed. The Colonization Society still continues to draw liberal donations from many warm friends in this parish. The attention of the ministers of this parish is in some good degree directed towards the religious instruction of the servants. On every Sabbath afternoon the different churches are opened for their reception, and those who undertake their instruction are often encouraged by the attendance of considerable numbers who appear thankful for the notice shown them. May He who made of one blood all nations upon earth, grant his blessing to every effort in behalf of the poor and ignorant, that they may become rich in faith and wise unto salvation, for Jesus Christ's sake. WILLIAM MEADE.

St. Paul's parish, King George county. The rector reports, that a deep interest is manifested by many under his pastoral care upon the momentous subject of religion, and that the power of the Holy Spirit has been displayed in the conversion of souls to God. Since making the last report, death has removed some of our number to that rest which remaineth for the people of God. During that period three have died, two have removed from the parish, thirteen have been confirmed, ten have been baptized, two marriages have been solemnized, and six funerals attended. Through the liberality of the female members of St. Paul's and Brunswick parishes, $32 50 have been raised to constitute their minister a life member of the Education Society. A Sunday School has recently been organized, and promises much usefulness. Eight members have been added to the communion since last Convention, leaving the present number thirty-five.

ZACHARIAH H. GOLDSMITH.

Brunswick parish, King George county. The spiritual condition of this parish has much improved. Since making our last report, one marriage has been solemnized, four have been admitted to the apostolic rite of confirmation, two funerals have been attended, and four persons have been added to the communion, making the present number fourteen.

ZACHARIAH H. GOLDSMITH.

The rector of Hamilton and Leeds parishes, Fauquier, reports, that there has been some addition to the number of communicants in both par-

ishes; but deaths and removals have kept their actual number about the same as reported to the last Convention. Communicants in both parishes about sixty—baptisms nine—marriages eight—funerals nine—Sunday Schools two, one in each parish, and both promising much usefulness.

Among the tokens for good for which the rector has to be thankful, is an increasing spirit of liberality towards religious and charitable institutions, especially in Leeds parish. GEO. LEMON.

The rector of St. Thomas's Church, Orange courthouse, reports, that he took charge of this congregation in August last, when he met Bishop Meade, who preached, held a confirmation, and admitted several to the Lord's Supper. Since that time a vestry has been formed, and materials are in a considerable state of forwardness for the erection of a commodious church. The rector has regularly performed service here every alternate Lord's day, and lectured once a week; he also preaches once a month for the special benefit of the coloured people, and hopes to be able to do still more for this neglected race of his fellow-creatures. There is a Sabbath School, but as yet not well organized.

The number of communicants added by the bishop five, by the rector twelve, total number twenty-six.

Baptisms thirty-five, two of which were cases of adults, and four were cases of coloured children—marriages five.

The rector of St. Thomas's also reports, that he has under his care Walker's Church in Albemarle, where he preaches once a month, and that he also preaches at a place in Louisa county, called Free Union, sufficiently near for the people of Walker's congregation to attend, and thus avail themselves of two services in the month.

WILLIAM G. H. JONES.

Bristol parish, Petersburg. It gives me much satisfaction to state, that the attendance on public worship in this parish is better now than probably it has ever been, and great hopes are entertained that the good effects thence resulting will, in due time, be made manifest. In other respects, no great change has taken place since last Convention. A very few only have been added to the number of communicants. ANDREW SYME.

Parish of St. James, Northam, Goochland. There has been but little change in the condition or prospects of this parish since it was last reported to the Convention. Two members have been added to the communion—baptisms five, one adult and four children—one marriage.

J. DOUGHEN.

Not being prepared to take the whole charge of a parish, with the approbation of our bishop I have been residing in Richmond, as the most central position with regard to three neighbouring counties, Chesterfield, Charles City, and King William; in which, once a month in each, I have been preaching since the first of January. It gives me pleasure to mention the exertions of a few friends of the Episcopal Church, through the instrumentality of whom it has been sustained for some time, under many difficulties, in the two first named counties. Within a few years past an old church in each of these has been repaired. Resident ministers among these people would do much for the cause of Christ. Our congregations increase. They hear the gospel apparently with much attention. PARKE F. BERKELEY.

Christ Church, Richmond. The rector of this church states, that the number of communicants reported by him to the last Convention was sixty; since that time there have been eleven added, six have removed or withdrawn, and two have died, making the present number sixty-three—marriages nine—baptisms eight, two adults—funerals fourteen—confirmed twelve. The number of his hearers has increased, and while in many points the prospects of his church are pleasing, he regrets that he cannot advert to any very manifest spiritual advancement.

WILLIAM F. LEE, Rector.

Christ Church, Norfolk, Elizabeth River parish. Since the last report to the Convention, there have been eighty-four baptisms, in five cases of adults; there have been confirmed thirty-three persons; there have been fifteen marriages; there have been forty-four funerals, in twenty cases of children under fourteen years of age; and twenty-six persons have been added to the communion, making the present number two hundred and thirty-eight; of communicants, eight have died, six have removed, and ten have withdrawn. These are all the changes, except the reorganization and great increase of the Sunday School. The congregation continues to flourish, and, through God's blessing, to enjoy great temporal, and some spiritual prosperity.

HENRY W. DUCACHET, Rector.

Report of Lexington parish, Amherst county, and of Nelson parish. Inquiring for the materials of a report, they are not found of such an interesting character as the minister would delight to bring before the Convention. While the house of God has been generally well attended, there has not been observed that deep and serious consideration of the truth as coming from God to man, which is so ardently to be desired by those who believe in the worth and duration of the soul.

In New-Glasgow there is discovered no improvement in spiritual things. Attendance upon church is sometimes good, but it has to be lamented that there are many more hearers than doers of the word.

The congregation which worships at Callaway's is believed to be improving in knowledge and attachment to the church. There is here manifested a willingness to give to all objects which are intended to promote the glory of God upon earth. Besides some contributions to the Theological Seminary, it is expected to raise a scholarship upon Bedell's plan. Two have been added to the communion. Instruction in the catechism has not been withheld from children. The coloured people attend numerously, and it is hoped with benefit to their souls. The church edifice has been rendered comfortable, as well in winter as summer. Not a few who belong to this church could respond to the interrogation, Lovest thou me? Lord, thou knowest that I love thee.

An effort has been made to reorganize the church located upon Rockfish river. A vestry has been elected, and the old Episcopal church is either to be repaired, or else removed to a more convenient site. The number of communicants is twelve, four added, and two, who had been warmly attached to the church during her most forlorn state, have died.

A church which will cost about twelve hundred dollars is to be built this summer in the neighbourhood of Lovingston, the county seat of Nelson, upon land given by Mr. Robert Rives, sen., to be under the control of the Episcopal denomination.

From the ladies of New-Glasgow there has been paid something to the cause of missions, and from those of Callaway's Church to aid in studies preparatory for the ministry. The other two churches in Amherst, which, until the past year, have been under my care, are now destitute of the regular ministration of the word, to the serious regret of many.

To a young man of proper qualifications, a moderate support, but a kind reception, would be extended. The whole number of communicants thirty-nine, six added—funerals twelve—baptisms eight—marriages eight. CHARLES H. PAGE.

Christ Church, Alexandria, D. C. Rev. Charles Mann, rector. Since the last Convention, the church building occupied by this congregation has been entirely repaired, and the interior fitted up in a very neat and handsome manner, at an expense of several hundred dollars. A missionary association has been formed, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, which comprises every member of the communion, and is intended to embrace, if possible, every member of the congregation: its prospects of a liberal support are very flattering indeed. There is also connected with this church an Auxiliary Education Society, which has contributed about sixty dollars to the funds of the parent society during the past year. A Benevolent Society, sustained by the untiring efforts of several valuable ladies in the congregation, disburses annually about one hundred dollars in clothing the poorer children of the Sunday School, and in administering to the wants of the indigent generally. There are two Bible classes, one under the care of the rector, and the other of a member of the Theological Seminary. The Sunday School is in a very flourishing and interesting state, the number of scholars being only limited by the accommodations afforded in the lecture-room. To the persevering and judicious efforts of many gentlemen connected with the Theological Seminary, our Sunday Schools and other benevolent institutions are indebted for much of the success which attends upon their exertions; and justice to that institution requires us to say, that the zeal of its members to promote the best interests of the community for many miles around the spot on which it is located, renders it a rich blessing indeed.

There have been nineteen additions to the communion in Christ Church during the past year, six males and thirteen females—five have withdrawn. The number reported last year was one hundred and thirty, added nineteen, total one hundred and forty-nine; withdrawn five; one hundred and thirty-one whites, thirteen coloured, total one hundred and forty-four. Baptisms, two white adults and twenty-nine infants, and five coloured, total thirty-six—confirmed (belonging to congregation) twelve—marriages five—funerals nine. CHARLES MANN, Rector.

Antrim parish, Halifax county. The present aspect of this parish is in some respects less cheering than formerly. In many instances anxiety has given place to indifference, and power to lukewarmness. Only seven communicants have been added, and of these one has removed, making the present number thirty-eight—confirmations twenty-eight—baptisms, adults four, infants nine—marriages two—funerals five.

Since the last Convention a glebe has been purchased, and a parsonage fitted up for the use of the rector. Liberal contributions have been made by individuals to the Missionary Society of our church, and to the Theological School of the diocess. CHARLES DRESSER.

St. Andrew's Church, Camden parish, Pittsylvania county. Since January, I have devoted one Sunday a month to this infant parish. When the weather would permit, the congregation has been large and attentive. There is a flourishing Sunday School taught in the church, and could the services of a resident clergyman be enjoyed, few parishes, it is believed, would be more flourishing. One communicant has been added the last year, one has removed, and one died, leaving the present number eleven—confirmations six—infant baptisms two—marriages two—one funeral.

CHARLES DRESSER.

St. Margaret's Church, Caroline county. The rector reports that, during the past year, fifteen have been added to the communion, present number of communicants forty-five—baptisms eleven (one adult)—funerals nine—one marriage—confirmed eleven. He also reports that the prospects in this parish are encouraging—subscriptions are now raising for the erection of two commodious brick churches, and for repairing the old building—it is expected they will be completed the present year.

He would further report, that he has preached occasionally in Berkeley parish, Spotsylvania, where a vestry has lately been elected, and subscriptions commenced for the erection of a church. The labours of a pious and active missionary are much needed in this parish and the adjoining county Louisa. W. FRIEND.

St. George's Church, Fredericksburg. The minister of this church has nothing of especial interest to report concerning its present state. If he should say that the religious sensibility of the congregation is not so great as at some former periods, it is what all would be prepared to hear who know any thing of the history of religion in this unfriendly world. There is, however, nothing of which we can seriously complain, but, on the contrary, much to inspire confidence and awaken gratitude to God. However unfaithful we may have been, there is still continued cause for recording the loving kindness and tender mercies of the Lord.

Religious institutions command a general respect among us. The numbers filling the sanctuary proclaim the influence and ascendency of divine truth. We do what we can to prevent the people from mistaking the "form" for the power of religion.

There has been no abatement of active zeal in the cause of Christian benevolence. Much has been done in this way through the past year. The people do not only love in word, but in deed, and in truth.

The congregation has erected since the last Convention a commodious vestry-room. One scholarship in the Theological Seminary of Virginia has been endowed for five years, and a second is in a fair way of being soon completed. A promising youth, taken from the Sunday School, has been sent to college by the liberality of a few, in order to his ultimate preparation for the ministry.

Our Sunday Schools (male, female, and infant) contain about two hundred and fifty children, instructed by upwards of fifty teachers. Our Bible classes contain from sixty to seventy persons. The rest of our societies continue to receive their share of patronage, and to exercise a salutary influence on the interests of the church.

It may here be proper to mention the favour which has been recently shown our Female Charity School—a legacy amounting to $10,000 having been left it by the late Miss Sophia Carter, of Prince William county.

Baptisms eighteen, one adult—confirmed fourteen—communicants one hundred and eighty-five—marriages nine—funerals seventeen—families about one hundred.

EDWARD C. M'GUIRE.

St. Paul's Church, Lynchburg. The number of communicants reported last year was fifty eight, deceased and removed since that time four,

added eight, present number sixty-two—baptisms, of infants two—one marriage—funerals five.

A small society of female communicants have testified their interest in the prosperity of our beloved Zion, by raising the sum of seventy-five dollars for the use of our Education Society.

F. G. Smith.

Christ Church, Winchester. In taking a review of the past year, the rector has abundant cause of thankfulness. There is in the congregation more apparent religious feeling, and more devout attachment to the church, than at any former period; but the Almighty has laid his hand heavily upon the congregation, having removed by death six of our oldest and most highly esteemed members. The public ministrations and social exercises continue to be well attended. The Sunday School has never been in a more prosperous state. There is in the congregation a Missionary Society, a Female Education Society, a Society of Industry, a Mite Society, and three Bible classes; all of which receive efficient attention. Since the last Convention six respectable families, from a conviction of the excellence of our apostolic church, have been united to our congregation; nineteen have been added to the communion; six members have died; one remains suspended; and two have removed—leaving the present number of communicants one hundred and five—baptisms twenty-two—marriages four—deaths ten—confirmed twenty-one.

The congregation at Mill Creek continues very flourishing; the rector deeply regrets his visits to the parish can only be monthly. There are forty-one communicants, after deducting four deceased and two removed—marriages two—baptisms nine.

J. E. Jackson, Rector.

St. Stephen's Church, St. Mark's parish, Culpepper. The rector would report, that since he took charge of this church in June last, eight persons have been added to the communion, three have died, four removed—present number of communicants forty-five—baptisms eight, of children—marriages four.

There are some cases of seriousness, but abundant cause for deep humiliation.

Nearly one half of his time has been devoted to the interests of the church in Bloomfield parish, Madison county. There he found but six individuals who were attached to our communion.

Since he has been labouring among them, the Lord has added twenty-four to their number, fourteen of whom are gentlemen—present number of communicants thirty—baptisms fifteen, adults seven, children eight.

A contract has been made for the erection of a church, which will cost $1,800 or $2,000: $1,400 have been subscribed. "The Lord has done great things for us, whereof we are glad."

Archibald H. Lamon.

Christ Church, Lancaster county. The rector reports, that during the past year he has devoted his time almost exclusively to the two congregations in this parish, except during a necessary absence of more than three months. We have great reason to be thankful to the great Head of the church, for the blessings he has been pleased to bestow upon this portion of our Zion.

When the rector entered upon his duties, about sixteen months ago, the Episcopal Church in this section of the state was nearly extinct. But thirteen communicants could be found in the two counties of Lancaster and Northumberland. A Bible class has been in operation during a part of the year past, consisting in all of twenty-four members, six of whom have united with the church. Communicants thirteen, died two, added twenty-five, present number thirty-six—baptisms, adults five, children forty-nine, total fifty-four—funerals five—number of persons confirmed twenty-seven. Ephraim Adams, Rector.

St. James's Church, Shelburne parish, Leesburg. The present minister took charge of this parish the first of June; since which time, he has reason to hope that the great Head of the church has not been unmindful of us.

The good seed which has been sown by his pious and faithful predecessors, he has reason to hope, is springing up, and that his own labours have not been altogether in vain. Eighteen have been added to the communion—twenty-three confirmed—eleven baptized—deaths eight—one marriage—whole number of communicants sixty-five. Efforts have been made either to enlarge the present church building, or to erect a new and more commodious one; which we are encouraged to hope will be done at no distant period. The present state of the congregation is encouraging; the Sabbath School flourishing; the Bible class hitherto well attended. There is also a Missionary Society, and Sewing Society, the proceeds of which are appropriated to benevolent purposes. We have, however, deeply to lament that there is so little of that interest manifested on the part of the congregation generally, that the infinitely important concerns of eternity demand.

The church is closed one Sabbath in the month, the minister officiating on that day at Aldie and Middleburg, in which two places there are nine communicants. Geo. Adie.

St. Anne's and Fredericksville parishes, Albemarle. In making a report of his labours for the past year, the rector cannot avoid expressing his gratitude to the great Head of the church, that he has been made the instrument, he trusts, of some little good to the people among whom he has been called to preach the gospel. Some of the encouraging circumstances to which he feels bound to allude are these: the completion and consecration of one new church at an expense of not less than $1,800—the commencement of another, which will be completed some time during the present year, and which, with the others, will make four comfortable churches in this county—the commencement also of five scholarships on the plan of a gentleman of Virginia—the favourable disposition manifested towards our church by those who are not of her communion, in admitting the purity of her doctrines, the excellence of her forms, and the piety of her members—and last, but not least, the great liberality and punctuality of some of his people in contributing to the temporal support of their minister.

He has, however, to lament with great sorrow, that he has met with not a few embarrassments to his usefulness. Among which may be reckoned the great extent of his charge—a want of spirituality and zeal among his people—the existence of too much worldly-mindedness—a backwardness in confessing Christ before men—an *apparent* indifference by them in the support of their Sunday Schools, their Education and Tract Societies, &c.

In St. Anne's parish there have been during the past year twenty-four persons confirmed—two adult baptisms, twelve infant baptisms—two marriages—three funerals—number of communicants thirty-one.

In Fredericksville parish there have been twenty-five confirmed—three adult baptisms, five infant baptisms—two funerals—three marriages—number of communicants fifty-one.

Whole number in both parishes, forty-nine confirmed—five adult baptisms, seventeen infant bap-

tisms—five marriages—five funerals—eighty-six communicants. ZACHARIAH MEAD.

The rector of Cumberland parish, in giving to the Convention an account of his stewardship, presents the following as the state of the church under his care:—Communicants in all seventeen, additions five, lost by death one—funerals ten, three are whites, seven are blacks—marriages three—one baptism. The church spoken of in his last report was finished, all to lathing and plastering, before the close of the last year, and is now about to be completed. Since the last Convention his labours have been considerably interrupted by ill health, particularly during the last three or four months. The prejudices against our church seem to be fleeing before the light of truth, and the people begin to prize her excellence. Though the attendance on our services has generally been very good, it is humiliating to acknowledge, that the state of vital religion is quite low. We have much need to pray that the Lord would raise us higher in the scale of true godliness, and make us more abundant in the fruits thereof. A moderate degree of interest, however, is felt in all the benevolent operations of the day. CHARLES C. TALIAFERRO.

St. Anne's and South Farnham parishes, Essex county. The pastor has nothing of much interest to report. He does not think that the state of religion has very visibly improved since the last Convention. The attendance upon the services of the sanctuary is not greater; the condition of the Bible classes and Sunday Schools more discouraging. But there are still some gracious evidences of the continued presence and blessing of the exalted Head of the church. Among these, one of the most important is the increase of a missionary spirit, giving, as it ever does, sure indications of growth in that divine charity which leads to every good work.

St. Mary's parish, Port Royal, Caroline county. The pastor of St. Anne's and South Farnham still continues his labours at this place, and has gathered in some fruit to the glory of God's grace. It was reported to the last Convention that measures had been taken to erect a church. Though circumstances not necessary to be mentioned have delayed this work, preparations for it have gradually progressed, and it is confidently believed that another Convention will not meet before its completion. The congregation is an interesting one; a good work seems to be going on among its members.

Lunenburg parish, Warsaw, Richmond county. Since June last, the pastor of St. Anne's and South Farnham has preached at this place twice a month, and found much cause to thank the Lord for enabling him to do so. Here, as in the surrounding region, considerable religious excitement has existed during the past year, and our labours have been mercifully blessed to save precious souls. A brick church, forty-eight feet by thirty-five, having a vestibule and one end gallery, has been recently commenced. Its corner-stone was laid by Bishop Meade during his late episcopal visit to the Northern Neck, and the walls are now going up with a promising prospect of the house being speedily finished.

Immediately connected with Lunenburg is Farnham parish, containing an old and venerable church, which was within a few years in a tolerable state of preservation, but is now so ruined that scarcely any thing remains save the walls, which are still sound. At this time there is an effort making to repair it thoroughly. The most costly part of the work is already under contract, and it is hoped that another for the remainder will soon be made. Of the communicants belonging to this parish several are connected with the congregation in Lunenburg, but would, of course, if there was any shepherd to gather them, belong to one established within their own limits. And then these two, with perhaps another neighbouring church, will form a large and important field for the labours of any suitable minister of God's word, willing to spend and be spent in his Master's service.

During a part of the last and present month, Bishop Meade visited these parishes. In the four first mentioned forty persons were confirmed, and a most salutary impression made upon the community. It is very evident, both from their words and deeds, and we think it important to record it as a fact connected with the present condition of the people under our pastoral care, that, becoming gradually better acquainted with the primitive and scriptural character of the church, their attachment to it grows, and their gratitude to God for bringing and keeping them within its pale abounds more and more.

St. Anne's parish. Communicants thirty-one—one death, coloured—baptisms fifteen, thirteen coloured—burials two—marriages five, two coloured.

South Farnham. Communicants twenty-two—one removed—baptisms two—one burial.

St. Mary's. Communicants thirteen—baptisms six—buried one.

Lunenburg. Communicants twenty-seven—one death—baptized eight, one adult, four coloured—burials three—married three.

JNO. P. M'GUIRE, Rector.

The late minister of St. Peter's, Tillotson, reports, that during the past year he has preached alternately at this church and Caira, Cumberland. Circumstances have compelled him to leave this highly interesting and most eligible field, but he hopes that it is only to make room for a more faithful labourer. Such a one would receive a cordial welcome, and, it is believed, a support fully adequate to his individual wants. Confirmed eighteen—communicants thirty-six—added five—baptisms eight, four adults and four infants—marriages two—one death. J. S. SWIFT.

Trinity Church, Augusta parish, Staunton. Communicants added twelve, total number fifty—baptisms (ten adults) thirty—deaths nine—marriages twelve. W. G. JACKSON.
EDWARD VALENTINE.

Abingdon and Ware parishes, Gloucester. In these parishes there have been six baptisms and three funerals—ten members have been added to our communion, total thirty-eight—two marriages have been solemnized in an adjoining parish.

JNO. COLE.

St. John's Church, Henrico parish. Nine marriages—nine baptisms—fourteen funerals—thirty communicants. EDWARD W. PEET.

St. John's Church, Hampton. During the past year two communicants have been removed by death—three heretofore reported are now residing in other parts of the diocess, and three have been added to our communion—present number twelve.

Old Point Comfort. Three communicants have removed, and six have been added—present number thirteen. In the Sunday School we have seven teachers—thirty-eight scholars—marriages four—baptisms eighteen—burials twenty-one.

MARK L. CHEVERS.

The rector of Russell parish, Bedford county, reports to the Convention, that but little has been done in his parish during the past year towards the extension of the church. Throughout all the region in which he labours, there has been a gen-

eral indifference towards religion. The houses of public worship are thinly and irregularly attended; the zeal of multitudes has abated; and many who gave fair promise of being faithful servants of the cross, have returned to the world. The rector is pained to say, that his congregations have been affected by the prevailing spirit of lukewarmness; and he has had the mortification to see some of the communicants apostatize from the faith, and bring upon themselves the necessity of being separated from the communion of the saints. Yet, amid these discouragements, there are causes for gratitude to God. Some valuable additions have been made to the communion; the members generally are becoming more decidedly attached to the distinctive principles and doctrines of the church. In obedience to a resolution of the last Convention, the rector has endeavoured, by the circulation of Episcopal books and tracts, to instruct the people in the true principles of the church: a duty the importance and necessity of which he has been taught by painful experience. There is also another cause for encouragement in the proofs of an increasing confidence in the soundness of our doctrines and the piety of our members. Plainly many are beginning to see in these perilous times, when dangerous heresies are boldly propagated, and when contention and strife, with many other fruits of the flesh, are encouraged by the divisions of new sects continually multiplying, that our ancient church presents to the humble and honest inquirer after truth a place of quiet and an ark of safety. Baptisms, of adults five, of infants twenty-six—burials two—marriages ten—communicants, removed four, died two, added fourteen; present number one hundred.

NICHOLAS H. COBBS.

St. Paul's, Norfolk. The venerable parish church of Norfolk borough, built near a century ago, has, during the last year, been entirely and very neatly renewed in its interior, and consecrated under the name of St. Paul's.

Two or three months since I entered on the duties of its rectorship. The pews were soon disposed of by sale and rent, and in want of more room we proceeded to erect galleries, which are now very nearly finished. An organ has been lately ordered. A flourishing Sunday School is in operation, for which a good library has been obtained. Four or five new communicants were lately added—total number about twenty-five. The prospects of the congregation, on the whole, seem greatly encouraging.

EBENEZER BOYDEN.

Norborne parish, Berkeley county. When the present rector took charge of this parish in June last, it was under discouraging circumstances. For some time previous it had been destitute of regular services, and consequently the usual zeal and interest of Episcopalians in the prosperity of the church had in a measure abated. But, with gratitude to Almighty God, he is now happy to report a more favourable state of things. Since his assumption of the pastoral charge of this parish, the Lord has been graciously pleased to visit it in mercy. At an association held in September last, thirty-three persons were added to the communion; many more are still in an inquiring state of mind; but, owing to the difficulty of procuring regular communion, have been prevented from making a public profession of religion. We have a flourishing Sunday School, and two Bible classes. The Education and Missionary Societies are in a way of receiving liberal encouragement. Of the communicants, four have been lost, three by removal and one by death—present number of communicants one hundred and eighteen—marriages ten—baptisms ten, two adults and eight infants.

W. P. C. JOHNSON.

Trinity Church, Portsmouth parish. The rector reports, with gratitude to the great Head of the church, that there have been added to the communicants in his parish during the past year eight persons. But must with sorrow add, that he has been compelled to expel from the communion one of his members; and has performed the burial-services for thirty persons, more than half of whom died of the cholera.

The societies in connexion with this congregation he believes to be about in the same state as when last reported. One or two families have joined the congregation, and as many have left. The general attendance upon the services of the sanctuary, he thinks, has somewhat improved; and, upon the whole, he is encouraged to hope that his labours have not been altogether in vain. Marriages eleven—baptisms, nineteen children and one adult, twenty—communicants, eight added, five removed, one expelled; present number thirty-nine—burials thirty.

J. H. WINGFIELD.

St. Andrew's parish, Brunswick county, and Bath parish, Dinwiddie county. The condition of these parishes is apparently the same as when last reported; and it is a subject of deep regret and humiliation to the rector, that he has no cheering account to render, either of the enlargement of our Zion, or of the increase of spiritual life among its members, in the region of country committed to his charge. There have been baptized in the two parishes thirteen, three adults and ten children—confirmed sixteen—four have been admitted to the communion—two communicants have removed, and the present number is forty-seven—marriages eight—funerals five, all of children.

The difference of religious views and practices which prevails throughout the country, renders it impracticable to comply strictly with that part of the 29th canon of the General Convention which requires that a register should be kept by the clergyman of the families within his cure. Many families contain members of several different denominations; those of which the rector of these parishes is exclusively the pastor amount to twenty-four.

JOHN GRAMMER, Jr.

St. Martin's parish, Hanover and Louisa. But little requiring special notice has occurred in this parish during the past year. Since our last report, the new church then mentioned as being completed has been consecrated to the service of God. Thirteen persons have been confirmed. Seven children and one adult have been received in baptism. A few have been added to the communion, and some have removed, leaving the present number sixty-four. About $500 have been contributed to the various benevolent institutions connected with the church, and probably as much more subscribed to the Theological Seminary. In speaking of these contributions, I should do injustice to the individuals concerned were I not to take special notice of $270 contributed to the Education Society, by the indefatigable zeal and industry of a Working Society, consisting of a few young ladies. Owing to the continued indisposition of the rector, he has been unable during the past year to extend his labour as usual much beyond the limits of his own parish. He has, however, occasionally visited those of St. Paul's and Trinity, in both of which they are anxious to obtain the services of an Episcopal minister. In the latter they are now building a place for

public worship, with the hope of getting their wants speedily supplied, and are, I believe, ready to commence one in the former, so soon as they see a probability of having a minister to preach in it. JOHN COOKE.

Berkeley parish, Spotsylvania. This parish has for some years been without a regular ministry. Within the last three years it has occasionally been visited by the Rev. John Cooke, the Rev. Caleb J. Good, and the Rev. William Friend. There exists an increasing interest in the cause of the church. A vestry has lately been organized, and a subscription for an Episcopal church commenced. We believe that the sum of $200 dollars could be raised for the support of a minister, independent of his board.

Within the period above mentioned, there have been several baptisms, marriages, and funerals; but the precise number not known—communicants about eight. E. BERKELEY.
GEO. TYLER.

Bruton parish, Williamsburg. Baptisms, one white and three coloured children, in all four—marriages, three of white and five of coloured persons, in all eight—funerals, two parishioners and six not of the parish, in all eight—communicants, two have died, three removed, and three been added; total at present sixty-three, of whom two are coloured persons.

The number of families belonging to the congregation at present is forty-one—the number of adults is one hundred and three, and of children eighty-two. The number reported four years ago was one hundred and twelve adults, and one hundred children; but, besides those who have died, we have lost in the meantime by removal eighteen adults and twenty-two children.

Our Sunday School, however, has not diminished. It still numbers about forty scholars, while our parish library has advanced from a hundred to a hundred and forty-seven volumes. In other respects, the congregation is statistically the same as when last reported; but whether true religion has been advancing in the hearts and characters of our people, must be left to their own consciences, and to the Searcher of hearts.

An arrangement has been made this spring for me to preach once a month in James City, and I have twice officiated at Hickory Neck Church to full and attentive congregations.

A. EMPIE, Rector.

The report of the board of trustees of the Theological School of Virginia, together with that of their treasurer, were presented and read by the Rev. Edward C. M'Guire, and received.

Report of the Board of Trustees of the Theological School of Virginia.

In presenting the twelfth annual report of their proceedings to the Convention, the trustees would not be unmindful, but gratefully acknowledge that good Providence which has hitherto worked with them, and graciously prospered their humble endeavours in behalf of the important institution with the promotion of whose interests they have been charged.

By the last annual report, you were informed, that in consequence of increasing applications for admission into the seminary, the speedy erection of an additional building had become indispensably necessary. The existing edifice could accommodate but twenty students, while thirty were actually connected with the institution. Of these, several had been under the necessity of seeking abodes in the neighbourhood, and one was compelled to withdraw altogether, from the impossibility of procuring accommodations. Under these circumstances, the board felt constrained to obey the manifest intimations of Providence, and proceed at once, in reliance on the tried liberality of the friends of the church, to make arrangements for the erection of another building.

That there might be no delay in ascertaining the support which would be given to such a measure, a meeting was held during the Convention, as many of you remember, with express reference to the above object. With the gratifying and unexpected success which crowned that effort, the most of you are acquainted. More than $7,000 in subscriptions were added on that occasion to the funds of the institution. Thus encouraged, the trustees proceeded forthwith to provide for the erection of a house corresponding in style and dimensions with the one already in use. The superintendence and execution of the undertaking were confided to competent individuals, and the house was completed in time for the reception of students at the commencement of the session beginning in

The necessities of the institution, arising from the inadequacy of its general fund, demanded the adoption of still additional means of augmenting its resources. For this end an agent was appointed (Mr. George W. Nelson, a student in the seminary) with authority to make applications for funds throughout the diocess. This duty was faithfully discharged by Mr. Nelson during the last summer. Though straitened in regard to time by his connexion with the seminary, and of course unable to extend his efforts beyond a limited portion of the state, he yet procured subscriptions to the amount of $3,500, of which sum $1,257 were received in hand, and duly remitted by him to the treasurer of the seminary.

It is with pleasure we announce the internal prosperity which has marked the progress of the institution through the past year. The number of students has exceeded that of any previous period. Thirty-three young men have shared its signal advantages. Nor have any of them failed to make the very best improvement of their privileges. The professors bear unqualified testimony to their punctuality and industry, as well as to their satisfactory and creditable progress in the acquisition of useful knowledge. The course of study has been the same as heretofore pursued, being that prescribed by the statutes, and so often stated to this body as to render repetition unnecessary.

Since the last report, and on the Sunday succeeding the Convention, seven of the students were admitted to the ministry, and five more are expected to undergo examination for orders during the present session. Our diocess has shared the zealous and edifying services of a portion of those advanced to the holy office at the time above specified, and many waste places bear witness to the efficacy of their pious and active labours. Solitary places have been made glad, and the desert to blossom as the rose. The beneficence which endowed and sustained in vigorous action this important establishment, has thus, in the economy of Providence, been, as it were, exhaled and diffused over our land, and, descending in refreshing showers on many a dry and barren spot, is already yielding a rich and precious harvest of spiritual good to man and glory to God. Duly estimating the importance of these objects, what surprising value must be attached to this sacred charity. Who that feels at all the glow of religious affection, does not find his heart burn within him at the contemplation of such fruits of Christian love and liberality. Are

they not worth all the sacrifices which may have been made for them.

At the hazard of a seeming importunity, we must, in closing, refer to the continued necessities of the institution, and beg your prayers and other benefactions in its behalf. It is the offspring of your past liberality, and has been the cherished object of your nursing care. You will not then desert it now, and give it up to premature decay and final dissolution. There is yet need of another edifice, which, connecting the two existing structures, shall give increased beauty to the whole, and more ample accommodations to the increasing number of students. The endowment of another professorship is also a desideratum. The board, at a large meeting, adopted some measures for its accomplishment, not doubting of the hearty concurrence of Christian friends, and of the prospering smile of God. Agents have been appointed principally with a view to the assistance expected from other dioceses, yet trusting to the continued zeal and munificence of our own.

The treasurer's account, appended hereto, will show the state of our funds, how they are invested, and how well secured.

THE TRUSTEES.

The Rev. Mr. Lee, from the executive committee of the Missionary Society, presented the following report, accompanied with the treasurer's account, which were read and approved:—

The executive committee of the Missionary Society of the Protestant Episcopal Church in Virginia, in making the annual report required of them, regret that it is not in their power to present a more encouraging account of their operations during the past year.

They still have to deplore the paucity of ministers in our church, which has compelled them to disregard the frequently-repeated calls for help which are made to them. They have not been enabled to procure the services of a single missionary for any length of time during the last year. The president was authorized to engage, during the summer months, the services of one of the parochial clergy, whose health required a temporary absence from his charge, to officiate at an important parish in the county of Greenbrier, but they are not now able to state to what extent he was enabled to perform the services to which he was appointed.

The Rev. Annerley Stewart was furnished with a horse at the expense of $100, to enable him to do missionary duty in the counties of Louisa and Spotsylvania; but having afterward declined that sphere of labour, the horse is now in the possession of the treasurer of the society.

The treasurer's account, herewith exhibited, shows that he has received the sum of $155 72 during the past year, and expended $102 50. And the funds of the society at this time amount to $933 22.

Although the Missionary Society of Virginia has been enabled as yet to do but little towards supplying the vast destitution of the ministrations of our church in this diocess, they still feel disposed to exhort the members of the church to aid in the accumulation of a fund which may be employed in some future day, when, through the blessing of God upon our Education Societies and Theological Seminaries, there shall arise up those who, filled with the zeal of Christian ministers, and burning with love for Christ and his church, shall present themselves as labourers in the ripening harvest. With the prayer that that day may soon arrive, your committee respectfully submit this report.

Kind and amount of funds, viz.:—

5 shares of Virginia Bank stock, supposed to be worth $110 per share, -	$550 00
3 shares of Farmers' Bank stock of Virginia, worth $110 per share, -	330 00
Cash in bank to the credit of the treasurer, - - - - - - -	53 22
Total amount, - - - -	$933 22

E. E. THOMAS NELSON, Treasurer.

Dr. Jacqueline A. Marshall, a lay delegate of Hamilton parish, Fauquier county, appeared and took his seat.

Mr. Edmund I. Lee, from the committee appointed to examine the state of the fund for the permanent support of the episcopate in this diocess, presented the following report:—

The committee upon the episcopal fund report, there are eighty-one shares of the stock of the Farmers' Bank of Alexandria, and nine shares of the stock of the Bank of Alexandria, and $125 in the hands of the trustees to be invested, of which $10 were contributed since the last Convention by the Rev. Mr. Crawford. That during the present Convention, the Rev. Mr. Cobbs has paid $10 from Russell parish, Bedford county.

Stocks, - - - - - - -	$6,100 00
Cash, - - - - - - -	135 00
	$6,235 00

On motion of Rev. Wm. G. H. Jones,

Resolved, That the committee appointed to revise the constitution and canons of the church, be instructed to take into special consideration whether it comports with the interests of the church that any one should be elected as a delegate who is not a regular communicant of the church.

On motion, Resolved, That the Convention do now adjourn until 5 o'clock this afternoon.

SATURDAY AFTERNOON.

The proceedings of the standing committee during the last year were presented and read.

The Rev. Mr. Franklin G. Smith, from the committee on the treasurer's account, made the following report:—

The committee on the treasurer's accounts respectfully report, that they have examined the same, and find them correct—the various items being ascertained by proper vouchers. The balance of the contingent fund at this time remaining in the hands of the treasurer is $655 75, and the balance for the support of the bishop is $32, as appears by the accompanying accounts.

F. G. SMITH, Chairman.

On motion of Mr. George W. Nelson,

Resolved, That the Convention do reconsider the vote adopting the resolution instructing the committee appointed to revise the constitution and canons of the church to take into special consideration whether it comports with the interests of the church that any one should be elected as a delegate who is not a regular communicant of the church.

On motion of Mr. Burwell Bassett,

Resolved, That the said resolution be laid upon the table.

The Convention then proceeded to the election, by ballot, of a standing committee of the

church in this diocess for the ensuing year; whereupon the following gentlemen were duly elected, viz.: the Rev. Reuel Keith, D. D., the Rev. Edward R. Lippit, the Rev. Charles Mann, Mr. Edmund I. Lee, Mr. John Hooff, and Mr. John Gray.

On motion of Mr. Hugh Nelson,

Resolved, That the clergy of this diocess be requested to take up a collection at their respective churches on the Sunday preceding the 4th of July, in behalf of the Colonization Society, and, by a short address at the time, to call the attention of their respective congregations to this important subject.

The Convention then proceeded to the election, by ballot, of eight delegates, to represent this diocess in the next General Convention of the Protestant Episcopal Church in the United States of America; whereupon the following gentlemen were duly elected, viz: Rev. Henry W. Ducachet, M. D., Rev. N. H. Cobbs, Rev. John Grammer, Rev. Edward C. M'Guire, Mr. Thomas Marshall, Mr. James M. Garnett, Mr. John G. Williams, and Mr. John Nelson.

Resolved, That the thanks of this Convention are due, and hereby tendered, to the citizens of Richmond, for their kindness and hospitality to the members of this Convention.

Resolved, That the treasurer be directed to pay to the doorkeeper of the Convention ten dollars.

Resolved, That the treasurer pay the expenses of the bishops and the delegates to the General Convention, in case of a meeting of the same before the next Convention of this diocess.

The bishops having retired, Mr. Burwell Bassett was called to the chair.

Resolved, That the Rev. Wm. F. Lee, Rev. E. W. Poet, and Mr. Hilary Baker, be a committee to raise by assessment among the different parishes, having reference to the number of communicants reported to the Convention, the sum of three hundred dollars, to be paid to Bishop Moore at the next Convention for his episcopal services, and that said committee inform the clergyman of each parish of the proportion required from his parish. And, Resolved, That the clergy be required to raise the sum so assessed, and pay it in at the next Convention.

The Convention then proceeded to the choice of the executive committee of the Missionary Society, which resulted in the election of Mr. John G. Williams, secretary, and Mr. Thos. Nelson, treasurer, and Rev. Edward C. M'Guire, Rev. Henry W. Ducachet, Rev. Nicholas H. Cobbs, Rev John Grammer, Rev. Adam Empie, Rev. Wm. F. Lee, Rev. E. W. Peet, Mr. John Nelson, Mr. George M. Carrington, and Mr. Samuel C. Nichols, as members of the executive committee.

Resolved, That 1,200 copies of the minutes of this Convention be printed, and distributed among the parishes of this diocess.

On motion, Resolved, That the Convention do now adjourn, to meet in the town of Staunton, on the third Wednesday in May next.

RICHARD CHANNING MOORE,
Bishop of the Diocess of Virginia.

Teste, JOHN G. WILLIAMS, Secretary.

APPENDIX.

On Sunday night, the members of the Convention having assembled around the altar, in the Monumental Church, Bishop Moore delivered the following address:—

BRETHREN OF THE CLERGY AND LAITY,—It has been my constant practice to convene you around the altar, at the close of our Conventional labours, in order to bid you an affectionate farewell prior to your departure to your respective parishes, and to assure you of the deep interest I feel in your welfare and personal happiness.

To the neighbourhoods and distant congregations I once visited with great delight, I have bidden, through the effects of local infirmities, a final adieu: and it is only upon the return of our Conventional meetings that I am blessed with the sight of my old friends, and am permitted to shake by the hand a family of clergymen, who have been set apart to the ministry of the gospel by myself.

In examining the record of the clergy of the diocess this afternoon, I discovered that in a list of fifty-six individuals, forty-four of the number have received the imposition of my own hands, and have been clothed with ministerial authority by myself. The satisfaction I derive from such a consideration is increased by the knowledge I have of their usefulness, and the hope I entertain of their continuance in well-doing. The success which has hitherto attended your labours should excite in your minds the greatest gratitude to God, and stimulate you to the most unwearied efforts in the cause of the gospel. Be determined, I beseech you, to make full proof of your ministry. Preach Jesus Christ and him crucified. Confine your attention to the sacred duties of your office. Avoid all interference in political matters, and that Being who has so signally crowned your labours with success, will never leave you nor forsake you.

We, my clerical brethren, may never meet again on a similar occasion. Two years, from the location of the next Convention, must necessarily pass away before we shall see each other again. Death, in the meantime, may step in and thin our ranks, and our Divine Master may summon some of you or myself into eternity. Living in the faithful discharge of our sacerdotal obligations, Death, remember, will be deprived of his terrors, and a crown of rejoicing be given to us by that Jesus who is appointed judge of both the quick and the dead. The salutation of "Well done, good and faithful servants," will greet our ears, as the portals of heaven expand for our reception, and that rest provided for the people of God be our final reward. In all your trials, my beloved sons, may the Almighty be your refuge, and underneath you may he place the everlasting arms of his love.

My brethren of the laity, accept, I entreat you, my best wishes for your present and eternal happiness. Some of you whom I have seen around me during our present session, were members of the first Convention I ever attended in this diocess. The clergy were then a small band; but small as that number was, you gave us your support, and united your efforts with us in the resuscitation of the church of our fathers. The Almighty has blessed our labours with such success as the most sanguine mind could not have anticipated. Our congregations, which then amounted to little more than twenty, have increased to upwards of one hundred; and our clergy, which then consisted of six or eight effective men, now number about sixty. You, my brethren, have been co-workers with us. You merit our thanks, and deservedly enjoy our united confidence and regard. We

have but one interest, and that interest is the glory of God and the salvation of souls.

My labours the last year have been confined to a small circle. Few, however, as have been the duties I have discharged, I now mention them for your satisfaction. After the last Convention had adjourned, I admitted, in Alexandria, eight candidates to deacons' orders, and three deacons to the order of priesthood. In July I visited Smithfield, in company with the Rev. Wm. F. Lee, and preached and administered the Lord's Supper in the old church, to a very large and deeply-impressed congregation. On Good Friday, which occurred the 5th of April, I administered the rite of confirmation in Christ Church, in this city, to thirteen persons. After which I was called to Norfolk, in which place I preached, and consecrated St. Paul's Church, and also instituted the Rev. Mr. Boyden rector of the same. In Christ Church, which is under the care of the Rev. Dr. Ducachet, I preached, and confirmed thirty-three persons; and on the Monday following I visited Mr. Wingfield's parish in Portsmouth, preached to a large congregation, and confirmed three individuals. Six candidates were admitted by myself this morning in the Monumental Church to deacons' orders, and two deacons were at the same time advanced to the priesthood, by my worthy friend the assistant bishop of this diocess.

Brethren, I now bid you farewell, and may the Lord be with you all—Amen.

RICHARD CHANNING MOORE.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of the Diocess of Virginia, which assembled in the town of Staunton, on the 21st of May, 1834.

THIS being the day appointed for the annual meeting of the Convention of the Protestant Episcopal Church in the Diocess of Virginia, the Right Rev. William Meade, D. D., assistant bishop of the diocess, with several clergymen and lay delegates, attended divine service in Trinity Church.

After the consecration of the church to the worship of Almighty God, morning prayers were read by the Rev. Dr. Empie, and a sermon preached by the Rev. J. E. Jackson.

The Right Rev. William Meade took the chair as president of the Convention, and Hilary Baker, of Richmond, was appointed secretary of the meeting.

The following clergymen, entitled to seats in the Convention, appeared, viz.:—

The Rev. Ephraim Adams, Christ Church, Lancaster county; the Rev. George Adie, Shelburne parish, Loudoun county; the Rev. C. W. Andrews, Frederick parish, Frederick county; the Rev. Nicholas H. Cobbs, Russell parish, Bedford county; the Rev. John Cole, Ware and Abingdon parishes, Gloucester county; the Rev. Charles Dresser, Antrim parish, Halifax county; the Rev. Henry W. Ducachet, M. D., Christ Church, Norfolk borough; the Rev. Adam Empie, D. D., rector of Bruton parish, and President of William and Mary College; the Rev. John Grammer, St. Andrew's and Bath parishes, Dinwiddie county; the Rev. Thomas Jackson, assistant minister of Monumental Church, Richmond; the Rev. J. E. Jackson, Christ Church, Winchester; the Rev. William M. Jackson, Grace Church, Berryville, Frederick county; the Rev. Wm. G. Jackson, Trinity Church, Staunton; the Rev. Wm. P. C. Johnson, Norborne parish, Berkeley county; the Rev. William G. H. Jones, St. Thomas Church, Orange courthouse; the Rev. Reuel Keith, D. D., Professor in Theological Seminary; the Rev. Archibald H. Lamon, St. Stephen's Church, St. Mark's parish, Culpepper county; the Rev. George Lemon, Hamilton and Leeds parishes, Fauquier county; the Rev. Charles Mann, Professor in Theological Seminary; the Rev. Edward C. M'Guire, St. George's Church, Fredericksburg; the Rev. J. P. M'Guire, St. Anne's and South Farnham parishes, Essex county; the Rev. Geo. W. Nelson; the Rev. Chas. H. Page, Lexington parish, Amherst county; the Rev. Franklin G. Smith, St. Paul's Church, Lynchburg; the Rev. Job Sydney Swift; the Rev. John H. Wingfield, Portsmouth parish, Norfolk county; the Rev. George Woodbridge, Christ Church, Richmond.

The Rev. John Grammer and Mr. John T. Clarke were appointed a committee to examine the certificates of the lay delegates.

On motion, Resolved, That the Convention do now adjourn until this afternoon, at 4 o'clock.

WEDNESDAY AFTERNOON.

The Convention met pursuant to adjournment.

The committee to whom were referred the certificates of the lay delegates, reported as follows:—

The committee appointed to examine the certificates of lay delegates report, that the certificates of the following persons are conformable to the canon, to wit:—

Charles C. Pinckney, churches at Wickliffe and Berryville; Edmund Berkeley and Lewis K. Boggs, Berkeley parish, Spotsylvania county; Thomas L. Robertson, Christ Church, Norfolk borough; J. C. Sheldon, Bruton parish, Williamsburg; A. Forbes, St. Paul's Church, Norfolk borough; Bartholomew C. Chinn, Farnham parish, Richmond county; Mr. Dangerfield, Frederick parish, Frederick county; Junius A. Clay, Tillotson parish, Buckingham county; Benjamin F. Taliaferro, St. Mary's parish, Caroline county; Mann A. Page, St. Thomas parish, Orange county; Rawleigh W. Downman, Christ Church parish, Lancaster county; Seth Ward, St. Paul's Church, Lynchburg; William B. Whitten, Russell parish, Bedford county; James L. Woodville and Thomas N. Burwell, Botetourt parish, Botetourt county; John F. Conway, Broomfield parish, Madison county; John B. Branham, Lunenburg parish, Richmond county; John Gray, St. George's parish, Fredericksburg; William M. Waller, Lexington parish, Amherst county; William F. Alexander, Christ Church, Fairfax parish, Alexandria; R. G. Montgomery, Shelburne parish, St. James's

Church, Leesburg; John H. Peyton, Augusta parish, Augusta county; Joseph F. Montgomery, Nelson parish, Nelson county; Hilary Baker, Christ Church, Richmond; Robert Rose, Kanawha parish, Kanawha county; Joseph Murden, Portsmouth parish, Norfolk county; John T. Clarke, Antrim parish, Halifax county.

And that a certificate of the appointment of Carter H. Harrison as the delegate from the Monumental Church, Richmond, was presented, which not being according to the canon, is herewith submitted to the Convention—which report and document were, on motion of the Rev. Dr. Empie, laid upon the table.

On motion of Rev. John Grammer, seconded by the Rev. Henry W. Ducachet, M. D., Hilary Baker, of Richmond, was elected secretary of the Convention.

On motion, Resolved, That the following rules of order, adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention.

1. The business of every day shall be introduced with prayer.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new subject is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave the chair.

13. None of the rules of order shall be suspended without the concurrence of two thirds of the members present.

14. The president shall, in his discretion, select a pew within the limits of those allotted for the use of the members, which pew shall be appropriated for the accommodation of visiting clergymen and students of the Theological School, who may be invited to the same by the president without any special application to the Convention.

Ordered, That the Rev. Dr. Empie, Rev. George Lemon, Rev. E. C. M'Guire, Rev. H. W. Ducachet, Rev. John Grammer, Rev. Nicholas H. Cobbs, Mr. John Gray, Mr. Mann Page, Mr. Thomas L. Robertson, and Mr. Seth Ward, be a committee to take into consideration the state of the church in this diocess, and report thereon to this Convention.

Ordered, That the Rev. Charles Dresser, Rev. Franklin G. Smith, and Mr. John T. Clarke, be a committee to examine the parochial reports.

Ordered, That the Rev. Thomas Jackson and Mr. Carter H. Harrison be a committee to examine the treasurer's accounts.

Ordered, That the Rev. Charles Mann, Rev. Dr. Keith, and Mr. John Gray, be a committee to examine the fund for the support of widows and orphans of deceased clergymen.

Ordered, That Mr. Edmund I. Lee, Rev. Geo. Adie, and Rev. John P. M'Guire, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

Ordered, That the Rev. C. W. Andrews, Rev. G. W. Nelson, and Mr. Thomas N. Burwell, be a committee on the treasurer's accounts of the Missionary Society.

The secretary received the following contributions from sundry parishes in this diocess for the contingent fund, and towards the remuneration of Bishop Moore for his episcopal services, viz.:—

	Contingent Fund.	For E. ser. of Bishop Moore.
Raleigh parish, Amelia county,	$10 00	$0 00
Lexington parish, Amherst county,	5 00	5 00
Russell parish, Bedford county,	30 00	0 00
Martinsburg and Zion churches, Berkeley county,	14 00	0 00
Botetourt parish, Botetourt county,	12 00	0 00
Bath parish, Dinwiddie county,	9 50	3 50
St. Andrew's parish, Brunswick county,	15 00	3 50
Sapony Church, Chesterfield county,	15 00	0 00
St. Luke's Church, parish of Newport, Isle of Wight,	5 00	0 00
St. Peter's Church, Tillotson parish, Buckingham county,	17 00	3 00
St. Paul's Church, Lynchburg,	15 00	8 12½
St. Margaret's parish, Caroline county,	9 50	0 00
St. Mary's parish, Caroline county,	8 00	3 00
Broomfield parish, Madison county,	5 00	5 00
Amount carried forward,	$170 00	$31 12½

Amount brought forward,	$170 00	$31 12½
Christ Church, Winchester,	15 00	13 30
Frederick parish, Frederick county,	10 00	7 35
Ware and Ahingdon parishes, Gloucester,	20 30½	5 32
Antrim parish, Halifax county,	20 00	6 00
Bruton parish, Williamsburg,	15 00	5 00
Christ Church, Lancaster county,	30 00	5 06¼
St. James's Church, Leesburg,	26 50	10 00
Christ Church, Norfolk borough,	30 00	35 00
St. Paul's Church, Norfolk borough,	10 00	00 00
Trinity Church, Portsmouth,	15 00	5 18¾
St. Thomas's parish, Orange county,	10 00	5 00
Camden parish, Pittsylvania county,	1 00	00 00
Bristol parish, Petersburg,	30 00	10 00
St. George's parish, Fredericksburg,	20 00	20 00
Berkeley parish, Spotsylvania county,	3 87½	1 12½
Christ Church, Mill Creek, Berkeley county,	5 00	5 00
Nelson parish, Nelson county,	5 00	5 00
North Farnham parish, Richmond county,	5 00	00 00
St. Paul's Church, Alexandria,	25 00	00 00
Monumental Church, Richmond,	30 00	24 08
Christ Church, Richmond,	15 00	10 92
St. John's Church, Hampton, Elizabeth City parish,	5 00	2 00
Church at Old Point Comfort,	00 00	5 00
St. Martin's parish, Hanover and Louisa counties,	20 00	8 00
Westover parish, Charles City county,	7 48	2 52
Christ Church, Alexandria,	30 00	10 50
Trinity Church, Staunton,	5 20	9 80
Hamilton parish, Fauquier county.	15 00	5 00
Leeds parish, Fauquier county,	15 00	5 00
St. Anne's parish, Essex county,	15 00	10 00
South Farnham parish, Essex county,	8 00	2 00
St. Mark's parish, Culpepper county,	12 86	7 14
St. John's Church, Henrico parish, Henrico county,	15 00	5 00
St. Stephen's parish, Culpepper county,	12 86	7 14
Cumberland parish, Lunenburg county,	6 36	3 64
	$679 44	$287 21
Gain in change,		5
		$287 26

On motion, Resolved, That the Convention do now adjourn until to-morrow morning, 9 o'clock.

THURSDAY, MAY 22, 1834.

The Convention met pursuant to adjournment, and was opened with prayer by the Right Rev. Bishop Meade, who took the chair as president.

The Rev. John Cooke, rector of St. Martin's parish, Hanover and Louisa counties; Rev. Charles C. Taliaferro, rector of Cumberland parish, Lunenburg county; and Rev. Alexander Norris, rector of Westover parish, Charles City county; and Mr. George M. Carrington, a delegate from St. John's Church, Henrico parish; Mr. Jacob Fackler, a delegate from Christ Church, Winchester; Mr. Joseph Arthur, a delegate from Christ Church, Norborne parish, Berkeley county; and Mr. Edward Valentine, a delegate from St. John's Church, Hampton, appeared and took their seats.

The president read the following report of episcopal services during the year ending May, 1834, by the Right Rev. Richard Channing Moore, D. D., Bishop of Virginia.

Richmond, May 17, 1834.

DEAR BRETHREN,—Enfeebled by age and local infirmities, I am obliged to confine my episcopal services within a narrow compass; and am prevented from travelling, except by water, or in those parts of the diocess which furnish me with smooth and easy roads. Had I the ability of moving at large that I formerly possessed, I should have made an effort to attend the present Convention, and to assist in the council of the church. My heart, brethren, is with you; and you have my fervent prayers for the blessing of God upon your labours.

In the month of October last I visited Alexandria, and attended a meeting of the trustees of the Theological Seminary; at which time the concerns of that institution were particularly considered, and measures were adopted to secure it a certain and permanent support. For that purpose, the Rev. Charles Mann was appointed to raise funds to carry into effect the benevolent design of its patrons; and as it will be impossible to proceed successfully without further pecuniary aid, I most earnestly hope that the application of the agent of the seminary may meet with a cordial reception from our friends, and the assistance for which he may apply be freely and cheerfully contributed. During my visit in Alexandria I preached in both churches, to full and attentive congregations; and it is with great pleasure I inform the Convention, that the vestry of St. Paul's Church, in that city, have filled the vacancy occasioned by the resignation and removal of the Rev. William Jackson, with the appointment of the Rev. Mr. Johnston as their rector. On my return from Alexandria, I officiated both in Norfolk and Portsmouth.

In December I admitted, in Christ Church, city of Richmond, the Rev. Mr. Woodbridge to the priesthood. He was presented by the Rev. Thomas Jackson; the sermon was delivered by the Rev. Robert B. Crocs, and the Lord's Supper administered by myself and the clergy who were present.

In the month of March I rode to the county of Hanover, at which time I ordained Mr. George W. Nelson a deacon, who was presented by the Rev. John Cooke; the sermon was delivered by myself, and the Lord's Supper also administered.

On Good Friday, March 28, I held a confirmation in Christ Church in this city; upon which occasion I preached, and confirmed twelve persons.

In the month of April I visited the county of Essex, attended by the Rev. Mr. Croes, who preached on the 23d of the month in Vauter's Church; and on the 24th I preached in the same place, and administered the Lord's Supper.

On the 25th of the same month I proceeded to Port Royal, in the county of Caroline, at which place I preached to a large and attentive congregation; and in the evening of the same day, an excellent discourse was delivered in a private house by the Rev. J. P. M'Guire. It is with pleasure I inform the Convention, that in Port Royal a church is to be immediately erected.

My next visit was to Fredericksburg, being Sunday, the 27th, in which town I preached in the morning and at candle-light, to large and attentive congregations.

From Fredericksburg I proceeded, in company with the Rev. E. C. M'Guire, to the county of Caroline; consecrated a handsome new church; confirmed a number of adults; preached to a large and attentive congregation, and administered the Lord's Supper.

From Grace Church I rode, in company with the Rev. Mr. Friend, to Mr. Dickenson's, who resides near the courthouse in Caroline county; and on Tuesday, the 29th, I preached to a very respectable and attentive congregation. It is with great pleasure I inform the Convention, that a new church will be erected in that place the present year.

On the 6th of May I fulfilled an appointment in Charles City county, in company with the Rev. Thomas Jackson and Mr. Croes; and, assisted by the above-named clergymen, I admitted the Rev. Mr. Norris to the priesthood. Prayers were read by the Rev. Mr. Croes, and an appropriate discourse delivered by the Rev. Thomas Jackson. I expect to consecrate a new church in that county this autumn.

On the 11th instant I confirmed in St. John's Church, in this city, twelve persons; upon which occasion the discourse was delivered by the Rev. Mr. Croes, who officiates in that church.

I remain, dear brethren, your sincere friend and pastor,

RICHARD CHANNING MOORE.

The Right Rev. William Meade, D. D., Assistant Bishop of Virginia, presented the following report:—

DEAR BRETHREN,—Through the merciful providence of God we are permitted to meet together once more, for the purpose of rendering an account of our labours and success in the ministry during the past year, and of deliberating on the best measures for promoting the spiritual interests of our Zion. My account must commence with the concluding services of our last Convention, when I united with the beloved father (whose age and infirmity prevent his being with us at this time) in the ordination of eight persons,—six of whom were admitted to the order of deacons, and two to that of priests. After the duties of the Convention were over, I returned home by the way of Fredericksburg, where I preached on Wednesday evening, and administered the rite of confirmation to five persons. During the month of June I spent two days in Winchester, preaching several times in that place. In the month of July I visited Alexandria, with the view of attending the annual examination of the students of our seminary. This took place on the 10th. I was much gratified by the exercises on that occasion, and more deeply impressed than ever with the importance of the institution, and the duty of a punctual attention to its public examinations. To my brethren of the clergy especially, and to the trustees, I would present this as an interesting and important occasion worthy of their attention. It will be rendered particularly interesting on the approaching anniversary, by the ordination of a large number of young candidates for the ministry. On the Sunday following the examination I preached twice in Alexandria, and confirmed thirteen persons. On leaving Alexandria I visited Haymarket, Aldie, and Middleburg, preaching at each of those places. On the two last days of July and the first of August, I was engaged, in company with my brethren, Mr. Lemon, Mr. Adie, and Mr. Andrews, in religious services at Upperville, a flourishing village in Fauquier, on the border of Loudoun county. We spent an agreeable, and, we hope, useful time, in frequent services, beginning with the rising sun, and having also mid-day, afternoon, and evening exercises. On Sunday, for the first time, we administered the communion in this place to a little band of believers. I confirmed also seven persons at the same time. I am happy to state, that the zeal of our friends in and about this place has led them to undertake the erection of a neat church, which will be finished in the course of the coming year. After the services at Upperville I was enabled to have an association in my own parish, by the help of the Rev. Mr. Mann, Mr. Brooke, and Mr. Adie, who, during three days, preached to highly gratified, and, I hope, edified congregations. At the close of our services we were equally surprised and delighted by the arrival of my brother, the Bishop of North Carolina, who concluded the meeting by a very appropriate and impressive discourse. On this occasion two were confirmed. On the 7th of August I set out on a tour through the counties of Berkeley and Jefferson, preaching the first day at Bunker's Hill. On the 8th and 9th I officiated, in conjunction with the Rev. Mr. Jones of Jefferson, at Hedge's Chapel, where I confirmed twenty-six, baptized two infants, and administered the communion. Here, as usual, the congregations were large and attentive, assembling at the hour of eleven o'clock, engaging in holy exercises during the customary period, leaving the house of God for a short time, then re-assembling for the afternoon service, and again filling the house at night. A large portion of the evening congregations, I am told, consisted of those who remained at home during the two first services. This example is worthy of imitation. On the 10th we repaired to Martinsburg, about seven miles distant, where we met with the Rev. Mr. Drane, from Hagerstown, who preached on the occasion of the ordination of Mr. Johnson, who was then clothed with the authority of a priest. I preached twice in Martinsburg, baptized two infants, confirmed seven, and administered the communion. From Martinsburg I went to Smithfield, where I officiated on the 12th and 13th, in conjunction with Mr. Jones, W. M. Jackson, and Mr. Johnson. On the evening of the 13th and the morning of the 14th I was in Charlestown, and on the latter day confirmed nine persons. The 15th, 16th, and 17th were spent at Harper's Ferry, where I was aided in ministerial duties by Wm. M. Jackson. On the morning of the 18th I proceeded to Shepherdstown, and found the inhabitants of the place in the utmost consternation by reason of the cholera, which had made its appearance a few days before, and hurried some of its citizens into eternity. Not wishing to be or seem to be either rash or cowardly in duty, I submitted it to the proper guardians of the health of the place, whether I should proceed with the previously-appointed services. By their

advice I omitted all night services, and only convened those who were disposed to attend on the morning and afternoon on one day, and on the morning of the following. One of these services was held, by particular request, in the Lutheran Church, whose minister was absent. Mr. Jones and myself endeavoured, by suitable discourses, to improve the afflictive season.

After remaining at home a short time, I commenced a tour of preaching through some of the counties lying under the Blue Ridge. I left home on the 2d of September; on the 4th, preached at the Fork's Church to a large congregation, baptized one child, and confirmed eight persons.

The congregation was then and had long been under the pastoral care of the Rev. Mr. Woodville. At this place had he most conscientiously and punctually met with his people for many years; here had I often met him in my travels through that region of country during the last twenty-two years, and here it was that I saw him for the last time, on the occasion just mentioned. Providence has removed him from a scene of sincere obedience on earth, to one of glorious enjoyment in heaven. He has left an affectionate family to mourn the loss of a kind husband and tender father, and many friends to cherish, with sincere respect, the memory of a conscientious Christian minister.

On the 5th and 6th of September I was engaged in duty at Culpepper courthouse, where I preached three times, confirmed twelve persons, and administered the communion. The 7th, 8th, and 9th were spent in like manner at Orange courthouse, where I preached to a large and attentive congregation three times, confirmed sixteen persons, and administered the communion. In this place, where we never had at any time very regular services, and of late years scarce any, God has been very gracious to us, in sending a pastor who found favour in the eyes of the people, and who has been the instrument of awakening a good number to a lively sense of eternal things. I found the members of our church in that place engaged in the erection of an excellent house for public worship, which I presume is now completed. May it be well filled with devout worshippers. On the 10th I proceeded, in company with Mr. Jones and Wm. M. Jackson, to Stanardsville, where, during the morning and afternoon, we severally addressed, in a private house, a large, attentive, and deeply-impressed congregation. We all felt as if God indeed was among us. On the 11th and 12th we were engaged in like manner at Trinity Church, between Stanardsville and Madison courthouse. Here I preached twice, confirmed three, and administered the communion. One of the persons confirmed was an old soldier of the revolution, who had lived to his 83d year before he became a soldier of the cross. I was aware, before he rose up and approached the place where he was to make his vows, that he was a comrade of my father's under Washington. He, however, was not aware that I was the son of his old fellow-soldier, nor had I opportunity to inform him until I was engaged in administering the holy rite; and then when I announced the fact, that here was an old soldier who had served under Washington with my father, now come to enlist under the banner of one greater than Washington, he was entirely overcome—burst into tears, and melted the whole assembly. I trust there were, on that occasion, other tears than those of mere human sympathy. We thought that it was plainly to be seen that some hearts were touched from above with a feeling above all earthly feelings. May the event prove that we were not mistaken. Our next services were at Madison courthouse, on the 13th, 14th, and 15th. They were renewed four times each day, when we closed them.

It was indeed a joyful season for religion and the church at Madison. Fifteen months before, and I scarcely knew a place in our state which promised less to the labours of a minister of our church; and at this time I confirmed twenty-three warm-hearted disciples of Christ, and zealous friends of our church, and saw a neat and durable brick edifice rising out of the ground to be a place for the worship of God. God had visited this place with the abundance of his grace. He had most signally blessed the faithful preaching of his word by ministers of different denominations. He had sent to those who were inclined to our communion an humble and faithful man, who, labouring in season and out of season, and going from house to house, was the instrument of gathering together an interesting little band, with whom I spent some of the happiest days of my ministry. While I was there, besides the abovementioned exercises, in which I was greatly assisted by the Rev. Mr. Jones and Mr. Wm. G. Jackson from Staunton, I also admitted the Rev. Mr. Lamon, their minister, to priests' orders. After parting with our dear friends at Madison, I turned my steps towards the new county of Rappahannock. On the 16th I reached the residence of Dr. Thornton, and in the afternoon, according to appointment, preached a funeral sermon on the occasion of the death of the amiable and esteemed Dr. Hawes. This gentleman was for many years a member of congress, and was highly esteemed by all who knew him. His benevolence was of no ordinary character, and his testimony to the truth and excellence of Christianity was very decided. In his will he has made generous provision for more than a hundred slaves, whom he has directed to be colonized in Africa. On the following day I went for the first time to visit an old and venerable mother in Israel, who for a long time had been deprived of the services of the church which she loved, except when, on special occasion, the Rev. Mr. Woodville, who lived at a great distance from her, brought them to her house. Mrs. Thornton had turned her house into a church on this occasion, and invited her neighbours and relations to unite in the solemn services. She wished once more to partake of the Holy Supper. It had been a long time since she had enjoyed this privilege, and it might be the last opportunity, for she was far advanced in the vale of tears, though then as well as usual. But she desired to perform another duty also. In her infancy, Christian parents had made a promise in her behalf which she had never had an opportunity of fulfilling. She had never ratified her baptismal engagement in the rite of confirmation, and now, even in her old age, begged leave with all humility to fulfil this act of righteousness. It was accordingly performed, and it is hoped that those present did not regard it as an idle and unnecessary ceremony even in her.

After this, together with some pious neighbours and relations, she partook of the Lord's Supper. Her whole character was calculated to impress upon the minds of all who knew her the truth of the Saviour's words, that we must enter the kingdom of heaven as little children. On the following day I left this neighbourhood, but let it be remembered, as evidence of the uncertainty of life, and to show how mysterious are the ways of Providence, that in five days after I left the mansion of this venerable lady, God was pleased suddenly and unexpectedly to call her to himself. She seemed to have obtained that which she had

long been seeking for, and then had leave to depart in peace. On the day after my leaving Rappahannock I preached at Port Royal, and the next day reached home. In the course of three weeks I again set out, with a view to visit certain places in the lower part of the state on the eastern shore. I determined, however, to take this opportunity of visiting some other places which lay in the route. On Friday, the 11th of October, I left home and preached that day at Upperville. Saturday and Sunday I spent at Haymarket. The weather was so inclement and the house so open, that the congregation on the first day was small. On the day following the Lord's day the weather was good, and the congregation was large and attentive. The house in which I preached was an old deserted courthouse, which, nevertheless, was capable of being converted into a comfortable church, at a very moderate expense. At the conclusion of the services I addressed them on the condition of the neighbourhood and the house in which we were assembled, and promised that if they would convert the house into a becoming place of worship, I would visit them again in the month of July, and dedicate it to God, and perform all the holy ordinances of the church in it. As I came down from the pulpit, two gentlemen assured me it should be done; and I am happy to learn that their promise has already been sacredly fulfilled. If God spare my life I will endeavour to fulfil my part, and hope that some of my brethren will be there to aid in the good work.

On the afternoon of the Sabbath just mentioned I rode to Brentsville, where I preached in the courthouse to a full assembly of attentive hearers. I am happy to inform the Convention, that these two places are now enjoying the regular though too unfrequent services of the church. The Rev. Mr. Berkeley, though engaged in completing his studies at the seminary, finds time to visit each of them once in four weeks. We hope the time is not far distant when more frequent services will be rendered. I next visited Dumfries, where I preached on Monday, and was followed by an exhortation from Mr. Adie. I then proceeded to Alexandria, in order to meet the managers of the Education Society, and the trustees of our seminary. I also preached on Friday night in Alexandria. On Saturday I reached Fredericksburg, and preached there on Sunday, administering the rite of confirmation. On Monday I proceeded to Richmond, and preached on Tuesday night in the Monumental Church. On Wednesday morning I left Richmond in the steamboat, and reached Shirley, the seat of Mr. Hill Carter, in time to meet a congregation at the old Westover Church by 12 o'clock. This excellent building has been neatly fitted up, and is now a decent and comfortable house of worship. A goodly number of families, attached to our communion, assemble in the church of their ancestors every other Sabbath, under the ministry of one of the Alumni of our seminary. On the following day I preached at the Lower Church, which is a new building, erected within the last two years. The friends of our church in Charles City are able, and I believe willing, henceforth to support a minister, and I therefore regard this parish as one permanently established. On Friday morning I again got into the steamboat, and went as far as James City, landing where Mr. Bassett's carriage was ready to convey me to Williamsburg. I tarried four days in Williamsburg, and preached or lectured eight times, assisting also in the communion. My next field of labour was Gloucester county, where I preached five days in succession, twice at Abingdon Church, and three times at Ware Church, administering the communion and confirmation at the latter place. On one of these occasions I was called upon to perform the funeral rites over the remains of one of the most pure and pious of the saints of God on earth, Mrs. Dr. Nelson of that parish, who, from early youth, had been a lively specimen of the beauty of holiness. On the evening of Saturday I preached to the servants at Dr. Taliaferro's, and on the next evening lectured at Mr. Roy's, in Matthews county. On Monday morning, through the great kindness and generosity of Mr. Tompkins of that county, a packet was ready to carry myself and Mr. Cole to the eastern shore, which we reached in the course of the afternoon, and were enabled to have a service at the house of Mrs. Parker, in Eastville, the same night. On the next day we had divine service, morning and evening, in the new church at Eastville. On Wednesday morning I preached at Hungar's Church, an old and venerable edifice. In the afternoon at Bellhaven, and at night, in conjunction with Mr. Cole, at Mr. Wyatt's. On Thursday we passed into Accomack county, when I preached at Pongoteague church, another venerable building, more than 130 years old, but still firm and in good repair. Here I baptized four children, two whites and two coloured. In the afternoon I discoursed on confirmation, after a sermon from Mr. Cole, and at night I preached at Onancock, some miles distant. On the following day I preached again at Pongoteague, baptized one adult, confirmed five, and administered the communion. At night I preached again to a full house at Mr. Bayne's. I preached again on Saturday morning at the same church, organized an Education Society, and in the afternoon proceeded to Judge Upshur's, in the neighbourhood of Hungar's Church, where I again preached on the following day, being the Sabbath, and administered the communion. On the evening of the same day I exhorted after Mr. Cole, at Eastville, preached there the next day, and confirmed six persons. I was much encouraged by the zeal of a goodly number of our remaining friends in Northampton and Accomack, who determined, by uniting their contributions, to secure to themselves the services of a missionary, in addition to those which they already enjoy. I have been pleased to hear that they have obtained the object of their wishes. Having concluded my duties on the eastern shore, I crossed the bay, and reached Norfolk on Wednesday evening. On Thursday I went to Suffolk, and preached there that night, exhorted also the following night after Mr. Boyden, who accompanied me to that place. On Saturday I returned to Norfolk, and lectured at the house of Mr. Pollard in the evening. In the morning, which was the Sabbath, I preached for Dr. Ducachet; in the afternoon, for Mr. Wingfield, at Portsmouth; and at night, returning to Norfolk, at St. Paul's, for Mr. Boyden. On Monday night I again preached for Mr. Boyden, and leaving Norfolk the following day, spent the night at Old Point, and preached to the officers and soldiers stationed at that place. After this I returned without delay, and reached home by the following Sabbath. Since then I have taken no long journey, nor performed much episcopal duty. I visited the District during the winter, chiefly with the view of attending the annual meeting of the American Colonization Society. I spent one Sabbath in Washington and Georgetown, and one in Alexandria. I have also visited Winchester twice, and confirmed six persons; Wickliffe once, confirming two persons; and Cool Spring, in Fauquier county, once, confirming five. On each of these occasions (with one exception), I spent two days in preaching and administering the Lord's Supper.

I have only to annex to this rapid narrative of my episcopal labours, the few particulars occurring on my journey to this place. I reached Luray, in company with Mr. Wm. M. Jackson, on Tuesday, the 13th, and preached there on the afternoon of the day; on the same evening I baptized a child at the house of Mr. Blackford, and united in religious services with Mr. Jackson, at a schoolhouse, where worship is often held, for the benefit of the workmen who are employed about the iron works of Mr. Blackford.

On the following morning, before leaving that place, I administered the rite of confirmation to Mrs. Blackford, whose age and infirmity prevented her attendance on any public place where that office was performed. On the evening of the same day we reached Col. Lewis's, in the neighbourhood of Port Republic, and on the following morning preached at that place.

On Saturday, the 17th, we reached the place in which we are now assembled. On the following day I accompanied the pastor of this congregation to a new church about seven miles distant, when I consecrated to the service of God a neat brick edifice, which was not large enough to hold the numbers which desired admission. I preached twice on that day to large assemblies of attentive hearers. On the evening of the same I preached to the servants at the house of Mr. Churchman. On Monday morning, according to notice, I again attended at the same interesting spot, when, after a sermon from Mr. William Jackson, of Frederick parish, I addressed them at some length on the subject of confirmation; and then, after an interval of an hour, the house was again filled, when I first preached, and then administered the rite of confirmation to seventeen persons. This congregation has been the child of many prayers and much anxiety to its present and former pastor, and may it realize all their fondest hopes and expectations.

Having thus rendered an account of my journeyings and public ministrations, it may not be improper to mention two humble efforts made during the interval of the above-mentioned visitation, to promote the cause of religion in our church and our land. In compliance with your request at our last Convention, I have written and circulated a pastoral letter on the very important duty of giving religious instruction to our servants. I know the difficulties of the task, but I know that both ministers and people are far too ready to magnify these difficulties, and satisfy themselves with very insufficient excuses for its neglect. If the love of immortal souls, which is the true spirit of Christ, did but reign in our hearts as it ought to do, we should be more apt to teach these our poor ignorant fellow-creatures, and less apt at finding out excuses for our neglect of them. I commit the feeble effort in their behalf to God and your consciences, hoping that it may not be altogether in vain.

I have also just completed the publication of a small book of family prayers, which I trust may be an acceptable offering to God and to the Christian families under our charge. If the work shall only induce one family to worship God which has hitherto neglected it, or shall assist to the better performance of this duty one which may already have lived in the performance of this godly practice, I shall be abundantly rewarded for any labour expended on the collection. If my brethren, after examination, shall approve the collection, they will of course recommend its use to their congregations.

And now, commending these my feeble endeavours to the favour of Him without whom nothing is holy, nothing is strong, I submit this record of the same to my brethren and friends, and assure them of my continued and increasing affection for them all.

W. MEADE,
Assistant Bishop of Virginia.

On motion of Mr. Carter H. Harrison,

Resolved, That the secretary enter upon the journal of this Convention the death of its late secretary, John G. Williams.

Resolved, That while we bow with humility to this afflictive dispensation of God, we cannot but deplore it as one that has deprived the Convention of the services of a faithful officer, the church of a useful and devoted friend, and society at large of a valuable member.

Resolved, lastly, That, in token of the sympathy of this Convention in the bereavement which the family of the deceased has sustained, a copy of these resolutions be forwarded to them by the secretary.

On motion of the Rev. Wm. G. H. Jones, Mr. Alexander Garret was admitted to a seat in this Convention as delegate from Fredericksville parish, Albemarle county.

The business of the Convention was suspended, for the purpose of attending divine service by the Rev. Mr. Smith, and a sermon by the Rev. Mr. Cobbs.

After divine service Bishop Meade took the chair. The parochial reports were received, read, and referred to the committee on parochial reports.

A petition was presented by the Rev. William M. Jackson, from certain members and friends of the Episcopal Church residing in Berryville and its vicinity, to divide the parish of Frederick so as to form another distinct one therein, to be called "Wickliffe parish, Frederick county."

On motion,

Resolved, That the prayer of the petitioners be granted.

On motion of the Rev. William G. H. Jones,

Resolved, That this Convention continues to feel a lively interest in the temperance reformation.

Resolved, That each clergyman of this church be, and is hereby requested, to insert in his report to the next Convention such facts in reference to the temperance cause as he shall think promotive of such cause.

The Rev. Franklin G. Smith presented a memorial from the vestry of St. Paul's Church, which was read, and referred to the committee on the state of the church.

And the Convention adjourned till to-morrow morning, at 9 o'clock.

FRIDAY, MAY 23, 1834.

The Convention met pursuant to adjournment, and was opened with prayer by Bishop Meade, who took the chair as president.

Mr. Philip Slaughter, a delegate from St. Stephen's Church, Culpepper; Mr. Walter Coles, from Abingdon parish, Gloucester county; and Mr. J. B. Breckenridge, from Ware parish, Gloucester county, appeared and took their seats.

The president read a letter from one of the

professors of the University of Virginia: whereupon the Rev. William G. H. Jones offered the following preamble and resolution, which were adopted, viz.:—

Whereas a letter, addressed to a member of this Convention by one of the professors of the university, has been read to the same, in which an earnest desire is expressed that a minister of our communion may be obtained for the purpose of performing religious services for the benefit of the professors and students during the ensuing session:—therefore,

Resolved, That this Convention does highly approve the determination of the professors and students to supply the university with ministerial services by their own liberal contributions, and wishes them the most abundant success.

Resolved, also, That this Convention would take pleasure in seeing any of our ministers who may be called to this station, taking part in so praiseworthy an undertaking.

The president of the Convention called the Rev. George Lemon to the chair, and retired.

On motion of the Rev. H. W. Ducachet, the revised constitution and canons was made the order of the day for the session immediately after divine service.

The Rev. Charles Mann, from the committee for examining the accounts of the treasurer of the fund for the relief of the widows and orphans of deceased clergymen, made the following report, which was read and accepted:—

The committee to whom was referred the accounts of the treasurer of the society for the support of the widows and orphans of deceased clergymen of the Protestant Episcopal Church, beg leave to report, that they have examined the same, and find them correct.

At the last session of this body, a committee was formed with directions to publish and distribute the constitution of this society, in connexion with any information they might be able to obtain as to its present state and future prospects. The chairman of this was also chairman of that committee, and states, that the duty assigned them has been performed, and the constitution of the society is here for distribution among the clergy. The society, it will be seen, is an association of individuals for their own benefit or that of their families, and in no other way connected with the Convention than through the interest this body feels in the welfare of the clergy and their families. The committee would recommend to the clergy to become subscribers at once to this institution, and to sustain it with a systematic exertion such as its importance demands. Deducting the amount of stock in the Bank of Alexandria, the whole of which the committee fear will be lost, there will be the very important sum of $7,761 46. If this sum of $7,000 was yearly added to by a subscription of only five dollars by each clergyman, it might be shown, from the operations of societies of this kind elsewhere, that a perfect security would be afforded to each member that his family, in the event of his death, would have some small provision made for their wants: a subscription of fifteen or twenty dollars might and would secure at least the necessaries of life for those who would be otherwise destitute. The experience of other dioceses should furnish an important lesson to the clergy of this. In many of them, a subscriber for a few years to an institution like this, may rest assured that a provision, much more ample than he could make in any other way, has been secured to his family. In Maryland many cases have occurred where an annuity of $160 per annum has been secured, with an equal sum from the disposable funds of the society. In Pennsylvania and New-York still more important provisions have been made for the families of clergymen, and by their own exertions; and all these societies were once as feeble as this. The committee trust the clergy will no longer neglect this, but determine hereafter to give it the attention it deserves.

C. Mann, Chairman.

The funds are as follows:—

106 shares of Farmers' Bank of Alexandria stock, at par, - -	$5,300 00
Five shares of Alexandria Bank stock, at par, - - - - -	1,000 00
One share of Bank of Virginia stock,	100 00
Note and bond bearing interest of six per cent., - - - - -	2,200 00
Cash on hand, - - - - -	161 46
	$8,761 46

A claim against the estate of Robert Andrews, not in the hands of the treasurer, with interest from 30th April, 1829, - - - - -	$399 23

Whereupon it was

Resolved, That the clergy be requested to meet in the lecture-room of this church to-morrow morning, at 8 o'clock, to reorganize the society, and to take such measures as they deem expedient to promote its interests.

On motion of the Rev. Mr. Cobbs, the following preamble and resolution were adopted:—

Whereas the assistant bishop of this diocess, in consequence of his frequent and long journeys in discharge of the duties of the episcopate, is under the necessity of employing an assistant in his parish, to whom the half of his salary as rector is appropriated:—therefore,

Resolved, That the treasurer be directed to pay annually to the assistant bishop, out of the contingent fund, the sum of three hundred dollars, besides paying the necessary expenses incurred in the discharge of his episcopal duties.

The Rev. Thomas Jackson, from the committee for examining the treasurer's account, presented the following report, which was read and accepted:—

The committee appointed to examine the treasurer's account beg leave respectfully to report, that they have performed that duty, and, upon a comparison of the several items with the accompanying vouchers, find all correct. Among the exhibits they find two $5 notes returned as counterfeit, which are submitted to the Convention to be disposed of. The balance on hand, as per account, is $689 74½, of which sum $15 74 is the balance remaining in the hands of the treasurer of the fund for the support of the bishop, leaving $674 for the contingent fund. Thomas Jackson.

The Rev. C. W. Andrews, from the committee to whom was referred the account of the treasurer of the Protestant Episcopal Missionary Society of Virginia, reported the same correct.

Resolved, That the Convention do now proceed to consider and determine where the next Convention of the church in this diocess shall be held.

A discussion of this subject ensued, which continued till the business of the Convention was suspended, for the purpose of attending divine service by the Rev. Dr. Keith, and a sermon hy the Right Rev. Bishop Meade.

After divine service the president took the chair; when, on motion, the Convention adjourned until 4 o'clock this afternoon.

Friday afternoon.—The Convention met pursuant to adjournment. Mr. Edward C. Marshall, a delegate from Leeds parish, Fauquier county, appeared and took his seat.

On motion of the Rev. Franklin G. Smith, the order of the day was suspended, for the purpose of taking up and disposing of the unfinished business. The discussion having continued for some time, it was, on motion,

Resolved, That the next annual Convention of this diocess be held in the town of Lynchburg, on the third Wednesday in May, 1835.

Mr. James K. Marshall, a delegate from St. James's Church, Warrenton, Fauquier county, appeared and took his seat.

The Convention then proceeded to the order of the day. The Right Rev. Bishop Meade, from the committee appointed at the last Convention to revise and alter the constitution and canons of the church of this diocess, laid their report before the Convention.

Upon motion made and seconded, the reading of the report, article by article, was commenced; when, upon motion of Rev. Dr. Empie, the order of the day was again suspended, for the purpose of receiving a memorial upon the subject of the order of the day from Bruton parish. The said memorial having been read and laid upon the table, the consideration of the order of the day was resumed, and, after a short debate, the Convention adjourned until to-morrow morning, at 9 o'clock.

Saturday, May 24, 1834.

The Convention met pursuant to adjournment, and was opened with prayer by the Right Rev. Bishop Meade, who took the chair as president.

The committee on parochial reports made the following report, which was read and accepted:—

The committee to whom were referred the parochial reports, herewith return the same, abridged and condensed, to be entered on the journal. They have also prepared an abstract, exhibiting at one view the state of the church, so far as the defective character of many reports will permit. From many parishes enjoying the stated services of the church, no reports have been received; and of those referred to them, many appear to have been drawn up without any reference to the prescribed form. They would therefore respectfully recommend that a similar form be again published, and that in future the names of those clergymen who neglect to fulfil the requisitions of the first section of the fifty-first canon of the General Convention, be spread upon the journals.

By order of the committee,

Charles Dresser, Chairman.

Christ Church, Lancaster county. Ephraim Adams, rector. Communicants, added two, died three, suspended one, present number thirty-three—baptisms, infants (principally coloured), thirty-five—funerals six. Amount collected for the different institutions connected with the church, $206 61.

Shelburne parish, Leesburg, Loudoun county. George Adie, rector. Communicants, added six, removed four, died two, total seventy-one—baptisms, white infants twelve, coloured infants four, total sixteen—marriages five—funerals six—families about forty.

Connected with this church there is a flourishing Sunday School, numbering about one hundred and twenty white scholars, and about thirty coloured; the coloured scholars being taught orally. Also a Bible class, the members of which are all Sunday School teachers. Also a Missionary Society, Mite Society, and Sewing Society, which are doing much for the cause of religion and benevolence. The present rector officiates every Sunday in St. James's, except the second in the month. He preaches also once a fortnight to a large and attentive coloured congregation, who occupy the church in the afternoon; and has reason to hope his labours have been blessed among them.

Upperville. Communicants, added five, total fourteen—confirmations ten—families fourteen.

The congregation here are engaged in building a handsome little church, in the Gothic order. Prospects seem to be encouraging. The present minister has been officiating here on the morning of the second Sunday in the month. There is a Sunday School here also.

Middleburg and Aldie. Communicants, added two, total twelve—baptisms, white infants four, coloured twelve, total sixteen—one marriage—families ten. There is a Sunday School at each of these places.

The present rector officiates in the afternoon of the second Sunday in the month in the former place, and in the evening at the latter.

Frederick parish, Frederick county. There are four churches in this parish, and two ministers, besides the assistant bishop.

Communicants one hundred and twenty-five, seven added during the last year.

Baptisms seventeen—burials three—marriages four—Sunday Schools three—scholars one hundred and twenty. One parish library, one hundred and twenty volumes. Regular places of preaching five. Contributions to the Virginia Bible Society last year about $550; contributions to the Education Society about $250; to the Colonization Society, $350; to the Greek Mission, $100. There are also in the parish two flourishing Temperance Societies.

To the above statement it may be added, that each of the ministers preaches regularly to the coloured persons, sometimes in the churches, and at other times in private houses. The attendance of our congregations is generally good, and the state of religion, if not so warm and zealous as could be desired, yet such as to give encouragement to the ministers to hope that their labour is not in vain in the Lord.

In addition to the statement above, it may be proper to state, that one of the Education Societies has established a scholarship in the Theological Seminary, called the Wickliffe scholarship.

Russell parish, Bedford county. N. H. Cobbs, rector. Communicants, added seven, removed seven, died four, total ninety-six—baptisms, of adults three, of white children thirteen, of coloured children seven, total twenty-three—marriages

ten—burials ten. The number of Episcopal families about sixty.

Although the parish has sustained a severe loss by deaths and removals, and although during the past year the additions to the communion have been few in number, yet the rector cherishes the belief that the general interests of the church are not discouraging. The preaching of the gospel is uniformly listened to with devout attention, and the distinctive principles of the church are becoming more generally known and more cordially adopted. The rector is also encouraged by the prospect of being useful in his preaching to the coloured people, for whose benefit he holds a second service on each Sunday. When he commenced his labours, a few years ago, among this too much neglected people, he doubted whether they could ever be brought to be interested in the liturgy; but he now finds from experience, that, ignorant and uneducated as they are, they may be taught to unite in a considerable portion of the worship of the church, particularly in the general confession, the Lord's prayer, the creed, and the ante-communion service. And he is now fully convinced that one of the most direct and efficient means of building them up in the pure faith of the gospel, will be to instruct them in the forms and services of the church. Indeed, the rector can truly say, that he never duly appreciated the value and importance of forms of prayer till he began his feeble labours among the coloured people.

Abingdon and Ware parishes, Gloucester county. John Cole, rector. Communicants, added two, removed one, died three, total thirty-six—baptisms, infants ten, viz., white eight, coloured two—confirmations ten—marriages six, one coloured—funerals nine—number of families thirty-seven.

Antrim parish, Halifax county. Charles Dresser, rector. Communicants, added five, total forty-three—baptisms, of adults four, of children ten, total fourteen—marriages four—funerals seven, of these four were of coloured persons—Sunday Schools two, containing together upwards of one hundred scholars—families attached to the church thirty-five, containing about one hundred and fifty persons, though not all baptized. During the greater part of the year a second service has been held on Sunday, chiefly for the benefit of the coloured population. A growing interest in the religious improvement of this part of the community is manifest. One gentleman designs building a chapel exclusively for the benefit of his servants.

Camden parish, Pittsylvania county. Communicants, added one, died one, total eleven—baptisms, of adults one, of children six, total seven—one funeral.

The number of families attached to the church in this county is small. By the labours of a zealous and active missionary, it is believed they would soon be increased. Few parts of the state can more properly be considered missionary ground.

Christ Church, Norfolk, Elizabeth River parish. Henry W. Ducachet, rector. Communicants, added fifteen, removed four, died seven, withdrawn one, present total two hundred and thirty-five—baptisms, adults five, viz., white four, coloured one; infants forty-nine, viz., white forty-six, coloured three, total fifty-four—marriages thirteen—funerals, adults thirteen, children eleven, total twenty-four. The number of families in so large a congregation cannot be accurately ascertained, but they are estimated at about three hundred. The amount of money collected for various religious and charitable objects is about $1,500. A parish library has been begun, agreeably to the recommendation of the last Convention.

Bruton parish, Williamsburg. A. Empie, rector. Communicants, removed one, died two, added three; whites sixty-one, coloured two; total sixty-three—baptisms, white infants seven, coloured four, total eleven—marriages, white four, coloured two, total six—funerals, parishioners eight, strangers five, total thirteen—families forty-eight, adults one hundred and three, children eighty-two, total one hundred and eighty-five—catechumens twenty—scholars in Sunday School forty, teachers in the same six—members in the Female Bible class thirty-one—contributions, Contingent Fund, $15; episcopal services, $5; Church Missionary Society of this state, $20; Virginia Bible Society, $217 91. Benevolent societies, Bible, Tract, and Missionary Society, Ladies' Working Society.

By means of fairs and subscriptions, about $700 have been raised towards procuring an organ. The parish library has increased from one hundred and forty-seven to one hundred and seventy-one volumes, and there are about two hundred volumes in the Sunday School library. There are only two coloured persons belonging to the congregation, and these two are communicants. When Dr. Wilmer took charge of the congregation in 1826, he found but twenty communicants. His successor in 1827 found thirty, and for two years past the number has been sixty-three. The rector officiated regularly once a month at Hickory Neck Church, in James City, until last September, since which time, owing to the condition of his health and eyes, that service has been discontinued. God willing, it shall soon be resumed.

St. Andrew's, Brunswick county, and Bath, Dinwiddie county. John Grammer, jr., rector. Communicants added, two white and one coloured, three, died one, total forty-nine—baptisms, infants, eight white, three coloured, total eleven—marriages eight—funerals, white six, coloured twelve, total eighteen—number of families about twenty-four.

Collected for different institutions connected with the church, viz.:—Missionary Society, $70; Theological Seminary, $76; Education Society, $40; assessment for bishop, $7; Convention Fund, $23 50; donation for indigent students, $50; total, $266 50.

The spiritual condition of these parishes presents nothing particularly worthy of report. But while the rector mourns over the slow progress which Scripture piety, enlightened zeal, and Christian love are making among the members of his flock, he is constrained with shame to fear that the cause may be found in the languor of his own zeal, and the inadequacy of his own exertions. For the convenience of many members of each congregation, an effort is making for providing a place of worship nearly central to the present churches; and it is hoped, that when greater facilities are afforded for attendance upon the ordinances of the gospel, their administration will be accompanied by effects more sanctifying and perceptible.

St. Stephen's Church, Culpepper county. A. H. Lamon, rector. Communicants, added eight, removed two, present number fifty-one—baptisms, adults one, children five—confirmations ten—one marriage—funerals five.

No material change has taken place in the spiritual condition of this congregation since the last Convention. There is connected with the church a Sunday School of about thirty scholars.

A scholarship has been established in the Seminary of Virginia, and the first payment made. The vestry are making arrangements for the purchase of a parsonage, and the permanent location of a

minister among them. There is preaching once a month to a large and attentive congregation of coloured persons.

Broomfield parish, Madison county. Communicants, added eleven, removed two, present number thirty-nine, one of whom is a coloured person—baptisms, ten children—marriages two—confirmed twenty-two.

In this parish the prospects for extending the church are becoming better. The prejudices existing against us where the church was known only through evil report, have been in a great degree removed, and now our ministrations are attended with greater interest.

We have a Sunday School of about twenty scholars, in connexion with the church. Contributions have been made to the Education and Missionary Societies. Preaching once a month for the special benefit of the coloured population

Christ Church, Winchester. J. E. Jackson, rector. But few changes have occurred in this congregation during the past year. The benevolent societies have received more attention and better support than for many previous years. The Ladies' Society of Industry have made their pastor a patron of the Domestic and Foreign Missionary Society, and of the Education Society. There have been also liberal contributions from the other societies of the congregation to the General Missionary Society of our church, Infant Schools in Greece, the Education Society, Sunday Schools, and for erecting an Episcopal church in Monrovia.

During the past year there have been eleven added to the communion; one member has died, seven have removed, and one remains suspended, leaving the present number of communicants one hundred and eight—baptisms five, coloured two, total seven—marriages six—deaths five—confirmed six. The congregation at Mill Creek continues very interesting; there are forty-two communicants—one marriage—baptisms five—deaths two.

Trinity Church and Trinity Chapel, Augusta parish. W. G. Jackson, rector. Communicants, added twenty-five, removed three, total seventy—baptisms, adults two, children twenty-eight, white, total thirty—confirmations seventeen—marriages, seven white and three coloured, total ten—funerals three—number of families sixty, adults one hundred and eighty, infants two hundred and forty. The rector would state that, owing to the peculiar state of this infant church, his people have done but little for those various benevolent institutions which call for the prayers and pecuniary assistance of all. During the past year the chapel has been neatly finished by the commendable zeal of its members and friends, at an expense of upwards of $700. The ladies of Trinity Church, by their untiring perseverance and industry, have raised during the past year $500 towards liquidating the debt of this church.

Norborne parish, Berkeley county. W. P. C. Johnson, rector. Communicants, died one, removed five, added one, total one hundred and nineteen—baptisms, four adults and thirty-three children, total thirty-seven—confirmed thirty-two—marriages eleven—funerals five—contributions to benevolent objects during the past year, $103 75.

St. Thomas's Church, Orange courthouse. Wm. G. H. Jones, rector. The rector takes pleasure in informing this Convention that his congregation have erected a new and very neat church, which, it is hoped and believed, will be ready for consecration about the last of July or the first of August. The expense of the house will be about $3,000. The Sunday School is in a better condition than when last reported, and numbers thirty scholars. The coloured population still continue to receive regular attention from the rector. The ladies have nearly completed a subscription for one scholarship at the Theological Seminary of Virginia. There is no doubt of its speedy completion. There is a Temperance Society in this parish, numbering about three hundred members. Confirmed fifteen. This congregation may be considered as having been reorganized last year, when the rector found nine communicants. Reported to the last Convention twenty-six, present number thirty-four, one dead, one removed—baptisms, infant, seven—marriages six—funerals eleven—Episcopal families thirty-two.

Walker's Church, Albemarle and Free Union, Louisa. (Combined.) These churches receive services once a month. They are sufficiently near for mutual attendance. Present number of communicants in both nineteen, two dead—baptisms, infant, six—families twelve.

The rector of Hamilton and Leeds parishes, Fauquier, reports the addition of five to the number of communicants; the whole number of communicants is between sixty and seventy—confirmations five—baptisms about ten—marriages fourteen—funerals eight. There is a Female Education Society and a Female Colonization Society in Hamilton parish, which continue to contribute something to their respective objects. From Leeds parish about $200 are contributed annually to religious and charitable objects. It is hoped that a new church will be begun, if not finished, during the present year, in this parish. There is a Temperance Society in each parish.

GEO. LEMON.

The late rector of Christ Church, Alexandria, Fairfax parish, having been induced to resign it, under a conviction that he could better promote the interests of religion by endeavouring to sustain the "Society for Educating pious Young Men for the Ministry of the Episcopal Church," and to complete the plans of the church in reference to the Theological Seminary of the diocess, would now report to the Convention that the past year has not been so productive of those fruits which a Christian minister and a Christian people would desire, as the former years of his labours among them. In July past the assistant bishop held a confirmation in Alexandria, at which time seven persons of this congregation were confirmed, five of whom were subsequently admitted to the communion, two having been previously admitted to that ordinance; two of the communicants have died, two have removed to another congregation—one adult has been baptized, and thirty-five infants, of whom twenty-three were white, and twelve coloured—there have been four marriages, and twelve funerals. The Sunday School contains about the same number of scholars as was reported last year, and some hundred volumes of valuable books have been added to its library. Two Bible classes, one male and one female, are still maintained, through the kindness of gentlemen belonging to the Theological Seminary, and the benevolent societies have been supported as usual. And a Bishop Moore's scholarship is about being established, a part of the fund having been already received. Soon after the last Convention, the rector established a meeting for coloured persons on one evening of each week, which was tolerably well attended, until his engagements with the Education Society and Theological Seminary, added to the duties of the parish, made it impossible for him to carry it on. The state of religion in the Episcopal and all other churches in

the town seems much less cheering than for years past furnishing a subject of deep regret to the pious part of the community.

St. George's Church, Fredericksburg. Edward C. M'Guire, rector. From various causes, the number of communicants has diminished, though it is not believed that the piety or zeal of the people has declined. Our religious and benevolent societies received their usual share of attention. Through our Sunday Schools and Bible classes, we endeavour faithfully to sow the good seed of the divine word, while our Auxiliary Missionary and Education Societies are labouring to advance the important interests contemplated in their formation. The Prayer and Tract Society is yet highly useful in its operations. Our Female Missionary Society is alone inefficient, and that altogether from the extreme difficulty of procuring missionaries. Something has been done of late for the spiritual improvement of our coloured population. The time seems to have arrived with us for successful efforts in their behalf. Recent endeavours to instruct them by preaching have been attended by the most encouraging indications of usefulness. The word preached has been most gladly received, and much gratitude expressed for the sympathy of the church, and her care for them in their destitute and neglected condition.

Baptisms twenty-five—communicants one hundred and sixty—marriages eight—funerals twelve.

St. Anne's and South Farnham parishes, Essex county. John P. M'Guire, rector. St. Anne's, communicants, one coloured, total thirty-four—baptisms, white infants nine, coloured one, total ten—marriages three—funerals six.

South Farnham. Communicants twenty—baptisms, white infants three, coloured fifteen, total eighteen—marriages three—funerals two.

St. Mary's parish, Caroline county. Communicants fifteen.

Lunenburg parish, Richmond county. Communicants twenty-nine—baptisms, white adults one, white infants four, coloured one, total six—funerals four.

The number of families cannot, for several causes, be now stated with any degree of accuracy.

Amount collected for the different institutions connected with the church, part of which was received immediately previous to the last Convention, but not before reported, $319 20.

Amount collected and subscribed in St. Anne's parish for the Virginia Bible Society, after a sermon by the Rev. Wm. M. Atkinson, its general agent, $144 97.

Since the last Convention, "Associations for the promotion of Christianity" through the institutions of the church have been formed in all the above parishes; those in the two first are perfectly organized. There is also in St. Anne's a "Female Association," designed to co-operate with the more general one. The services heretofore performed in St. Mary's parish, Caroline county, are still, by God's help, continued. The church at Port Royal is now under contract, and to be finished during the current year. Lunenburg parish, with two others in its immediate neighbourhood, have secured the services of the Rev. G. W. Nelson. The new church now being erected, and the old one in Farnham parish which is repairing, will probably be finished this year.

Lunenburg and Farnham parishes, Richmond county. The rector has so recently taken charge of these parishes, that he can only report that they present an interesting and encouraging field of labour; and that he humbly trusts, should he be spared to another Convention, to be able, through the blessing of Providence, to present a more particular and interesting report. In addition to these two parishes, he has under his charge the Ycomico Church, in the county of Westmoreland.

G. W. Nelson.

Cumberland parish, Lunenburg county. C. C. Taliaferro, rector. Communicants twenty-six, added ten, died one—baptisms, infant, four—marriages two—funerals four. Notwithstanding my labours have been somewhat interrupted by sickness, &c., the state of the church gives just cause of gratitude to its friends. I have Bible class and Sunday School instructions going on in both ends of my parish, by which there is a promise of much good. The spirit of missions and of general benevolence is on the increase. The ladies are doing what they can for the support of missionary operations, by their Working Society, &c. We have formed a scholarship at $75 for three years, for the education of some young men for the ministry. The Colonization Society has some well-wishers and supporters among us. I have nearly completed a subscription, on Gerrit Smith's plan, of raising $100 for ten years, by twenty persons paying five each year. St. John's Church has made me life member of the A. T. Society, by paying $20. The cause of temperance also finds supporters from our communion. For the last six months I have paid renewed attention to the coloured people of my neighbourhood, preaching on the afternoon of every other Wednesday and Sunday, with the most pleasing prospect of success. The masters of the servants feel the duty of providing for their spiritual welfare so great, that they contemplate building a church expressly for them.

Westover parish, Charles City county. Alex. Norris, rector. The reorganization of this parish commences with the present year. Communicants eighteen—baptisms, infants, three white and five coloured, total eight—confirmations four—marriages two—funerals six—families about nineteen. Collected for the Colonization Society $36—for the Missionary Society $10—Bible Society $5—Education Society $5, total $56.

Since May last, with the exception of about six weeks' absence on a visit to North Carolina, I have regularly officiated in two churches in this parish, preaching alternately at each on Sundays in the morning, and preaching to the servants, sometimes in the morning before going to church, and in the afternoon, either at church or on their estates. I have also preached to a free coloured congregation every other Saturday. What good has been done, time and eternity will show.

While present appearances are such as to call for much humility and prayer, it is just to say, that we have been occasionally relieved from feelings of despair, and have been incited to hope that good has been and may be done in this parish.

St. Paul's Church, Norfolk parish. Ebenezer Boyden, rector. Communicants, added twenty-eight—removed three—died five, total forty-five baptisms, adults three, infants thirteen, total sixteen—marriages four—funerals ten—contributions to missions and other benevolent objects, $200.

The rector has met the servants of the congregation weekly on the Sabbath, to instruct them in religion, and has felt encouraged by their attendance and seriousness. A good organ has been obtained for the church, and the prospects of the congregation are generally encouraging.

St. Paul's Church, Lynchburg. F. G. Smith, rector. A parish association has been organized during the past year to raise and appropriate funds for Domestic Missions, Foreign Missions, the Sunday School, and parochial library. This association promises to be highly useful.

Communicants, removed nine—deceased three,

added fourteen, present number sixty-four—marriages three—baptisms, of adults three, of infants thirteen—funerals seven.

Trinity Church, Portsmouth parish, Norfolk county. Jno. H. Wingfield, rector. Marriages nine—baptisms, of infants sixteen—communicants, added two, removed one, died four, total thirty-seven—funerals sixteen—families sixty—adults one hundred and seventy—children one hundred and ten—Sunday School teachers eight—scholars forty.

A parish library has been commenced, which contains at present more than one hundred volumes; and a class formed for the study of Jackson's Lessons on the Morning Services of the Church.

There is a Temperance Society in this parish numbering about two hundred members, and continually increasing.

Christ Church, Richmond. Geo. Woodbridge, rector. Communicants, added twenty-five, removed seven, died three, total seventy-eight—baptisms, of adults eight, of infants ten.

There have been twelve confirmations, four marriages, and seven funerals.

There have been transmitted during the past year $100 to the Domestic and Foreign Missionary Society of our church, and $50 to the American Tract Society, to be appropriated to the Episcopal Mission in Greece.

There have been collected $159 for the support of the Sunday Schools connected with Christ Church, and a small sum for the purpose of forming a parish library.

The Sunday Schools connected with the church are in a flourishing condition. Besides the school at the church, which has been divided into a male and female department, there has been one established in connexion with the church at a distance from it, which promises to be a useful auxiliary.

During the last year I preached to the coloured people a few times, but circumstances occurred to prevent regular services. Arrangements have, however, now been made by the Episcopal Church of Richmond, to preach regularly to them in the lecture-room of the Monumental Church.

Lexington parish, Amherst county, and Nelson parish, Nelson county. C. H. Page, rector. Communicants, added six, died one, total number sixty-eight—baptisms about twenty, viz.: eight whites, twelve coloured—marriages six—funerals eleven. Sunday Schools are established in the neighbourhood of all the churches except one.

A society for the promotion of temperance and a Female Bible Society have been organized in New-Glasgow. Contributions have been made to the Colonization Society, to the Foreign and Domestic Missionary Society, and to the Education Society.

Preaching at long intervals to the different congregations of my charge, and leading the life of a missionary rather than of a pastor, I am often deprived of the opportunity of nurturing good impressions, which, with the aid of private counsel and exhortation, might become fixed and permanent.

A commodious brick church has been built in the neighbourhood of Lovingston, in which it is hoped and prayed that many souls may be born to glory and to God. There are some in the congregations serious, but they are not fully satisfied that they ought to confess Christ publicly. For the benefit of the coloured population, regular services are held in the churches upon the Lord's day, and occasional services in private houses.

St. Martin's parish, Hanover and Louisa counties. John Cook, rector. Communicants, removed four, died one, total fifty-eight—baptisms, of white infants three, coloured three, total six—marriages two—funerals seven—families forty—adults one hundred and twenty-five, infants one hundred—collected for benevolent objects, $300.

This parish was reorganized about the year 1812, but never enjoyed the advantages of a settled ministry until about 1816, since which time it has had almost uninterrupted services to the present. The present rector has no means of ascertaining the number of communicants at that time, but presumes they were very few. When he took charge of it, in 1825, there were forty-one, since which time fifty have been added. The several benevolent societies heretofore reported are still in operation, but, I regret to add, some of them are not so active as formerly.

St. Paul's Church, Alexandria. J. T. Johnson, rector. Communicants, added six, removed four, died four, total one hundred and forty—baptisms, one white adult and thirty-three infants, total thirty-four—marriages three—funerals eight—amount collected for the different institutions of the church, exclusive of $560 in part payment of a new organ, $172 50. For general fund, now transmitted, $25.

The rector has been in charge of this church since the 20th of October last. He has every reason, however, to rejoice in its present state and prospects. Thus far the congregation has been increasing. The institutions connected with the church are flourishing, particularly the Sunday School, which numbers on its list two hundred and four scholars, eleven male and seventeen female teachers, and two male superintendents. The average attendance is about one hundred and fifty.

Although but few communicants have been added, yet the rector has assurance that the work of grace is going on. Many who have not yet made an open profession, have been led by the Spirit to a serious communing with their own hearts, which, he trusts and prays, will ultimately result in the conviction, that "Christ is the power of God to salvation."

St. John's Church, Hampton. Mark L. Chevers, rector. Communicants, removed one, died one, total ten—marriages six—baptisms, six infants—funerals seven—collected for the contingent fund, $5—bishop's episcopal services, $2.

The church at Old Point Comfort. Communicants, added five, removed two, died one, total fifteen—marriages nine—baptisms, eight infants—funerals fourteen—Sunday School teachers five—scholars about forty—collected for the bishop's episcopal services, $5.

A regular weekly service is held at this place, for the particular benefit of coloured persons, which is not only numerously attended, but appears to be highly appreciated. Some who a short time since seemed to be careless and indifferent spectators, now take a lively interest in religious exercises. And of some few we believe it may be said, with gratitude to God, "they have found peace" in believing in Jesus Christ.

St. Paul's parish, King George county. Zachariah H. Goldsmith, rector. Baptisms seven—marriages four—funerals five—communicants thirty-four.

Brunswick parish. Baptisms eleven—marriages three—funerals two—one communicant withdrawn, one removed, total eleven.

St. Margaret's parish, and Grace Church, St. Mary's parish. William Friend, rector. Communicants, added six, removed two, died one, total forty-eight—baptisms two—confirmations five—marriages two—funerals, white six, coloured twelve.

The rector finds it difficult to report precisely the number of families under his pastoral charge, for many contain members of different denominations. Those of which he is exclusively the pastor amount to about thirty. There are two Sunday Schools, one Bible class, one Temperance Society, containing about seventy members, one Bible Society, auxiliary to the "Bible Society of Virginia."

The rector reports that a brick church has been built during the past year, in St. Mary's parish, which was consecrated in April last by the Right Rev. Bishop Moore. A vestry has been chosen, and the church is now organized in this parish. In St. Margaret's parish the old church has been thoroughly repaired during the past year. At the Bowling Green the materials are provided and contracts are made for the erection of a brick church the present year. Systematic efforts are now being made for the religious instruction of the slaves.

Bristol parish, Petersburg. Andrew Syme, rector. The number of communicants of this parish is seventy, ten of whom have been added since last Convention, seven have removed, four have died; there have been seven baptisms, all white; there have been no confirmations for more than three years; there have been six marriages, fourteen funerals. The number of families is about eighty; the number of children not ascertained. The female association, denominated the "Wilmer Education Society," have transmitted to Alexandria the sum of $140, the produce of their labour since last Convention; nineteen dollars have been collected for the Colonization Society. The Sunday School is in a prosperous condition, there being some excellent teachers engaged in promoting its success. The prospects of the church are encouraging; the attendance on the ordinary ministrations on the Lord's day is generally very good. The incumbent being far advanced in life, the congregation, with great liberality, have adopted measures to support an assistant. A young clergyman from New-York has been engaged for that purpose. He is very acceptable to the people, and it is hoped, by the blessing of God, much good will redound to all concerned.

Berkeley parish, Louisa county. There have been no additions to the number of communicants the last year. The few families attached to our communion are anxious to obtain the services of a minister. A small church, we hope, will be ready for consecration in a few weeks. Collected for bishop's assistant fund, $1 12; contingent fund, $3 88. Ed. Berkeley, Delegate.

Botetourt parish, Botetourt county. Communicants, added three, removed two, died three, total thirteen; the number of Episcopal families can hardly be positively stated.

The delegate reports to the Convention that this parish is at present without a clergyman. He is, however, gratified to say, that one is confidently expected in a few months to reside in the parish as a regular pastor, for whose comfortable support an adequate provision has already been made. The delegate thinks that in no part of the diocess are there better materials for the building up of the church than in Botetourt county; evidently within a few years a kind feeling towards the church has been steadily increasing and strengthening among a large portion of the community.

Thomas N. Burwell, Delegate.

The committee appointed to examine the state of the fund for the permanent support of the episcopate of this diocess, presented the following report, which was read and accepted, viz.:

Since the last Convention, there has been added to the shares of the stock of the Farmers' Bank seven shares, so that there is in stocks of the Farmers' and Alexandria Banks, at the par value of the shares, - - - - $6,200 00

Cash in hand, waiting for an opportunity to invest it in stocks of either the Farmers' or Potomac Bank, - - - - - - 112 00

$6,312 00

(Signed,) Edmund J. Lee.

The Convention proceeded to the election, by ballot, of a standing committee of the church in this diocess for the ensuing year; whereupon the following gentlemen were duly elected, viz.: the Rev. Reuel Keith, D. D., Rev. Charles Mann, Rev. Henry W. Ducachet, M. D., Mr. John Gray, Mr. R. W. Downman, and Mr. Alexander Garrett.

And to an election, by ballot, of eight delegates to represent this diocess in the next General Convention of the Protestant Episcopal Church in the United States of America: whereupon the following gentlemen were duly elected, viz.: Rev. Henry W. Ducachet, M. D., Rev. N. H. Cobbs, Rev. Reuel Keith, D. D., Rev. Adam Empie, D. D., Mr. Thomas Marshall, Mr. Wm. H. M'Farland, Mr. Edward Colston, and Mr. John Nelson.

On motion of Mr. John H. Peyton,

Resolved, That the thanks of this Convention be presented to the Right Rev. Assistant Bishop, for his very impressive and appropriate sermon upon the subject of temperance, delivered on yesterday, and that he be respectfully requested to furnish a copy thereof for publication.

The report of the board of trustees of the Theological School of Virginia, together with that of their treasurer, were read and accepted, viz.:—

In submitting their annual report to the Convention, the board of trustees of the Theological School of Virginia would gratefully acknowledge that the institution still continues to enjoy the favour and blessing of Almighty God, and to realize, and more than realize, the hopes entertained by its patrons and friends, of its usefulness in furnishing the church with a regular supply of pious, enlightened, and efficient ministers.

From the reports of the professors, it appears that the number of students during the present session has been as high as thirty-nine, viz.:—thirteen in the junior, fourteen in the middle, and twelve in the senior class. They have been uniformly correct in their deportment and conduct, and diligent in preparing for the great work to which they expect to be devoted; are actuated, as the professors hope and believe, by the best and purest motives, and promise to become, by the help of Him "without whom nothing is strong, nothing is holy," able and successful ministers of the New Testament. The course of study in which they have been engaged is that prescribed in the rules for the government of the seminary, and their progress has been as great as could be reasonably expected. The number sent forth from the seminary the present session, it is expected, will be fourteen, a larger proportion of whom than usual will remain in the diocess of Virginia.

The treasurer's report, herewith presented, will show the state of the funds.

At a meeting of the trustees in Alexandria, in October last, the Rev. Charles Mann was appointed Professor of Pastoral Theology, and general agent for the seminary and the Education Society, one half of his salary to be paid by the latter. He has recently resigned his parish, and entered upon the duties of his appointment. The board regard the connexion of this gentleman with the institution as an important measure, and expect much benefit to result from it. At their meeting in October, finding the present buildings already filled, and unwilling that any of those who might be desirous of entering our institution should be excluded by the impossibility of getting accommodated there, they resolved to make arrangements for the speedy erection of the centre building, to connect the two wings, according to the original plan. They regret, however, to find, that the funds of the seminary have shared in the general pecuniary embarrassment to such an extent as to render it impracticable to accomplish this important measure during the present year. The growth of the institution, therefore, which has hitherto been regularly increasing since it commenced, a few years since, without funds, and with but one professor and one pupil, must now, for the first time, receive a check. We have no accommodations for more than forty students. And here the interesting inquiry arises, whether our seminary has reached the full dimensions which it was destined by the providence of God to attain? When we reflect on the many signal proofs of the divine approbation it has experienced, and the great amount of good it has already accomplished—when we call to mind the great and glorious object of that ministry which it provides, how important it is to the world, how beneficial to society, how essential to the prosperity of our own beloved church—when we think of the waste places of Zion, the loud and numerous calls for ministers within our own borders, the deplorable condition in heathen lands of so many of that race of intelligent and immortal beings, to every individual of whom the great Redeemer has commanded us to preach his gospel—in a word, when we reflect that the Saviour's declaration, "truly the harvest is great, but the labourers are few," is almost as applicable to our times as his own, and the command to pray the Lord of the harvest that he would send forth more labourers into his harvest, quite as binding upon us as upon those who heard it from his own lips, it becomes a question of the deepest interest and solemnity, whether the friends of God and of man within the diocess of Virginia will compel us to deny the privileges of our institution to any of those young servants of Christ who feel constrained by his love to devote themselves to the arduous and self-denying labours and duties of the gospel ministry? Shall the number of our students, which may be almost indefinitely enlarged, henceforth be fixed at forty? Shall an institution which might, by the blessing of God, in a few years, send forth annually, at a moderate cumputation, fifty well-educated and well-qualified labuurers, be contented with sending forth only a dozen? with supplying only a feeble rill instead of an abundant stream to refresh and gladden a thirsty and dying world with the waters of life? Shall such be the destiny of the Theological School of Virginia? We trust not. We believe it to be the work of God. We hope he will put it into the hearts of those whom his bountiful providence has supplied with the means, to contribute whatever funds may be required to furnish accommodations for all who may seek admission within its walls; will raise up to enjoy its advantages as many pious and intelligent candidates for the ministry as can profitably pursue their studies at our institution; will provide them with a sufficient number of professors, who shall be men in all respects qualified for their station; with an ample library; in short, with every opportunity and every means of becoming burning and shining lights in the church.

All which is respectfully submitted by the trustees.

Resolved, That the Rev. George Woodbridge, Mr. Hilary Baker, and Mr. George M. Carrington, be a committee to raise by assessment among the different parishes, having reference to the number of communicants reported to the Convention, the sum of three hundred dollars, to be paid to Bishop Moore, at the next Convention, for his episcopal services; and that said committee inform the clergyman of each parish of the proportion required from his parish: and,

Resolved, That the clergy be required to raise the sum so assessed, and pay it at the next Convention.

The Rev. Dr. Empie, from the committee on the state of the church, made the following report, viz.:—

The committee on the state of the church beg leave respectfully to present the following report; a report in every item and clause of which they have unanimously concurred:—

In reference, first of all, to the memorial referred to them from the wardens, vestrymen, and laymen of St. Paul's Church, Lynchburg, they would commence by observing, that the spirit which prompted and breathes through that memorial is worthy of all commendation. It evinces peculiarly and emphatically the spirit of our church and the spirit of the gospel, inasmuch as it manifests an anxiety to unite, in one holy system, the piety of the heart with all the vital truths of our blessed religion, and as it proposes to extend the hallowed influence of each of these, through the medium of the divinely-appointed institutions of the church. And with all the plenitude of this spirit, may the great Head of the church endue every member of our Zion.

But your committee are not prepared to adopt or to recommend the plan suggested by your memorialists. *Fixed and stated quarterly associations throughout the diocess* could not accommodate themselves to the circumstances of our clergy and churches; and by the adoption of a fixed and unbending system, we should render them often impracticable, and thus defeat the very purposes they are designed to subserve. The rule adopted and recommended by the Convention of 1831, appears, upon the whole, by far the best, since experience has not raised a single objection against it. That rule leaves associations voluntary, and dependant upon previous concert as to time and place, and the clergy who shall be members of them; because this appears the best mode of adapting them to the ever-varying circumstances of the church and the clergy.

Before passing from this topic, your committee think it important to add two remarks, which have upon it an immediate bearing. Although it be eminently advisable and important that we should endeavour to explain and inculcate all the distinctive principles of our church, and to remove every popular objection and prejudice against our communion, yet we hold this to be the peculiar

duty of the clergy individually, in their respective parishes, and not the appropriate business of associations, as the memorialists suppose. Associations should be designed not so much for instruction, as for the purpose of exciting the lukewarm and the formalist, and of carrying the most stirring appeal to the hearts of the impenitent.

There is to this rule but one exception, and that suggests an important distinction which we deem it necessary to state.

Associations are the most important, the most desirable, and the most likely to be useful, when they are held in new and in destitute parishes, or in those which enjoy only occasionally or irregularly the services of our church. Here they are the most wanted and the most loudly called for—here they will be sure to do the most good. To these the clergy are most earnestly advised to give their leisure time. And here familiar instructions, as well as warm and earnest exhortations, may be peculiarly appropriate.

Next to these, it is certainly most desirable that associations should be holden in parishes where religion is in a state of deep declension, and where the zeal, and energy, and persevering efforts of the associated clergy may probably be instrumental, through divine grace, in effecting a revival. And though we would not be understood to discourage the holding of associations in parishes where religion is more flourishing, yet we think that parishes which are new, destitute, or only occasionally served, and parishes which are suffering under the palsy of a spiritual slumber, call upon us most loudly for this kind of help, have the first claim to our attention, and furnish occasions where associations are most likely to be useful, and *the very occasions for which Providence originally appointed and intended them.*

Your committee, however, cannot take leave of this subject without repeating, with all the energy they possess, the solemn caution that is spread out on the Journal of 1832. The errors and extravagances of a false zeal and a bewildering fanaticism are multiplying all around us, in spite even of the loudest censures and opposition of the most prudent and pious of all the different denominations. And the deepest anxiety is felt lest any member of our beloved communion should be drawn into the approbation or adoption of any one of what are termed "the new-light measures," all of which we would be understood most explicitly to disclaim and to condemn, as tending to produce only a spurious and pernicious excitement, and as constituting, not simply an equivocal system of expedients, but the merest machinery and excesses of fanaticism.

Among the subjects that call upon us, not only for congratulations, but also for ardent gratitude to the great Head of the church, your committee would mention the steady progress of religion throughout the diocess, and the decided improvement that seems to have taken place in attachment to the distinctive principles of our church. In bringing these principles before their congregations, many of the clergy seem to have taken the most laudable pains. And it is earnestly hoped that this praiseworthy example will be universally followed, and as earnestly recommended; that, as far as circumstances permit, an increased attention may be paid to our rubrics and our canons.

Your committee feel impelled, by the importance of this topic, to urge it with peculiar earnestness, inasmuch as, from their own experience and observation, they feel the most unbounded assurance, that the most efficacious, and, under the divine blessing, the only infallible security against the fanatical "inventions of men in the worship of God," and against the deplorable and soul-wasting disorders and heresies which follow in their train, has ever been and ever will be found to be *a strict and conscientious adherence* to the rubrics and canons, to the ordinances and institutions of the church. God himself has joined the leading truths and duties, the rich promises and blessings, with the *ordinary* institutions and ordinances of religion; and what God has joined together let not man put asunder.

In conclusion, your committee would most earnestly urge upon the clergy the religious instruction of young and old among that portion of "the degraded race of man" with which an inscrutable Providence has been pleased to afflict our country. For their moral and spiritual wants we are as imperatively bound to provide as for their temporal; and if the myriads under bondage which have "perished for lack of knowledge" shall one day be required at our hands, it may well curdle the warm blood at the fountain to look forward to the tremendous account that must hereafter be rendered in by ministers and by masters.

God, in his mercy, dispose every one to lay this solemn subject to heart, and to act, habitually and daily, under the persuasion, that, by the appointment of high Heaven, the souls of his servants as well as of his children are intrusted to his care.

All this is now most respectfully submitted.

A. Empie, Chairman.

The Rev. George W. Nelson offered the following resolution, which was unanimously adopted:—

Resolved, That the thanks of this Convention be and are hereby presented to Mr. John Gray, treasurer of the Theological Seminary of Virginia, for the disinterested zeal with which he has gratuitously devoted his time and labour to the discharge of the duties of that office; and that the skill he has displayed in the management of its funds merits their highest confidence.

The Convention proceeded to the choice of the executive committee of the Missionary Society, which resulted in the election of Mr. Hilary Baker as secretary, Mr. Thomas Nelson as treasurer, and the Rev. E. C. M'Guire, Rev. H. W. Ducachet, M. D., Rev. Nicholas H. Cobbs, Rev. John Grammer, Rev. Adam Empie, D. D., Rev. George Woodbridge, Rev. Thomas Jackson, Mr. John Nelson, Mr. George M. Carrington, and Mr. Orrin Williams, as members of the executive committee.

On motion of the Rev. H. W. Ducachet,

Resolved, That a committee of two persons be appointed to examine the journals of this Convention, from the first organization of the church in this diocess, to ascertain and report what resolutions have at various times been passed by this body, and still remain in force; and which of such resolutions, if any, ought to be rescinded and abolished, and which ought to stand as the judgment and declarations of this body; and that they report to the next Convention. And the president appointed the Rev. H. W. Ducachet, M. D., and the Rev. John H. Wingfield, said committee.

Resolved, That the assistant bishop of this diocess, with the aid of any of the clergy or laity whom he may call to his assistance, be and are

hereby requested to prepare, from time to time, such tracts or sermons as they may deem suitable for the religious instruction of servants.

The Rev. H. W. Ducachet, Mr. R. W. Downman, and Mr. Alexander Garrett, having resigned as members of the standing committee, the Convention proceeded to an election, by ballot, to fill the vacancies, which resulted in the choice of the Rev. Edward R. Lippit, Mr. Edmund J. Lee, and Mr. John Hooff.

Resolved, That the further consideration of the constitution and canons of the church be postponed till the next annual meeting of the Convention.

Resolved, That the thanks of this body are due, and are hereby tendered, to the inhabitants of Staunton, for their kindness and hospitality to the members of this Convention.

Resolved, That the treasurer be directed to pay the doorkeeper of the Convention ten dollars.

Resolved, That the secretary be requested to transmit a copy of the Journal of this Convention to the secretaries of the several Conventions of the Protestant Episcopal Church, and of the General Convention, with a request that copies of their journals, constitutions, and canons shall be transmitted to him for the use of the members of the Convention in Virginia.

Resolved, That the treasurer be directed to pay the expenses of the secretary in attending this Convention.

On motion of the Rev. Thomas Jackson,

Resolved, That the 7th canon be amended by adding to the words, "*as the offence may deserve*," "*provided it be not a heavier penalty than that which the council of presbyters shall recommend*," so that the said clause of the canon may read thus:—The bishop shall proceed to reprove, suspend, or degrade him, as the offence may deserve: provided it be not a heavier penalty than that which the council of presbyters shall recommend.

Resolved, unanimously, That the thanks of this Convention be tendered, through the rector of this church, to the minister and congregation of the Presbyterian church in this place, for their liberal and kind offer of their church for the use of the Convention.

The proceedings of the standing committee during the last year were presented and read.

Resolved, That 1,500 copies of the minutes of this Convention be printed, and distributed among the parishes of this diocess.

Resolved, That the Convention now adjourn, after the singing of the 133d Psalm, and prayer, with the benediction of the bishop.

WILLIAM MEADE,
Assistant Bishop of Virginia.
HILARY BAKER, Secretary.

Journal of the Proceedings of a Convention of the Protestant Episcopal Church of the Diocess of Virginia, which assembled in the town of Lynchburg, on the 20th day of May, 1835.

THIS being the day appointed for the annual meeting of the Convention of the Protestant Episcopal Church in the Diocess of Virgina, the Right Rev. William Meade, D. D., assistant bishop of the diocess, with a number of the clergy and laity, assembled at eleven o'clock A. M., in St. Paul's Church.

Morning prayers were read by the Right Rev. Bishop Meade, and a sermon was preached by the Rev. William G. H. Jones, rector of St. Thomas's Church, Orange county.

The Right Rev. William Meade took the chair as president of the Convention.

A list of the clergy entitled to seats was called over by the secretary, and the following answered to their names and took their seats:—

Rev. Ephraim Adams, Christ Church, Lancaster; Rev. George Adie, Shelburne parish, Loudoun; Rev. Parke F. Berkeley, Raleigh parish, Amelia; Rev. William V. Bowers, St. Martin's parish, Hanover and Louisa; Rev. Hobart M. Bartlett, assistant minister of Bristol parish, Petersburg; Rev. Nicholas H Cobbs, University of Virginia; Rev. Charles Dresser, Antrim parish, Halifax; Rev. William Friend, St. Margaret's parish, Caroline; Rev. John Grammer, Bath parish, Dinwiddie, and St. Andrew's, Brunswick; Rev. Thomas Jackson, assistant minister of Monumental Church, Richmond; Rev. William G. Jackson, Augusta parish, Augusta; Rev. William G. H. Jones, St. Thomas's Church, Orange; Rev. Archibald H. Lamon, St. Stephen's Church, Culpepper and Bloomfield parish, Madison; Rev. William F. Lee, Richmond; Rev. George Lemon, Hamilton and Leeds parishes, Fauquier; Rev. Charles Mann, Professor in the Theological Seminary of Va.; Rev. Edward C. M'Guire, St. George's parish, Fredericksburg; Rev. John P. M'Guire, St. Anne's and South Farnham parishes, Essex; Rev. William H. Mitchell, St. George's parish, Accomack, and Christ Church, Eastville; Rev. Alexander Norris, Westover parish, Charles City; Rev. George W. Nelson, Lunenburg and Farnham parishes, Richmond county; Rev. C. H. Page, Amherst and Lexington parishes, Amherst, and Calloway Church, Nelson; Rev. Franklin G. Smith, St. Paul's Church, Lynchburg; Rev. W. Steele, St. James's parish, Mecklenburg; Rev. Philip Slaughter, Dettingen and Leeds parishes, Prince William; Rev. Charles C. Taliaferro, Cumberland parish, Lunenburg; Rev. Joseph B. Wilmer, St. Anne's parish, Albemarle; Rev. John H. Wingfield, Trinity Church, Portsmouth; Rev. William N. Ward, Clarksburg, Harrison county; Rev. John W. Woodville, St. Mark's parish, Culpepper; Rev. D. M. Wharton, officiating in Russell parish, Bedford, and Fincastle, Botetourt.

The Rev. Thomas Jackson and the Hon. Hugh Nelson, who were appointed a committee to examine the certificates of the lay delegates, reported the following individuals entitled to seats in the Convention, and the Convention concurred in their report, viz.:—

Upton Beall, Grace Church, Caroline; Thur-

mer Hoggard, Trinity Church, Portsmouth; Henry B. Streshley, St. Anne's parish, Essex; Samuel H. Lewis, Augusta parish, Staunton; Daniel Garland, Lunenburg parish, Richmond county; John Gray, St. George's parish, Fredericksburg; Nelson Sale, Russell parish, Bedford; Abram B. Hooe, St. Paul's and Brunswick parishes, King George; Richard Walke, St. Paul's Church, Norfolk; David M. Walke, Christ Church, Norfolk; Thomas Atkinson, Cumberland parish, Lunenburg; B. Harrison Randolph, Monumental Church, Richmond; Seth Ward, St. Paul's Church, Lynchburg; Col. Alexander Brown, Calloway's Church, Nelson parish, Nelson; Charles R. Gibbs, Bloomfield parish, Madison; Junius A. Clay, Tillotson parish, Buckingham; Thomas N. Burwell and Thomas Shanks, Fincastle and Union Churches, Botetourt parish; Thomas G. Coleman, St. Mark's Church, Antrim parish, Halifax; John Nelson, St. James's parish, Mecklenburg; Thomas L. Latane, South Farnham, Essex; William M. Waller, Lexington parish, Amherst; Hugh Nelson, Fredericksville parish, Albemarle; Philip Nelson, Frederick parish, Frederick; Hilary Baker, Christ Church, Richmond.

On motion of the Rev. William F. Lee,

Resolved, That the following rules of order, adopted by the last Convention for the government of their proceedings, be the rules of proceeding during the present Convention.

1. The business of every day shall be introduced with prayer.

2. When the president takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate without leave of the house.

6. A question being once determined shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two thirds of the house.

7. While the president is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined upon before any new subject is introduced, except the question of adjournment.

11. The question on a motion of adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the president shall leave the chair.

13. None of the rules of order shall be suspended without the concurrence of two thirds of the members present.

14. The president shall, in his discretion, select a pew within the limits of those allotted for the use of the members, which pew shall be appropriated for the accommodation of visiting clergymen and students of the Theological School, who may be invited to the same by the president without any special application to the Convention.

Ordered, That the Rev. Edward C. M'Guire, Rev. John Grammer, Rev. Nicholas H. Cobbs, Rev. George Lemon, Rev. Thomas Jackson, Messrs. Thomas N. Burwell, Hugh Nelson, and Walter Coles, be a committee to take into consideration the state of the church in this diocess, and report thereon to this Convention.

Ordered, That the Rev. John H. Wingfield, Rev. Charles Dresser, and the Rev. George W. Nelson, be a committee to examine the parochial reports.

Ordered, That the Rev. P. F. Berkeley, Messrs. Sale, Atkinson, and Hoggard, be a committee to examine the treasurer's accounts.

Ordered, That the Rev. Charles Mann, Rev. John P. M'Guire, and Mr. John Gray, be a committee to examine the fund for the support of widows and orphans of deceased clergymen.

Ordered, That the Rev. Charles H. Page, Rev. George Adie, and Mr. Philip Nelson, be a committee to examine the accounts of the treasurer of the fund for the permanent support of the episcopate in this diocess.

Ordered, That the Rev. William V. Bowers, Rev. William G. Jackson, Rev. William F. Lee, and the Rev. Hobart M. Bartlett, be a committee on the treasurer's accounts of the Missionary Society.

On motion, Resolved, That this Convention will meet daily at 9 o'clock A. M.

Resolved, That the consideration of the proposed revision of the constitution and canons of the church be made the order of the day for each day of the Convention, at 10 o'clock A. M., until the subject be fully disposed of.

And the Convention adjourned.

Thursday, May 21, 1835.

The Convention met pursuant to adjournment.

The minutes of the preceding meeting were read and approved.

The following members of the Convention, not present before, appeared and took their seats, viz.:—

Rev. Reuel Keith, D. D., Professor in Theological Seminary of Virginia; Rev. George Woodbridge, rector of Christ Church, Richmond; Rev. Charles B. Dana, rector of Christ Church, Fairfax parish; Mr. James M. Bell, jr., lay delegate from St. Stephen's Church, Culpepper; Mr. Walter Coles, lay delegate from Christ Church, St. Anne's parish, Albemarle; Mr. Edmund Fontaine, lay delegate from St. Martin's, Hanover and Louisa; Mr. Thomas T.

Bouldin, lay delegate from St. Thomas's Church, Orange.

On motion, Resolved, That the order of the day be postponed until to-morrow.

The secretary received the following contributions for the Contingent Fund, and towards the remuneration of Bishop Moore for his episcopal services, viz. :—

	Contingent Fund.	Bp. Fund.
Christ Church, Lancaster, -	$20 00	$ 5 00
Shelburne parish, Loudoun, -	20 00	14 25
Raleigh parish, Amelia, and Dale parish, Chesterfield, -	30 00	3 58
St. Martin's parish, Hanover and Louisa, - - -	20 00	10 00
Fredericksville parish, Albemarle, - - - -	20 00	10 00
Antrim parish, Halifax, -	20 00	7 00
Camden parish, Pittsylvania,	00 00	1 50
St. Margaret's parish, Caroline, and Grace Church, Spotsylvania, - -	10 00	5 00
St. Andrew's parish, Brunswick, - - - - -	14 57	6 86
Bath parish, Dinwiddie, -	6 32	
Monumental Church, Richmond,	30 00	00 00
Augusta parish, Augusta, -	20 00	12 00
St. Thomas's parish, Orange,	10 00	5 00
Bloomfield parish, Madison,	5 50	4 50
St. Stephen's Church, Culpepper, - - - -	8 00	8 00
Hamilton and Leeds parishes, Fauquier, - - -	30 00	10 00
St. George's parish, Fredericksburg, - - -	20 00	20 00
St. Anne's parish, Essex, -	20 00	10 00
South Farnham parish, Essex,	8 00	2 25
St. George's parish, Accomack, and Christ Church, Eastville, - - -	2 52	10 08
Westover parish, Charles City,	8 04	2 50
Lunenburg parish, Richmond county, - - - - -	00 00	6 50
Amherst parish and Lexington parish, - - - - -	10 00	5 00
St. Paul's Church, Lynchburg,	15 00	9 00
Calloway Church, Nelson, -	12 00	3 00
St. James's parish, Mecklenburg, - - - - -	10 00	8 00
Cumberland parish, Lunenburg, - - - - -	10 00	15 00
St. Anne's parish, Albemarle,	10 00	3 00
Trinity Church, Portsmouth,	15 00	5 00
St. Mark's parish, Culpepper,	10 00	2 00
Russell parish, Bedford, -	30 00	00 00
Botetourt parish, Botetourt,	16 00	8 00
Christ Church, Fairfax parish,	30 00	15 00
St. Paul's Church, King George,	10 00	2 75
Tillotson parish, Buckingham,	7 00	3 00
Brunswick parish, King George,	1 25	00 00
St. Paul's Church, Norfolk,	10 00	5 00
Christ Church, Norfolk, -	35 00	30 00
Newport parish, Isle of Wight,	5 00	00 00
Frederick parish, Frederick,	15 00	5 00
Norborne parish, Berkeley, -	8 00	17 00
Amount carried forward,	$582 20	$289 77
Amount brought forward,	$582 20	$289 77
St. John's Church, Henrico,	15 00	5 00
St. Paul's Church, Alexandria,	25 00	00 00
Bruton parish, Williamsburg,	15 00	5 00
Christ Church, Richmond, -	25 00	00 00
Contributed by some ladies from Albemarle, - -	00 00	2 00
	$662 20	$301 77

The president read the following address and report of episcopal services during the year ending May, 1835, by the Right Rev. Richard Channing Moore, D. D., Bishop of Virginia.

To the Clergy and Laity of the Protestant Episcopal Church of the Diocess of Virginia, assembled in Convention in the town of Lynchburg, May 20th, 1835.

Dear Brethren,—It would have afforded me great satisfaction to have formed one of your number in the council of the church now assembled in Convention; but the recollection of the sufferings to which a long journey, over rough roads, always subjects me, has deprived me of the gratification, and obliged me to submit to the painful necessity of remaining at home.

Among those circumstances connected with the promotion of the church of which we are members, the duty of making some standing provision for the aid of our newly-formed congregations, and the support of the clergy who minister in sacred things, has deeply impressed my mind, and influenced me to address you on this subject.

The inadequate support received by the clergy thus situated gives them a just claim to our attention, and calls upon us for a vigorous and united effort to sustain them and their congregations in their religious exertions. The removal of the clergy from Virginia, and sometimes from one parish to another in the diocess—removals frequently attended with results injurious to the former, and always to the congregations left in a destitute state—arises, I am confident, more generally from necessity than from the love of change. The want of support cannot fail of producing uneasiness in the mind of a clergyman, and of paralyzing his exertions; and, as a natural consequence, gives rise to dissatisfaction in the breasts of the people of his charge. To remove these difficulties, and to produce a state of things more stable and permanent, forms a subject of most intense interest; and as the measure I am now to propose has been successfully adopted by the authority of the church in several of our sister diocesses, I indulge the hope that my suggestion will meet with your approbation, and thus lead to the most happy results.

The plan, my beloved brethren, to which I allude, and would now recommend to your attention, is in accordance with the system recommended to the Corinthian Christians by the Apostle Paul, when pleading in behalf of the afflicted and empoverished churches of Judea. "Now, concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

The course thus proposed by St. Paul, embraces in its view a perfect knowledge of human nature. He knew that it was more convenient to lay by in store a small weekly sum, than to subscribe at once a large amount; and that, however small the

gift thus regularly bestowed may be, that at the end of the year it would amount to something considerable; and that when collectively gathered into the treasury of the Lord, it would furnish a supply adequate to relieve the necessities of the church, and to remove the sufferings contemplated in his benevolent design. Let each individual, then, attached to the church in Virginia, pursue the same course. Let him, on every Lord's day, lay by in store some small sum for the relief of our newly-formed parishes, and the partial support of the clergy officiating in them. Let that sum thus deposited be considered sacred to the purposes for which it was laid by; and, at the end of the year, the church will find itself in possession of a fund equal to our wants—a fund which will enable us not only to contribute to the ease and comfort of the clergy now engaged in ministerial duty in the parishes alluded to, but which will inspire those neighbourhoods which are at present destitute of public worship to form themselves into congregations, and to enjoy those privileges to which they were accustomed in early life, which were so dear to their departed parents and friends.

The Convention must be sensible, that in the plea which I now offer in behalf of the clergy, I am not pleading for a support unreasonable and extravagant. I ask only for a sufficiency to enable them to live in comfort. I ask not for any of the luxuries of life; I am only soliciting for a provision which will render them above want, and which will enable their children to appear in the society in which they move decently habited, and properly instructed.

Should the minds of any of the people of our charge be impressed with the idea that this is already the situation of the clergy embraced in the proposal, a journey through some of our parishes would convince them of their mistake. On a late tour through an extensive district of this diocess, I met with an instance of extreme penury in the case of a truly pious, well-educated, and excellent clergyman belonging to our communion. Patient under his sufferings, humble as a little child, he poured no complaint whatever in my ears; but being told by a wealthy and humane neighbour of his wants, I was surprised at the fortitude he manifested and the silence he had observed; and when, returning to my home, I mentioned his situation to some ladies of my congregation, they, moved by those feelings of compassion peculiar to their sex, promptly sent him some temporary assistance.

As a proof of the benefits which may be reasonably expected from the adoption and prosecution of the measure submitted to your consideration, I think it my duty to present to your view the former low condition and the present prosperous state of the church in my native diocess.

At my admission to deacons' orders, forty-eight years ago, I constituted the sixth or seventh clergyman in that diocess—a diocess which now numbers two hundred labourers in the vineyard of the Lord. The means to which that astonishing increase may be chiefly attributed, is the unremitting attention they have paid to the sustenance of the clergy in their new parishes, by relief from their missionary fund.

By pursuing, my brethren, the same course, we may expect similar results; and should my valued assistant in the episcopate live to my present age, he may look for a similar increase in the clergy of this diocess, and behold, in congregations now in a state of infancy, assemblies both strong and numerous; and in others which I trust will be planted by his hand, he will, with joy of heart, behold them growing into manhood, worshipping the God of their fathers with the same form of sound words with which they worshipped him, and training up their children in the use of that liturgy which distinguishes our Zion—a liturgy which will defend her from heresy and schism, and secure obedience to the faith once delivered to the saints.

Yes, brethren, the church within whose pale we were received in baptism, forms a plant which God's right hand hath planted. Let us, then, remember her in all our prayers, and assist her with all our energies, and we shall soon see the wilderness and the solitary places made glad, and behold the desert rejoicing and blossoming as the rose.

Another topic which requires my attention, is the Common Prayer-Book and Tract Society in this city—a concern which the members of that association have pressed upon my recollection as one of the most leading importance to the interest of the church. It is their wish that I should suggest and recommend to the congregations of our communion in this diocess the formation of societies similar to their own, for the more general diffusion of our excellent and much-loved liturgy. As an encouragement to comply with their desire, they have requested me to present to the view of the Convention a resolution adopted by them at a late meeting of their board of managers—a resolution which will furnish every auxiliary society with the prayer-book at the reduced price of half the former cost. The following is the resolution referred to:—

"On motion of the Rev. Thomas Jackson, it was

"Resolved, That the prayer-books which have been heretofore sold at twenty-five cents, shall, in future, be supplied to all congregations and members thereof who take up an annual collection in aid of the funds of the society, or who are individually members of it, at the price of twelve and a half cents, and that the large plain-bound copies of the same be furnished at fifty cents each."

The above resolution, brethren, appears so liberal, and is so well calculated to render the circulation of our prayer-book so general throughout the church, that I most cordially recommend it to the notice of the Convention, and most earnestly request the adoption of the measure.

I must also beg leave to call the attention of the Convention to the Southern Churchman, edited by the Rev. William F. Lee, in this city. The Southern Churchman has been hitherto conducted with so much moderation and respect for the opinions of other Christian societies, that I can cheerfully recommend it to the members of the church throughout the diocess. It is true that the Rev. editor will feel himself bound to inculcate and faithfully to guard the distinctive principles of the Protestant Episcopal Church. Although such will be the case, I am sure that his own good sense will always influence him to avoid controversy, when controversy can possibly be avoided, and never wantonly to attack the opinions held dear by other churches.

Having thus touched on those topics considered of leading importance, I shall now proceed to furnish you with a concise view of my episcopal labours since the last Convention.

In the month of July, 1834, I visited Alexandria, preached in both churches, and admitted the following persons to deacons' orders:—J. Delaplane, George E. Winslow, William C. Russell, D. M. Wharton, William F. Bowers, John Martin, Chester Newell, Edward Christian, Joseph P. Wilmer, I. Woart, and William N. Ward. In the month of October I again left Richmond in com-

pany with the Rev. Mr. Mann and the Rev. John Cooke, and commenced my labours in Fredericksburg. On Sunday, October 18th, I preached, admitted to deacons' orders Mr. Richard Johnson and Mr. William Johnson, and to the priesthood Rev. Charles B. Dana, rector of Christ Church, Alexandria. On Monday I preached in Lamb's Creek Church, baptized one child, and confirmed its mother. On Tuesday I preached in St. Paul's Church, King George county. On Wednesday I preached at Mattox Bridge: on Thursday at Richmond courthouse, where I held a confirmation. On Friday I preached in Farnham Church. On Saturday, at White Chapel, Lancaster county, Mr. Mann preached, and I administered the Lord's Supper and confirmed eight persons; and on Sunday, in Christ Church, I preached and administered the Lord's Supper. The Monday following we rode to Ycomico Church, Northumberland county, at which place the Rev. Mr. Cooke preached, and the Rev. Mr. Mann and myself followed with addresses. On Tuesday I preached in the Methodist Church at the courthouse, and confirmed one lady. On Wednesday I preached at Wicomico Church, Westmoreland county, administered the Lord's Supper, and confirmed one person. On Thursday we crossed the river to the town of Rappahannock, where the Rev. G. W. Nelson preached in the morning, Mr. Adams in the afternoon, and Mr. Mann in the evening. On Friday morning I preached, administered the Lord's Supper, and then rode to Mr. Waring's, in Essex county. On Saturday the services were conducted by the clergy who were in company with me, and on Sunday I preached and administered the Lord's Supper. On Monday Mr. Cooke and myself bade the clergy farewell, and returned to our respective homes. In November I visited Charles City county, preached, consecrated a new church, and administered the Lord's Supper. On the 17th of April I held a confirmation in Christ Church, Richmond. On the 21st of April I admitted Mr. John W. Woodville to deacons' orders, on which occasion the Rev. Mr. Croes preached. On the 4th of May I admitted to the priesthood the Rev. Charles Andrews, of Frederick county, when the Rev. William F. Lee preached. On the 22d of April I visited Norfolk, preached in Portsmouth on Sunday, the 26th, and in the afternoon in Norfolk. I admitted to deacons' orders in Portsmouth Mr. Cameron F. M'Rae, when Bishop Meade preached, and on the 30th went to Smithfield and consecrated a new church, and on the 1st of May ordained Mr. Harvy Stanly a deacon, and administered the Lord's Supper, on both which occasions Bishop Meade preached. The two last mentioned deacons belong to the diocess of North Carolina, and were ordained at the request of Bishop Ives, who has sailed for Europe.

RICHARD CHANNING MOORE.

The Right Rev. William Meade, D. D., assistant bishop of Virginia, delivered the following address:—

To the Clergy and Laity of the Episcopal Church of Virginia, assembled at Lynchburg, May 20th, 1835.

DEAR BRETHREN AND FRIENDS,—Allow me to add to the report of our much respected and beloved father in Christ, an account of such acts as I have been able to perform during the past year. Most of you were present when, after the adjournment of our last Convention in the town of Staunton, and at an early hour of the Sabbath, I administered the rite of confirmation to forty persons, and at a subsequent hour admitted to the order of priesthood the Rev. W. G. Jackson, and to that of deacon Messrs. Philip Slaughter and John F. Clark. On the following morning I left Staunton on my way to the west, and reached Lewisburg on the third day. There I remained nearly three days, preached four times, and confirmed three persons. Our friends in this place are few but zealous, and appeared very anxious to have the regular services of the church there. It would be very desirable to have a missionary in that region of country. On leaving Lewisburg I proceeded to Kanawha, and reached Charlestown on Tuesday morning. I remained here two days, and performed service four times, confirmed one, baptized seven, and administered the communion. On Tuesday morning I left Charlestown for Coalsmouth, about twelve miles distant, where we have a small church and congregation. There I preached twice, confirmed one person, administered the communion, and baptized seven children. The prospects of the church in Kanawha are brightening. A zealous and acceptable minister is now labouring there. A church will soon be erected in Charlestown, and a larger one built at Coalsmouth. It is hoped that ere long the services of two ministers may be required. On the evening of the second day which I spent at Coalsmouth, I descended the Kanawha in a steamboat, and ascending the Ohio, reached Parkersburg on the 29th, and spent three days in that place, preached five times, baptized one child, confirmed four persons, and administered the communion. We had no place of public worship in Parkersburg, but I received assurances that this deficiency should not long continue. The Rev. Mr. Wheat, of Marietta, has charge of our little flock in this place, and officiates every other Sabbath. I tarried one day with him at Marietta, and preached once in that place. On Monday night I proceeded to Wheeling, reached there the following day, and spent the 4th and 5th days of June in religious services. On the 6th I proceeded to Steubenville, in Ohio, where I spent a day with the Rev. I. Morse, and preached once for him. Mr. Morse has for many years rendered very effectual services to two of our congregations in Brooke county—the one at Wellsburg and the other at St. John's. He accompanied me to Wellsburg, where we spent the Sabbath, and each of us preached. We spent Monday and Tuesday at St. Johns, about seven miles distant, where I preached twice, confirmed seven, and administered the communion. On the following day I preached again at Wellsburg, and confirmed seven. I then returned, in company with Mr. Morse, to Wheeling, where we spent several days in frequent services. During my stay at Wheeling I preached or lectured twelve times, administered the communion, and confirmed thirty-six persons. I now turned my steps homeward, and, passing through a part of Pennsylvania, reached Uniontown on the 23d, and from thence went to Morgantown, where I preached on the evening of the 24th, and also the next morning. On Thursday I reached Clarksburg, which is in the heart of western Virginia. There I spent three days, preached five times, baptized one adult and twelve children, confirmed five persons, and administered the communion.

The people of Clarksburg and Morgantown expressed a strong desire to have a minister sent to them, and I was truly happy to be able to gratify their request in a manner well calculated to promote the interests of religion and the church in that region. The Rev. Mr. Ward, who was ordained in Alexandria in July last, went to Clarksburg in the fall, and has since been faithfully and acceptably labouring in those two places.

On Monday following, after the services at Clarksburg, I preached a funeral sermon at Mrs. Watson's, about thirty miles from Clarksburg, in which neighbourhood Mr. Ward has since established regular services. On Tuesday night I reached Uniontown, Pa., again, and preached in that place. On Wednesday morning I set out in the stage, and came to Alexandria by the way of Hagerstown, Fredericktown, and Baltimore. In Alexandria, with Bishop Moore, I attended the examination of the students of our seminary for three successive days, at the conclusion of which eleven young men were ordained deacons. I then returned home, and, after spending a few weeks there, set out in a short visitation to Prince William county. I was much gratified in being able to set apart to the exclusive worship of Almighty God a most excellent building at Haymarket, which was originally a courthouse, and had been, without alteration, used for many years for religious meetings. It has been recently secured by the friends of the church, and very neatly and comfortably fitted up for public worship. In this place I was engaged, together with the Rev. Mr. Adie, in the performance of religious services during the 8th, 9th, and 10th of August. Our meetings were long and interesting, and calculated to encourage our hopes that good was done. The sacrament was administered, and thirteen persons confirmed. In the afternoon of the Sabbath, as on another occasion at a private house, I preached to the coloured persons, who appeared attentive and thankful. On the two following days we were engaged in similar services at Brentsville, where four persons were confirmed. These two places afford a fine field of labour to a minister of the gospel; the Rev. Mr. Slaughter is now employed in it. On the 23d of September I was called upon to perform episcopal duty in the church at Berryville, where I admitted four persons to the rite of confirmation; and on the 3d of October I was called on to perform the same duty in Port Royal, where I confirmed two persons. On the 23d of October I again left home, in order to attend a general meeting of the friends of the temperance reformation in Virginia, to be held at Charlottesville on the 30th. On the first evening I reached Fauquier courthouse, and preached that night. On the following evening I preached at Culpepper courthouse, and proceeded the next day to Madison courthouse. Here, in company with the Rev. Mr. Slaughter, Mr. Lemon, and Mr. Jones, I spent two days, and consecrated the new church at that place. On Monday I proceeded to Orange courthouse, where I consecrated a new, handsome, and most convenient church, and preached and administered the communion. Thence I proceeded to Walker's Church, where I preached on the 29th, and on the next day reached Charlottesville in time to attend the very large and respectable assemblage of delegates from all parts of the state, who came together in order to consult how they might best promote an object which I know to be dear to your hearts. I was happy to meet with a goodly number of the clergy and laity of all denominations on this interesting occasion, and also with gentlemen of eminence from distant parts of our land, who came to encourage us to more zeal in this good cause. I feel confident that our deliberations and resolutions resulted in much good, and that the temperance reformation in Virginia received no slight impulse from that convention. On the following Sunday I preached at Charlottesville to a very full assembly; on the next day at Walker's Church, where seven were confirmed. On Tuesday night I preached again at Orange courthouse, and on Thursday night at Warrenton. After this I remained at home in the discharge of parochial duties until the middle of January, when, in obedience to what appeared to my mind a call from Providence, I felt it to be my duty to accept the invitation of the large and interesting congregation of Christ Church, Norfolk, to become its pastor. In so doing I distinctly stated to the same, that I could not for a moment think of neglecting any previous and higher obligation to the diocess, and that time and trial only could decide whether it be practicable to perform my duties to the diocess and to that congregation so as to satisfy the reasonable expectation of both. As to my prospects of usefulness in this new charge, I must refer you to my parochial report. As one evidence, however, that I am not a little encouraged to believe that the gracious smiles of our Emmanuel are vouchsafed to the people of this charge, let me mention that on Easter-Sunday twenty-four persons were added to the communion, and on the second Monday in this month ten others were confirmed, with a view to the communion when it shall next be administered. Since I have been in Norfolk I have preached three times in Portsmouth, and also visited the churches in Princess Anne, in each of which I preached once. I have also visited Smithfield in company with Bishop Moore and Mr. Wingfield, where I preached twice, once at the consecration of the new church in that place, and again at the ordination of Mr. Stanly, from the diocess of North Carolina. In the month of March I accompanied the Rev. Mr. Mann, the agent of our Theological Seminary, and our brethren, the Rev. Messrs. Henshaw and Johns, from Maryland to Petersburg and Richmond, chiefly with the view of recommending the cause of our beloved seminary to the churches in those places. While in Petersburg I preached three times. On the latter occasion, by particular request, I presented to a respectable congregation in the Episcopal Church, the very interesting subject of the temperance reformation. While in Richmond I preached three times, once in each of the churches, and confirmed three persons in St. John's Church. I also took a very humble part in the interesting meetings which were held in the Monumental Church for the benefit of our seminary, and in the celebration of the anniversary of the Virginia Bible Society. I cannot omit here to express my grateful recollection of the very signal service rendered to the cause of piety in general, and especially to the Theological Seminary of our diocess and the Bible Society of Virginia, by the zeal and ability of the two brethren already mentioned, from the diocess of Maryland. Their labours in Norfolk, Petersburg, and Richmond, will long be remembered, and their beneficial effects, I trust, be permanently felt. On my way to the Convention I passed through Charles City, where I preached in both of the churches, administering the Lord's Supper each time, and baptizing one child. On the last Sabbath I preached twice in Richmond. I have only to add, that I have not been unmindful of the requests made by the last Convention in relation to the tracts for the benefit of servants, and the discourse on the subject of temperance. As the Rev. Mr. Lee was about to commence a weekly religious paper in Richmond, I thought it best to present the tracts to the public, in the first place, through the medium of that paper, and afterward to republish such as might be deemed most suitable in another form. I have already published a considerable number of pieces for this purpose, and hope they have been used by the subscribers to that paper in the manner recommended. But let me here remind my brethren of the clergy and laity, that, with such a pressure of

duty resting upon me, and such long absence from the place of my residence, it is impossible that I can execute so important a trust as this without much assistance from them. It is a common concern, and will, I hope, interest many hearts and engage many hands. I have published, according to request, the sermon on temperance, the one half of the edition for the benefit of the Convention of the diocess, and the other half for the use of others who have called for its publication.

In these and all other labours of love, it is most gratifying to me to know that I have the hearty co-operation of so many beloved brethren and esteemed laymen of our church.

May the Master whom we serve accept and bless our poor efforts, and make them instrumental to his glory, is the prayer of your friend and brother,

W. MEADE,
Assistant Bishop of Virginia.

The session was then suspended, for the purpose of attending divine service by the Rev. Mr. Wilmer, and a sermon by the Rev. Mr. Bartlett, after which the session was resumed.

The parochial reports having been received and read, were referred to the committee on parochial reports.

A petition from certain members of Kanawha parish, praying for a division of the same and the organization of a new parish, to be called St. Mark's parish, Kanawha, was received and referred to a committee consisting of the Rev. Mr. Mann, Rev. Mr. Lemon, and Mr. Philip Nelson.

The committee to whom was referred the above petition reported, that the prayer of the petitioners is reasonable, and that they have complied with the requisitions of the canon in such cases made and provided. Whereupon,

Resolved, That the prayer of the petitioners be granted.

And then the Convention adjourned.

FRIDAY, MAY 22, 1835.

The Convention met pursuant to adjournment.

The minutes of the preceding day were read and approved.

The following members of the Convention, not present before, appeared and took their seats, viz. :—

The Rev. Adam Empie, D. D., rector of Bruton parish, Williamsburg.

Doctor J. F. Montgomery, lay delegate from Bruton parish, Williamsburg.

Thomas Smith, Esq., lay delegate from Christ Church, Fairfax parish.

On motion of the Rev. Mr. Cobbs, the Convention went into the election of a standing committee, and the Rev. Reuel Keith, D. D., Rev. Charles Mann, Rev. Charles H. Page, John Gray, Hugh Nelson, and Thomas N. Burwell, Esqrs., were duly elected.

On motion of the Rev. William G. Jackson, Resolved, That in future the Convention will discourage the informal method of electing a standing committee pro tem.

The Rev. John P. M'Guire, from the board of managers of the Theological School, made the following report, which was accepted.

Report of the Board of Trustees of the Theological School of Virginia.

In presenting their report to the Convention, the trustees have again to begin with grateful acknowledgments to the God of all mercy, for the kind providence and fostering care still so graciously extended to the institution whose interests have been committed to their trust. This is the fourteenth anniversary on which it has been their duty to report their proceedings, with the condition and prospects of this invaluable institution; and from year to year, both justice and gratitude have urged them to confess that our God is good, and his mercy endureth for ever. Nothing but his special favour could have brought your seminary to its present condition of increasing prosperity and usefulness. From the beginning it was a work of faith, as well as a labour of love. Without funds or other worldly resources bearing any comparison to its wants, the commencement of its career was indeed a day of small things, and we may truly say it lived by faith. If its friends had acted upon human principles, or been governed by human probabilities, long since would the whole scheme have been given up. But by God's grace their faith failed not, and now, though there remains much to be done, yet it has certainly realized the fondest anticipations of its most devoted advocates. Already has it been the means of imparting the necessary theological education to about eighty-seven young men, who have been clothed with the ministerial office, and through whose labours we have good reason to believe that there will be gathered into the kingdom of God many precious souls—souls more precious, far more valuable, than the whole material universe. On the seminary hill there is an establishment sufficient to accommodate two professors and their families, with rooms for sixty students, and a library. There is likewise an invested fund amounting to upwards of twenty thousand dollars; and of subscriptions yet to be collected, part in two and three years, and the balance in four and five, from twelve to fourteen thousand dollars. All which we desire to record to the glory of God's grace.

Much as we had been before favoured, the period embraced by the present report has been not less distinguished by the divine blessing. On the Sunday after the last Convention, one of the students was ordained in Trinity Church, Staunton, by the Right Reverend the Assistant Bishop. In the month of July last, the public examination of the students of the seminary took place. The duties of that occasion commenced on Monday, the 7th, and continued through three days, one being allowed for the examination of each class, and the whole terminating much to the satisfaction of the examiners. On Thursday, the 10th, eleven of those examined having finished the appointed course, were admitted to the order of deacons by the Right Rev. Bishop Moore, D. D., in Christ Church, Alexandria. At a subsequent period three others were admitted to the ministry, making, since the last report, fifteen ordinations. A goodly proportion of these are now labouring in this diocess, and the rest have either returned to the diocesses from which they came, or settled in such other places as the interests of religion and the church seemed to require.

In the past year our funds have considerably increased, and are now in a more prosperous condition than they have ever been. As greatly contributing to this important result, we must refer to the very useful labours of our general agent, the Rev. Charles Mann, who has exerted himself to raise a fund for the establishment of a new

professorship, and also obtained the efficient aid of other gentlemen friendly to the institution. To these, one and all, but particularly the Rev. Drs. Henshaw and Johns, of the diocess of Maryland, this board presents its cordial thanks, believing, at the same time, that it expresses the feelings of the Convention. The amount of subscriptions obtained by the general agent, with the aid just named, exceeds twelve thousand dollars, and a part of it has been already collected.

Since the last report the centre building has been erected, at a cost of about $5,000, and is of great convenience and value. Besides giving a finish to the whole edifice, which adds greatly to its beauty, it furnishes a large dining-room, very much needed, and twelve rooms for students.

During the present session thirty-two young men have been connected with the seminary. Of this number six have left it, three to be ordained, and three at their own request. Two of these last will probably return again, and the third pursue his studies in private. Of their conduct and progress generally, the professors speak in the most favourable terms. The usual course of study has been attended to, and also the various plans for spiritual improvement heretofore mentioned. It is worthy of notice, that a Bible Society has been formed in the institution, and a Charity School for the benefit of the neighbouring poor. And it is worthy of special notice, as well as of gratitude to God, that an admirable and growing missionary spirit now exists among the young men. The claims of a dying world seem to be in a measure appreciated, and we trust that the great Head of the church is breathing into their hearts something of that love which brought him on his mission of mercy to our ruined race. One has already offered himself to the General Missionary Society for foreign service, and others have determined to follow his example at an early day.

Upon the whole, your Theological Seminary presents an aspect well calculated to fill the heart with joy for the present, and cheer it with bright hopes for the future. Past experience with regard to it clearly teaches us what the church of God has learned in every age; that the work of faith is never in vain in the Lord. At the same time it urges us to attempt much more. We do not desire great things for ourselves, and shall not attempt great things upon the principles of this world. There is certainly ground for other similar establishments to occupy a limit beyond which ours may not extend. But equally certain is it that we have not reached that point: nay, it is still far out of sight, and a vast labour remains for us to perform. We are not yet prepared to support a third professor at all comfortably: indeed, we could not support even two, without the powerful aid of that faithful friend, "The Society for Educating Young Men for the ministry of the Protestant Episcopal Church." Our library is yet very imperfect: we require more buildings, and many other things are needed to meet all our wants. Other institutions, founded for the same all-important and blessed purposes with our own, have been richly endowed at one single effort of some noble, generous, and Christian spirit; hundreds of thousands of dollars have from time to time been given to them; buildings, finished and furnished complete, have been provided for their use; very frequently some individual, largely possessed of this world's goods, remembers them in the final disposition of his property; so investing for their benefit a large amount, that through them it may for many generations be a blessing to man; and not, as too many do, leaving thousands to be spent by the hand of folly and vice, a curse to those who spend them, and a blighting mildew to whole families and neighbourhoods. And shall we, strongly pressed by many wants as we still are, be charged with extravagant demands, if we say there are yet many thousands needed for this school of the prophets? It cannot be: we are not disposed to reflect so deeply upon the sound sense and charity of the Christian community, as to think this possible. With great confidence, therefore, we again appeal to our tried friends, and all who love the Lord Jesus Christ in sincerity, for their continued prayers in our behalf, and such pecuniary aid as, by God's blessing, they may be enabled to afford. We do not fear for the future, having so largely experienced the favour of our covenant God, and verily believing that whatever the church is bound to do she is able to do. But each of her members should recollect that in her responsibilities and duties he is necessarily concerned, and must discharge his own individual obligations, or answer for it in the "great and dreadful day." Let those, then, who have much, give accordingly; and those who have little, remember the poor widow's two mites, and follow her example. In all let there be a willing mind, and the day may soon arrive when their overflowing liberality must be arrested, as that of the Jews was: "The people bring much more than enough for the service of the work which the Lord commanded." Do not permit the success of the past year to make upon any the impression that the work is finished, and their aid no longer required. A few more vigorous exertions, and the work will be finished. May our God hasten this blessed consummation.

All which is respectfully submitted by the trustees.

The house proceeded to the order of the day, which was the consideration of the proposed amendments to the constitution and canons of the church.

On motion of the Rev. Mr. Mann, the following amendment to the first article of the constitution, which was proposed and adopted at the last Convention, and laid over for the ratification or rejection of this Convention, was taken up, viz.: the addition to the end of the article of the following words: "And in the event of the existence of an epidemic disease, or any other good cause rendering it necessary or expedient to alter the place fixed on for any meeting of the Convention, the bishop may change the place or the time, or both, at his discretion."

On motion of the Rev. Mr. Dresser, Resolved, That the further consideration of this article be postponed until after the consideration of the remaining articles of the amended constitution.

A recess of the Convention then occurred, to attend divine service by the Rev. Mr. Bartlett, and a sermon by the Rev. Adam Empie, D D.

After service, on motion of the Rev. Dr. Keith, the following additional rule of order was adopted. "All questions of order shall be decided in the first instance by the chair without debate; an appeal, however, may be made from his decision to the Convention, by any member of the same."

The Convention then resumed the consideration of the amendments to the constitution and canons.

On motion of the Rev. Mr. Mann, the second article of the Constitution, as reported by the

committee to whom the subject of the revision of the constitution and canons had been referred by a previous Convention, was amended by striking out the words, "or if there be no vestry, by at least twelve persons who may with propriety be considered as members of the Protestant Episcopal Church duly notified: and the election shall be certified by at least five members of this church."

On motion of the Rev. William F. Lee, the same article was farther amended, by adding after the words "ex-officio,"—"no person under ecclesiastical censure or process shall be entitled to a seat in the Convention."

It was moved by the Hon. Hugh Nelson, that the second article of the constitution terminate with the word "ministers," in the third line from the end of the same, which was decided in the negative.

It was then moved by the same, and seconded by the Rev. Dr. Empie, to strike out the last proviso of the second article of the constitution—in these words, "provided also, that in every case, the delegate or delegates shall be communicants in the church."

Mr. Thomas Smith proposed to amend the amendment by inserting the word "practicable" before the word "case" in the last line but one.

But, before these propositions were acted upon, the Convention adjourned until 4 o'clock P. M.

Friday Afternoon.

The consideration of the amendment proposed by Mr. Smith to the second article of the revised constitution was resumed and continued.

The question being taken on concurring in said amendment, it was decided in the negative.

On motion of the Rev. Mr. Grammer, the further consideration of the other amendment was postponed until to-morrow morning, at 9 o'clock; to which hour the Convention, on motion, then adjourned.

Saturday, May 23, 1835.

The Convention met pursuant to adjournment, and was opened with prayer by the Rt. Rev. Bishop Meade.

The minutes of the preceding day were read and approved.

The Convention resumed the consideration of the amendment to the second article of the revised constitution, which proposed to strike out the last proviso in the same.

On motion of the Rev. John Grammer, Resolved, That the question be taken by orders, and that the ayes and noes be recorded.

The Rev. William G. H. Jones moved a call of the house, which was ordered.

Col. Samuel H. Lewis and Mr. Daniel Garland were excused from voting on this question; and Dr. J. F. Montgomery explained the vote which he should give as in accordance with the views of the parish which he represented, but not with his own.

The question was then taken upon the proposition to strike out as above, and decided in the negative by the following vote:—

Ayes—Rev. Hobart M. Bartlett, Adam Empie, D. D., Thomas Jackson, William G. Jackson, William H. Muchell, Alexander Norris, George W. Nelson, Charles H. Page, F. G. Smith, J. P. B. Wilmer, and John H. Wingfield—11.

Noes—Rt. Rev. William Meade, D. D., Rev. Ephraim Adams, George Adie, P. F. Berkeley, William V. Bowers, Nicholas H. Cobbs, Charles B. Dana, Charles Dresser, William Friend, John Grammer, William G. H. Jones, Reuel Keith, D. D., Archibald H Lamon, William F. Lee, George Lemon, Charles Mann, Edward C. M'Guire, John P. M'Guire, William Steele, Philip Slaughter, Charles C. Taliaferro, William N. Ward, D. M. Wharton, George Woodbridge, and John W. Woodville—25.

Ayes—Messrs. Walter Coles, Edmund Fontaine, John Gray, J. F. Montgomery, Hugh Nelson, B. H. Randolph, and Thomas Smith—7.

Noes—Messrs. Thomas Atkinson, Hilary Baker, Upton Beall, James M. Bell, jun., Thomas T. Bouldin, Alexander Brown, Thomas N. Burwell, Junius A. Clay, Thomas G. Coleman, Charles R. Gibbs, Thurmer Hoggard, Abram B. Hooe, Thomas L. Latane, Philip Nelson, John Nelson, Nelson Sale, Henry B. Streshly, Richard Walke, David M. Walke, William M. Waller, and Seth Ward—21.

The second article, as amended, was then adopted.

The third article was, on motion of the Rev. Mr. Grammer, amended, by changing the word "six" into the word "twelve" in both instances in which it occurs, and then adopted.

The fourth and fifth articles were adopted without amendment.

On motion of the Rev. Mr. Lee, the sixth article was amended by inserting after the word "necessary," in the fifth line, "or when required by the standing committee." The same article was, on motion of the Rev. Dr. Empie, further amended, by striking out the words, "as often as he may think expedient," and inserting in lieu of them the word "annually."

And, on motion of the Rev. Mr. Dresser, the same article was further amended, by striking out the last sentence, as follows: "Whenever it shall be necessary for the bishop to visit any part of this diocess, he shall be authorized to call a clergyman from any part of the diocess to supply his place in the duties of his parochial charge, for not more than two Sundays," and, as thus amended, was adopted.

The seventh article was, on motion of the Rev. Mr. Lee, amended, by inserting after the word "next," in the fourth line, the words, "annual Convention or until the next," so as to read, "who shall continue in office until the next annual Convention, or until the next election of a president," and, as thus amended, was adopted.

The eighth and ninth articles were adopted without amendment.

On motion of the Rev. Mr. Lee, the tenth article was amended by inserting in the third line the words, "who shall be communicants of the church in the diocess," after the words "lay order," and, as thus amended, was adopted.

The eleventh article was adopted without amendment.

The twelfth article reported by the committee in the following words—"This constitution shall be unalterable, except in the following manner: a proposition for any change shall be introduced in writing, and cunsidered in Convention, and, if approved of by a majority of two thirds of the next ensuing Convention, the change shall then take place; and the constitution, so altered, shall be valid and obligatory"—was amended, by substituting in lieu of the same the thirteenth article of the present constitution.

The first article, as approved of by the last Convention, was adopted.

On motion, it was Resolved, That the constitution, as above amended, be transmitted to the several vestries for their action thereon.

On motion of the Rev. Mr. Mann, the consideration of the revised canons was postponed until the next Convention.

The Rev. Mr. Page, from the committee on the episcopal fund, made the following report:—

The chairman of the committee upon the state of the episcopal fund reports, from the only document to which they have had access, that since the last report there have been added to the bank-stock in the Farmers' Bank two shares of that bank, and one share of the Bank of Potomac. The number of shares held in the Farmers' Bank is ninety. He also further reports, that the trustees have to their credit in the Farmers' Bank one hundred and fourteen dollars, which they expect to invest in the stock of this bank.

CHARLES H. PAGE.

On motion of the Rev. Mr. Cobbs, the following preamble and resolutions were adopted:—

Whereas this Convention have heard with great pleasure of the exertions now making by the Virginia Bible Society to rouse the whole Christian world to an effort (in dependance on Divine assistance) to place the Bible in every accessible reading family on earth within a definite period; and have witnessed with equal satisfaction the general acceptance with which this enterprise has been received, and the cordiality with which it has been thus far sustained by the churches under their care:

Resolved, That they do most heartily renew the recommendation given by them in 1833, of the objects of the society, to all the churches under their care; recommending to them to sustain those objects by the prayer of faith, by generous contribution, and by every proper exertion of their influence.

Resolved, That they recommend the Rev. Wm. M. Atkinson, the general agent of the society, to the support of the churches of this diocess, in the execution of the important duties with which he is charged.

Resolved, That this Convention do most cordially recommend the objects of the Virginia Bible Society, referred to in the preamble, to the support of all Protestant Episcopalians in the United States, and throughout the world.

The Rev. Mr. Mann, from the committee on the accounts of the treasurer of the society for the relief of widows and orphans of elergymen in the Protestant Episcopal Church, made the following report, which was accepted.

The committee on the accounts of the treasurer of the society for the relief of the widows and orphans of clergymen in the Protestant Episcopal Church, beg leave to report, that they have examined the same, and find it in all respects correct, and renew the thanks which have heretofore been given to the amiable and benevolent gentleman who has so long gratuitously fulfilled the office of treasurer and secretary. By his report it appears, that $1,100 of the capital of the society has been lost by the failure of the Bank of Alexandria; and that there remains the very important sum of $8,104 96, yielding an annual income of about $400. There are but two annuitants, whose claims together do not amount to more than $48 per annum, leaving a balance in favour of the society's annual income of upwards of $350. Could the annual contributions of even a majority of the clergy be received, in addition to this surplus increase, there would soon be accumulated a fund amply sufficient to secure the ends of this benevolent association, and to assist materially in the support of the indigent families of deceased ministers. But, in the present state of the society, few of the clergy can be induced to connect themselves with it, from a conviction that no funds can be sufficiently secure which are left in the hands of an individual, however trustworthy, who is responsible to no body capable in law of enforcing a claim against him. The fact of this unwillingness led the chairman of this committee, at the last meeting of the Convention, to recommend a correspondence with the society incorporated in Maryland for similar objects, with a view of ascertaining whether, through their agency, greater security could be given to the funds, and greater confidence in their permanency. This correspondence has been entered into, and there is reason to believe all the object it had in view may be secured. The committee would, however, recommend an application to the legislature of Virginia for an act of incorporation, and, in the event of its failure, then an application to the society in Maryland. The views of the committee are expressed in the following resolution.

CHARLES MANN, Chairman.

Resolved, That the standing committee of this diocess be requested to inquire into the expediency of obtaining an act of incorporation from the legislature of Virginia, and, in the event of failing in that object, of connecting the society of this diocess for the relief of widows and orphans of deceased clergymen of the Protestant Episcopal Church, with the society, incorporated for the same purpose, in the diocess of Maryland. And if the terms offered by that society be such as said committee approve, that they be authorized to transfer the funds of this society to the treasurer of that institution, to be held in trust for the purposes set furth in the constitution of the society of this diocess for the relief of widows and orphans of deceased clergymen of the Protestant Episcopal Church.

The funds are as follows:—

113 shares of Farmers' Bank, Alexandria, stock, at par, - -	$5,650 00
5 shares of Alexandria Bank stock,	
Carried forward,	$5,650 00

Brought forward,	$5,650 00
1 share Bank of Virginia stock, at par,	100 00
Note and bond, bearing interest of 6 per cent.,	2,200 00
Cash on hand,	154 96
	$8,104 96

The Rev. Edward C. M'Guire, from the committee on the state of the church, made the following report:—

The committee on the state of the church beg leave to present the following report:—

Having availed themselves of all the sources of information within their reach, the committee feel themselves authorized in congratulating their brethren on the favourable aspect presented by the church in this diocess. The zealous devotion to their duties evinced by the clergy, and hearty co-operation of the laity in every good work, furnish pleasing topics of grateful contemplation, and the sure pledges of increasing strength and abounding prosperity to our Zion. The religion of the Saviour is one of *means*; and in their faithful employment the most excellent results may be expected as the heaven-ordained fruit. As he who sows his fields may fairly calculate that his labour will not be in vain, so the efforts expended on the vineyard of the Lord will surely be crowned in the end with the richest success.

In this allusion to encouraging appearances in the state of the diocess, the progress of the invisible church is not specially contemplated, for, we must say, there is not before us the evidence of any very signal increase in this respect. We refer more particularly to the general growth of the church—the extension of her borders—the erection of church edifices—the appearances of energy among her members—all indicating a healthy action throughout the whole system. In these things we see the ordained means of preserving the faith in its purity, and of securing to the church that divinely-promised blessing which shall keep alive upon her altars the vestal fires of true religion, and perpetuate her, as its consecrated nursery, to the remotest periods of time.

The general attention which is given to the religious tuition of youth by Sunday Schools and Bible classes, connecting information on the distinctive principles of the church with the higher illuminations of scriptural knowledge, supplies a ground of pleasing reflection in anticipation of those substantial fruits which have, in every age of the church, attended well directed and sustained catechetical instruction.

There is much to gratify the Christian bosom in the increased regard which has been recently extended by the church to the spiritual necessities of our coloured population. Of late years, they have shared more largely the pastoral attentions of the clergy than at any former period. In more frequent ministerial labours among them, the best influences have been exerted in their behalf—such as have already been marked by decidedly salutary results. It is hoped that ministers and masters will foster a growing sense of their responsibilities on this point, and duly consider the words of Christ, in all their comprehensiveness and divine authority, when he said, "Feed my sheep."

Your committee concur in the recommendation emanating from the venerable senior bishop, respecting the system of "weekly offerings" in aid of a fund for the relief of our infant and weaker parishes. Regarding this measure as one of tried excellence, we commend it as evidently calculated to produce important practical results to the church, without proving a sensible inconvenience to her friends. A small weekly sum given by many individuals, will in the aggregate form an imposing revenue, not felt by the contributors, while immense good is effected by its ultimate judicious appropriation.

The Convention recollect the recommendation of the Virginia Prayer-Book and Tract Society, by the same respected authority. Your committee would add their efforts to bring this matter distinctly before the church. The importance of circulating the prayer-book and suitable religious tracts through the diocess is well understood, and we know of no plan better calculated to effect this desirable end than the one just referred to. This society invites the formation of auxiliaries, and offers important advantages to them. A resolution of the society proposing to furnish the prayer-book at *half price* to all those congregations in which collections might be taken up in aid of its funds, is imbodied in the bishop's address, and certainly presents inducements which are entitled to the consideration of the church.

The committee have concurred in recommending a measure to the Convention, whose adoption they deem of considerable importance. The reference is to a principle regulating the annual Conventions, in regard to the *place* of meeting. Much inconvenience has been experienced under present circumstances in unnecessary consumption of time, by protracted and sometimes unedifying debate, growing out of various and conflicting views and wishes on this point. By fixing permanently the places of meeting, with a due regard to the reasonable claims of all sections of the diocess, and to a proper alternation between the upper and lower districts of the state, it is believed that much would be done towards satisfying the minds of individuals, and removing temptations to undue anxiety and unseemly exertions in diverting the Convention from its proper routine of impartial annual migration. In conformity with these views, the following towns are named as suitable places for the future meetings of the Convention, and in the order of their enumeration, viz.:—Fredericksburg, Petersburg, Winchester, Richmond, Charlottesville, Alexandria, Staunton, Norfolk, and Lynchburg.

All which is respectfully submitted.

EDWARD C. M'GUIRE, Chairman.

On motion of the Rev. Mr. Dresser, the names of Richmond and Norfolk, in the last paragraph, were transposed, and the report was accepted.

The Rev. Mr. Wingfield, from the committee on parochial reports, made the following report, which was accepted:—

The committee to whom were referred the parochial reports, having discharged the duty assigned them, herewith return the same, to be entered on the journal. They have also prepared an abstract, showing at one view the state of the church in those parishes from which reports have been received. It is, however, very imperfect, in consequence of the neglect of clergymen to draw up their reports according to the prescribed form. In compliance with a resolution of the last Convention, they herewith furnish a list of those clergymen, having care of souls, from whom no reports have been received, viz.:—Rev. C. W. Andrews, William Armstrong, Ebenezer Boyden,

Mark L. Chevers, Josias Clapham, John Cole, William M. Jackson, A. Jones, and Jacob Keeling. Signed by order of the committee.

J. H. WINGFIELD, Chairman.

Monumental Church, Richmond. R. C. Moore, rector—communicants one hundred and eighty—baptisms, three adults, forty-four children, total forty-seven. Sunday School is in a very promising condition, and every pew on the ground floor is rented.

At a general meeting in the Monumental Church, upwards of $4,000 were subscribed, chiefly by that congregation, for the Theological Seminary. Two scholarships have been formed by sundry individuals for educating young men for the holy ministry; and $100 contributed by the auxiliary society for the same.

A collection has been taken up to aid the funds of the Prayer-Book and Tract Society; and another in favour of the Virginia Bible Society. Collections also have been made to promote the interests of the Sunday School, and the Saturday Sewing School, the last of which has recently been established for the benefit of poor children.

There has been this year an increase in the contribution to the Missionary Society. Three classes have been formed for Biblical instruction, which together number about one hundred.

Christ Church, Norfolk, Elizabeth River parish. The rector entered upon his charge the middle of January last, and was soon encouraged to hope that an unusual seriousness was taking possession of the minds of a considerable number of his hearers.. This was greatly increased, and in many instances brought to a happy conclusion, by some deeply-interesting services, which were performed during five or six successive days in the latter part of March. At that time the Rev. Mr. Mann, accompanied by two esteemed brethren from Baltimore, the Rev. Messrs. Henshaw and Johns, paid a visit to Norfolk, with the view of making collections for our Theological Seminary at Alexandria. The rector availed himself of this opportunity to have frequent religious services, with a view to the spiritual interests of his congregation. In this he was cordially supported by the Rev. Mr. Boyden, minister of St. Paul's Church, and the Rev. Mr. Wingfield, of Portsmouth, whose congregations shared in the services.

Bishop Moore also came down from Richmond, and lent us much affectionate aid. Our services were continued for six successive days, and divided between the three congregations. At an early hour of the morning a goodly number met together with the ministers in one of the churches, and, by suitable exercises, were prepared for the large assemblies at the hour of eleven, and at night. At these meetings, besides the prayers and hymns, several short addresses were delivered, well calculated to make them interesting and profitable. The sermons, also, in the after part of the day, were usually followed by short and touching exhortations. An interest proportioned to the zeal and sound judgment which were put forth on the occasion was soon awakened, and continued to increase to the conclusion of the services. All who were present at those exercises expressed themselves well pleased, and hoped for the frequent return of them. The fruits thereof have been such as to gratify the hearts of all the friends of the church. Concerning thirty persons, who have since made a public profession of religion, the minister, after much intercourse with most of them, entertains the pleasing hope that they have passed from death unto life. They appear determined to answer the description of God's people, that is, to be a peculiar people, zealous of good works. The most happy effect seems also to have been produced upon the old professors of religion. They have been stirred up to more zeal, and been made to remember the time of their first love, and to do their first works.

One evidence of an awakened interest in behalf of the kingdom of Christ was furnished before the close of our services, in the liberal subscriptions of four thousand dollars to our seminary.

The rector has seen other evidences, in the readiness manifested by the congregation to engage in every good work recommended by him.

The Sunday School has increased considerably, numbering thirty teachers, and one hundred and eighty scholars. The instructions in the catechism, delivered every Saturday afternoon in Lent, were well attended by parents and children.

The little children have formed themselves into a Missionary Society on the plan of weekly offerings, of one, two, or three cents each—and in a short time have raised nearly twenty-five dollars.

Shortly before the rector left Norfolk for the Convention, he presented the wants of the Missionary Society to the congregation, and expressed a hope that the adults would adopt the plan already so happily pursued by the young catechumens. Between forty and fifty names were immediately sent in, and an assurance given that a regular Missionary Society would be formed among the gentlemen, and the good work prosecuted during his absence. He is happy, also, to state to the Convention, that the cause of the Temperance Society finds increasing favour among the members of our church in Norfolk. During the association above mentioned, a meeting was appointed in Christ Church for addresses on this subject; but in consequence of rain, which prevented a full assembly, it was postponed. Subsequent meetings have been held in the town since that time, at which he was gratified to see a considerable number of those belonging to our communion to enrol their names.

Upon the whole, the rector, in considering the state of the congregation, has reason to thank God and take courage. According to the requisition of the canon he states, that on the list furnished by his predecessor there were two hundred and sixteen communicants when he took charge of the congregation—to these twenty-four have been added, and six are ready to unite on the first opportunity. There have been nineteen baptisms, one of which was an adult. Thirty have been confirmed. There have been seven funerals and five marriages.

All which is respectfully submitted by the rector,

WILLIAM MEADE,
Assistant Bishop of Virginia.

Christ Church, Lancaster county. Ephraim Adams, rector. Communicants, added eleven (two of whom are from another parish), removed three, excommunicated two (one of whom is a coloured person), present number forty—baptisms, adults two, infants thirty-five, viz, white seventeen, coloured eighteen, total thirty-seven — confirmed eight—one marriage—funerals eleven, viz., white six, coloured five. The amount of money collected for the different institutions connected with the church is $443 25.

Two societies were formed in the course of the last year, which have contributed much towards strengthening the bonds of union among the members of the church, and, we trust, towards the advancement of the cause of religion generally—a "Protestant Episcopal Female Society for the spread of the gospel," and a "Protestant Episcopal Prayer-Book and Tract Society," formed by the gentlemen of the parish.

The Bible class is in the same state of prosperity as at the period of the last Convention. The cause of temperance is prosperous—many members have been added to the society during the last year.

Shelburn parish, Leesburg, Loudoun county George Adie, rector. Communicants, added five, removed four, died two, whole number seventy. The circumstances of the congregation nearly as last reported. Baptisms twenty-two—marriages ten—funerals seven.

Upperville. No material change since the last report. The completion of the church has been delayed, in consequence of the unfaithfulness of some of the contractors; but we hope measures will be adopted by the friends of our Zion in that neighbourhood to secure its speedy completion.

Middleburg and Aldie. Nearly as last reported. The rector continues to preach frequently to a large and attentive coloured congregation in Leesburg, and hopes, from the increased attention and good order uniformly observed, that his labours in that department have not been altogether in vain.

Raleigh and Dale parishes, Amelia and Chesterfield counties. P. F. Berkeley, rector. Communicants, removed two, died one, present number twenty-seven—baptisms, infants three—marriages four—funerals, white one, coloured five, total six—families twenty-six, adults seventy-seven, children forty-six. Collected for the different institutions connected with the church, $233 25.

The rector took charge of these parishes the first of February. To them his whole time is given, with the exception of one Sunday in the month, on which he preaches at Genito, in Powhatan. In two of these counties the services of the afternoon of Sunday are in behalf of the servants. The Education and Missionary Societies are in active operation. There is also a voluntary association of eight or ten little girls, members of a private school, in behalf of the support of their minister; to whose comfort, as well as gratification, the results have added much. Considerable interest is manifested by a few in the exercises of a Bible class, and of a monthly prayer-meeting for missions.

St. Martin's parish, Hanover and Louisa counties. William V. Bowers, Rector. Communicants, added eight, removed four, died three, total fifty-seven—baptisms, adults two, infants eight, total ten—marriages two—funerals twelve—number of families forty. Amount collected for benevolent purposes upwards of $250.

The present rector has had charge of this parish little more than nine months, since 1st of last August. How far the truth, through his instrumentality, has been felt upon the hearts of his hearers, he is unable to say, but he sincerely hopes that in some degree it has been with sanctifying and saving power. There are two Sunday Schools, one of which has been formed this spring. No. 1 contains ten teachers and fifty-two scholars; No. 2 fifteen teachers and forty scholars; attendance in both about ninety pupils. Meetings have been held on Sunday afternoons for the coloured population: from fifty to one hundred have attended in good weather. There are several benevolent societies, and the missionary concert of prayer is held every month.

St. John's Church, Henrico parish. Robert B. Croes, officiating minister. Communicants, added fourteen, removed six, present number thirty-seven—baptisms, two of adults, and sixteen of children, total eighteen—fourteen marriages, and twenty-eight burials. Fifteen persons have been confirmed.

The Sunday School at the present time cannot be considered as flourishing. There are twelve teachers, nine of whom are generally diligent and punctual. The number of scholars registered is about one hundred and ten. A brick building has been erected in the churchyard, which is used both for the Sunday School and a week-day school; dimensions, 37 feet by 25; cost, $750. In the spring of 1833 more than $900 were raised by the members of the female association of this parish, by means of a fair. Of this sum $800 will be appropriated towards the erection of a tower, and $100 towards the purchase of a bell. $64 have been contributed by the pew-holders of the church for the General Episcopal Sunday School Union. As to "spiritual things," the officiating minister has thus far met with very little to encourage his heart.

Hanover, May 15, 1835. Owing to the situation of my health, and the destitute condition of many congregations around me which have been long soliciting my services, I determined, shortly after the last Convention, to resign my charge of St. Martin's parish, which I had held for ten years, and to devote my time, as far as I should be able, to their service. Having procured during the last summer the services of the Rev. Mr. Bowers to supply my place, I have since been endeavouring to supply the wants of the destitute in some of the surrounding counties. But, owing to the extreme severity of the winter, and other causes not under my control, I have as yet been able to accomplish nothing worth reporting, but to discover an extensive field of labour, and the earnest solicitude of many to have the regular services of our church.

JOHN COOKE.

Christ Church, Alexandria, Fairfax parish. Charles B. Dana, rector. Communicants, added eight, died one, total one hundred and twenty, of whom twelve are coloured—baptisms, children, white eighteen, coloured four, total twenty-two—confirmations three—marriages three—funerals thirteen—number of families seventy. Amount contributed for different institutions connected with the church about $270. With this church are connected a very flourishing Sunday School, which is furnished with a library of nearly five hundred volumes; two Bible classes, and several benevolent societies.

The rector took the charge of this church the first of July, 1834; and, although nothing of very special interest has marked its religious character since that time, still there have some things occurred which call for gratitude on the part of the minister, and for the prayers of those whose hearts are interested in the advancement of the Redeemer's cause. The congregation has been gradually increasing; lectures during the week have generally been well attended, and the apparent interest with which divine truth has been heard, inspires the hope that the gospel is not preached in vain.

Mount Laurel Church, Antrim parish, Halifax county. John T. Clark, minister. Communicants, added one, total eleven—baptisms, adult one, children three—families attached to the church nine—a small Sunday School is kept up, chiefly by the zeal and diligence of one female. During a greater part of the year, a second service has been held in the church for the benefit of the coloured population, and a third service at private houses in the neighbourhood. A few friends of the church have procured a deserted meeting-house, at a place called Rock Spring, which they are repairing for an Episcopal church.

St. John's Church, Moore parish, Campbell county. This church has been without any regular services since the departure from this diocess

of the Rev. Mr. Osgood. The congregation, which had become entirely dispersed, has not yet been all collected again. It is, however, increasing, and there is promise of some additions to the communion. Communicants, known, seven—one funeral—catechumens fourteen.

St. Mark's Church, Antrim parish, Halifax county. Charles Dresser, minister. Communicants, added three, died one, removed one, total thirty-three—baptisms, adult one, children five, total six—marriages seven—funerals six, two of coloured persons. Connected with this congregation are a small Sunday School and Bible class. Measures have been taken for the erection of a church in the village of Meadsville, about nine miles from the courthouse. The Education and Missionary Societies in this parish having been found less efficient than was desirable, the plan of "weekly offerings" to these charities has been adopted, and the result promises to be a much larger income than formerly.

St. Andrew's Church, Camden parish, Pittsylvania. Communicants, added two, total thirteen—baptisms, adult one, children four, total five—marriages four—funerals four. At the courthouse in this county, where I have preached several times during the spring, a favourable disposition has been manifested towards the church. Could they have more preaching, much good would no doubt result.

St. Margaret's and Grace Churches, Caroline county. William Friend, rector. Communicants fifty—baptisms, two white, six coloured, total eight—one marriage—funerals, two white, eight coloured, total ten.

The rector has but little of interest to report respecting the churches under his care. The congregations are usually large and attentive, and there is exhibited much apparent interest in the concerns of religion.

The Temperance Society has received several accessions during the past year; but there is reason to fear that this cause, so conducive to the interests of religion and the welfare of society, is rapidly declining among us.

St. Andrew's parish, Brunswick county, and Bath parish, Dinwiddie county. John Grammer, rector. Communicants, added three, removed two, died one, total three, present number forty-nine—baptisms, white adults three, infants nine, coloured infants six, total eighteen—marriages, white five, coloured one, total six—funerals, white twelve, coloured eight, total twenty—the number of families is about twenty. Of the individuals who could be properly reported as belonging to the congregations, the number cannot be ascertained. The collections for different institutions connected with the church have amounted to $328 89.

The Sunday School at Bath parish still continues its operations; and although the number of scholars is and always has been small, and the school sustained almost entirely by the efforts of one family, yet the moral and spiritual benefit that has evidently resulted from it furnishes a strong motive to increased zeal and diligence.

The condition of these parishes is much the same that it was at the time of the last report; presenting but little to encourage, but much to be deplored.

Hungar's Church, Hungar's parish, Northampton county. S. S. Gunter, rector. Communicants, added six, removed one, died one, total thirty-three—baptisms thirty-five—confirmations six—marriages twenty-four—funerals twenty-five. Within the last year, that part of the rector's time formerly given to the new church, Eastville, has been transferred to the Union Chapel, where there are large and attentive congregations.

Trinity Church and Trinity Chapel, Augusta parish. William G. Jackson, rector. Communicants, added sixteen, removed three, died one, total eighty-two—funerals four—marriages, white seven, coloured three, total ten—baptisms, white children twenty-seven, coloured three, white adults two, total thirty-two. Families about sixty-five.

There are three Bible classes under the care of the rector. The Sunday School is well sustained. It numbers about eighty-five scholars, who are instructed by thirteen teachers.

It may be well to state, that one of my most valued and beloved parishioners expects to embark for Greece early in the ensuing fall. While the parish will deeply feel the loss which it will sustain in the removal of Miss Baldwin, yet it cannot but rejoice in being privileged to add so important a re-enforcement to that missionary station.

A scholarship has been established in the Theological Seminary of Virginia, and the first payment ($75) made, and $185 contributed to the funds of the same institution.

The Bible, the Temperance, and other Societies, have not been forgotten in our prayers and alms, and a fund is now raising, by monthly contributions, for Domestic and Foreign Missions.

A plan has been matured for a weekly collection of the charities of the church.

Norborne parish, Berkeley county. W. P. C. Johnson, rector. Communicants, removed six, present number one hundred and fifteen—baptisms, infants, nine—marriages fifteen—funerals four.

There have been no material changes in this parish since my last report. The various benevolent institutions connected with the church still continue to receive encouragement. There is a large and interesting congregation of coloured persons, to whom I officiate once a month.

St. Paul's Church, Alexandria. J. T. Johnson, rector. Communicants, added eight, removed six, died four, total one hundred and thirty-seven—baptisms, white adults three, white infants twenty-one, coloured infants six, total thirty—confirmed twelve—marriages three—funerals twenty-two. Number of families not exactly known.

Amount collected for different institutions connected with the church, $185 65, exclusive of $500, balance due on a new organ. For the general fund, enclosed, $25.

The institutions connected with the church are all in a flourishing condition, viz.:—Sunday School, Missionary, and Tract Societies. The number of scholars actually belonging to the Sunday School amount to two hundred and four, sixty-seven in the male department, one hundred and thirty-seven in the female—under the charge of nine male and sixteen female teachers, and two superintendents. Of those added to the communion during the past year, five were teachers in the school at the time of their connexion with the church.

The congregation has been and is steadily increasing: the services of the sanctuary are remarkably well attended, and harmony prevails. God grant that all may "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

St. Thomas's Church, Orange county. W. G. H. Jones, rector. Communicants, added one, removed three, total thirty-two—baptisms, adult one, children eleven, total twelve—confirmations

three—marriages eight—funerals five. Families thirty-two.

Walker's Church, Albemarle. Communicants, added three, died one, total fifteen—one funeral—confirmations seven. Families ten.

The new church at Orange courthouse has been completed, and is neat and commodious. Expense about $3,500, about $1,000 of which is still unpaid; arrangements, however, are making for the removal of the debt, and the rector relies much upon the zeal and self-denial of the ladies of his charge to effect this object. The Orange Female scholarship at the Theological Seminary of Virginia has been completed. There is a Sunday School of twenty-five or thirty scholars, and a small Bible class of young ladies. The temperance cause continues to progress—the number of members in the county not exactly known. The coloured population both in Orange and at Walker's Church receive stated services, and the prospects in both congregations, upon the whole, are encouraging.

St. Stephen's Church, Culpepper and Bloomfield parish, Madison county. A. H. Lamon, rector. Communicants, added three, removed fourteen, died two, total seventy-seven—baptisms, adult one, children, twenty-one white, two coloured, total twenty-four—marriages nine—funerals eight. Amount collected for different institutions connected with the church about $120.

Hamilton and Leeds parishes, Fauquier county. Communicants, added seven, two of which are accessions from other parishes, whole number about seventy—baptisms six—marriages nineteen—funerals three. The number of families upwards of forty.

The congregation in Hamilton parish is generally good, and frequently very large; that in Leeds, comparatively small. There is a Temperance Society within the limits of each parish.

Kanawha parish. John Martin, rector. Communicants, Charlestown fourteen; Coal fourteen; Saline's three; total thirty-one—one funeral—one marriage—baptisms seven, adults two. $42 have been collected for the missionary objects of the church, and $1,500 subscribed towards the erection of a church, and the hope is indulged that the building will be commenced during this summer.

St. George's Church, Fredericksburg. E. C. M'Guire, rector. Communicants, added nine, removed six, died three, total one hundred and sixty—baptisms, adults two, infants fourteen, total sixteen—marriages twelve—funerals seventeen. Number of families one hundred. Adults and infants five hundred. Sunday School teachers thirty-five, scholars two hundred. Members of Bible class fifty.

Amount contributed to various institutions, charitable and religious, $1,000, besides $1,040 subscribed in April to the Theological Seminary of Virginia.

In the state of the congregation there is nothing worthy of special notice. Our condition is very much what it was at the period of our last report.

There is an encouraging amount of zeal and activity with us in behalf of our religious and benevolent institutions.

The Prayer-Book and Tract Society is operating advantageously to the church in our section of the country. The Female Missionary Society have had a useful missionary in their employ for the last five months.

The temperance reformation has many friends with us. Monthly meetings are held by its members for the public discussion of subjects connected with this important cause, and a growing interest in its behalf seems to prevail. The claims of the coloured population have been regarded by us to some extent.

St. Anne's and South Farnham parishes, Essex county. John P. M'Guire, rector.

St. Anne's. Communicants, added two, total thirty-six, one coloured—baptisms, infants three—confirmations six—marriages two—funerals two.

South Farnham. Communicants, added eight, formerly omitted three, total thirty-one—baptisms, infants eight—one marriage—funerals four.

St. Mary's parish, Caroline county. Congregation at Port Royal. Communicants, added one, total sixteen—baptisms, infants two.

In these parishes, our efforts in behalf of the Missionary Society, and other associations connected with the church, are continued. The prospects of the temperance reformation are improving. The church in Port Royal will soon be ready for consecration.

The spiritual condition of our congregations has not much improved, except in South Farnham. There more religious feeling has been manifested than at any previous period.

St. George's and St. James's Churches, Accomack county. William H. Mitchel, minister.

St. George's Church. Communicants, added four, total twenty—families twenty-eight—baptisms three—marriages two—funerals two.

A Bible class has been formed in this congregation, which meets once a fortnight in the summer and spring, the number of members varying from ten to twenty.

St. James's Church. Communicants twenty-two—families forty-five—baptisms, five children, one adult, total six—one funeral.

A Bible class has been in operation at Drummondtown, and another at Onancock, during the past summer and spring. The minister is encouraged to believe and hope that a greater seriousness pervades the congregations of which he has the charge, and a greater interest is manifested in the solemn services of the liturgy. An Education Society, established by the ladies of this parish, contributed since the present minister has been officiating there $20.

Christ Church, Eastville, Northampton county, Eastern shore, Virginia. William H. Mitchell, minister. Communicants, added two, total thirty—families twenty-five—baptisms four—marriages two—funerals three.

A Bible class has been formed in this congregation, numbering twenty, which meets once a fortnight during the spring and summer, when a chapter out of the New Testament is explained, and remarks made by the minister.

During the summer and spring, a large number of the black population attend a lecture in this church on every other Sunday afternoon. They are taught to unite in the responses of our liturgy, and appear to feel its evangelical power, by the earnestness and solemnity with which they utter devout aspirations. The Female Education Society of this church contributed the last spring $30, and the present spring $35.

Westover parish, Charles City county. Alexander Norris, rector. Communicants, added four, removed one, died three, total eighteen—baptisms, adult one, white infants three, coloured four, total eight—one marriage—funerals sixteen—families about twenty, adults about forty, children about fifty.

Amount collected for the different institutions connected with the church, $290 56.

Though the general aspect of this parish is as good as, under existing circumstances, could reasonably be expected, yet it is far from being altogether such as we desire. The vacant seats on

church days, the feeble response in our public worship, the number of children unbaptized, the want of interest in the church and her institutions, are intimations, too plain to be misunderstood, that there is much room for improvement.

Lunenburg and Farnham parishes, Richmond county, and Yeomico Church, Westmoreland. G. W. Nelson, rector. Confirmations seven—communicants, added eight, total thirty-eight—baptisms ten, one adult—one funeral—one marriage.

A Sunday School has been recently established at Lunenburg, and one also at Yeomico. There is a flourishing Temperance Society in each county; and the cause of temperance is manifestly gaining ground. Services in the afternoon of the Sabbath have been held in each of the churches for the coloured people, which have generally been well attended. A Female Society, for general religious purposes, has recently been organized in Lunenburg and Yeomico.

Lexington parish, Amherst county, and Nelson parish, Nelson county. Communicants, added twelve, died one, total seventy-nine—baptisms, one coloured adult, infants nine—marriages nine—funerals eleven.

The benevolent institutions of the church and country have not been overlooked. The Bible Society, the Education Society, the Domestic and Foreign Missionary Society, the Colonization Society, and the Society for the promotion of Temperance, have received from the friends and members of the church a support, not large, but, like the widow's mite, blessed of heaven.

The coloured people have shared a portion of the minister's care; in return for which they seem thankful, and it is hoped may be built up in the faith.

In the death of the Rev. Mr. Black, the churches in Amherst were deprived of a minister, who was zealously employed in the service of his parishioners. "But death to him has been gain." "Blessed are the dead who die in the Lord."

St. Paul's Church, Lynchburg. F. G. Smith, rector. Communicants, added five, removed two, deceased two, total sixty-five—baptisms, of white infants five—marriages four—funerals four.

In behalf of the charities of the church, nothing has been done at all commensurate with their just demands. The attendance on the public services of the church has increased.

St. James's parish, Mecklenburg county. William Steel, rector. There is a greater prospect of good resulting from our ministration at present, than at any former time since our removal to this parish. The congregations are greatly increased. Several interesting cases have come to our knowledge, of persons who will join the church when opportunity is offered. Communicants, deaths five, removed four, additions four, total thirty-eight—baptisms fifteen—funerals ten. A new church has been built at Abbyville, and St. James's Church has been removed during the last winter, for the convenience of members, four miles lower down the country.

Charlotte county. I have attended in this county the two last years, one Sabbath in the month, except in the winter; and in October last, had the assistance of the Rev. Messrs. Dresser and Clark, at an association. A church is now building, thirty-two by forty-four feet, which will be ready, it is expected, by July. Much interest is felt for the prosperity of our Zion, and the impression made on the public mind, so far as we have heard, is of the most favourable kind.

I have regularly preached to the coloured people at Abbyville on my stated days, in the afternoon, for three years past, and am often called to officiate at their funerals. The congregations have uniformly been large and attentive.

Hamilton and Dettingen parishes, Prince William county. P. Slaughter, jr., rector. Communicants twenty-two—families thirty-five.

There has been an obvious increase of prayer, and faith, and exertion among the communicants of these parishes; and some souls have, I trust, passed from darkness to light, who will attach themselves to the communion on the first favourable opportunity.

Bristol parish, Dinwiddie county. Andrew Syme, rector. Communicants, added five, died two, total seventy-five—baptisms, adults one, infants sixteen, total seventeen—marriages six—deaths nineteen. Amount of collection made for the Education Society, $70.

Cumberland parish, Lunenburg county. C. C. Taliaferro, rector. Communicants, added thirteen, died one, total thirty-nine—funerals two—baptisms, children twelve—three Sunday Schools, and two Bible classes. We have one male and two female Education Societies. Collected for objects connected with the church, about $220.

A mite Missionary Society was formed in January, which promises to do much good.

The African chapel, referred to in my last report, has not been built, but arrangements are now making to have it erected early in the summer. I still continue my attention to the poor sons of Africa around me, and believe my preaching to them is not in vain. Of the beneficial influence of Bible classes and prayer-meetings, I have had abundant evidence the past year. Of twelve or fifteen persons who were members, or who constantly attended our Bible class meetings, every one has professed to be converted, and become united to some church in credible profession. Thus the word of God, though sown in much weakness, was blessed of Him who alone can make it efficacious. But for providential circumstances, others would have been added to the communion and reported now.

Harrison and Monongalia counties. William Norvell Ward, missionary. Communicants seven—baptisms, one adult, infants four—one marriage—funerals two—a Sunday School at Clarksburg promising much good, number of scholars sixty.

Christ Church and North Garden Church, Albemarle county, and Rockfish Church, Nelson county. Communicants, added seven, total fifty-two—baptisms, white infants five—one marriage—funerals two.

The officiating minister reports that he first undertook this charge in October last. Provision has since been made for the erection of two churches, and for the completion of a third, all of which are now in progress. Sunday Schools and services for the blacks have recently been established. The system of weekly charity is commanding some attention, and the hope is fondly cherished that these churches will acquit themselves of their obligations to the various institutions of benevolence. J. P. B. Wilmer.

Trinity Church, Portsmouth parish, Norfolk county. John H. Wingfield, rector. Marriages eleven—baptisms, one adult, infants twenty-two, total twenty-three—confirmed four—communicants, removed five, died one, total thirty-four—funerals fifteen—families (containing 150 adults and 100 children) fifty-seven—Sunday School, teachers eight, scholars thirty-five—Bible class twelve. Amount collected for religious purposes about $75.

Since the last Convention, by the exertions of

the ladies of the congregation, the debt due for the rebuilding of the church has been fully discharged; and the state of the parish now, in outward things, is more prosperous than it has ever been since I took charge of it in 1822. I regret that I cannot say as much respecting its spiritual condition Though religious services are as abundant and more so than ever, yet there is a general indifference on the subject of personal piety, which prevails to a lamentable extent. "All seek too much their own, not the things which are Jesus Christ's."

During the last summer and fall, I preached regularly once a fortnight, on a week day, in Princess Anne county, to a few members of the church in that parish; but the prospect of doing good there by such labours is not at all encouraging.

Christ Church, Richmond. George Woodbridge, rector. Communicants, added seven, removed five, died two, total seventy-eight—baptisms, one adult, infants three. There have been five confirmations, two marriages, and six funerals. Amount collected for institutions connected with the church, about $360. The ladies have, during the present year, raised about $800 by means of a fair, for the erection of a lecture and Sunday School room, which is now nearly completed. The Sunday School numbers seventy-five scholars and twenty teachers.

St. Martin's parish, Culpepper county. John W. Woodville, minister. The congregations in this parish are large and attentive, and there is an increasing interest on the all-important subject of religion. Episcopal families twenty—communicants twenty-six.

Russell parish, Bedford county. D. M. Wharton, minister. Number of Episcopal families about sixty. Regular places of preaching four. Contributed to benevolent objects, near $300.

I have been in the temporary charge of the churches in Russell parish since September last. Three fourths of my time have been devoted to this parish, and one fourth to Botetourt parish, Botetourt county. While the general state of religion throughout the scene of his labours is a cause of humiliation rather than rejoicing on the part of the rector, yet he humbly indulges the hope that his imperfect ministrations have not been wholly unprofitable.

Botetourt parish, Botetourt county. Communicants, added three, removed one, total sixteen—baptisms, children two.

The rector has no material change to report in the state of this parish. He has been able to preach once a month regularly at two places. The desire manifested on the part of the few friends of the church here to have the services of a minister, encourages the belief that the church must increase when they shall be blessed with the faithful, constant labours of a servant of Christ.

Bruton parish, Williamsburg. A. Empie, rector. Communicants, added three, removed three, died three, present total sixty-one, including two coloured persons—baptisms, white infants seven, coloured three, total ten—marriages three, all white—funerals eleven, of whom four only belonged to the parish, viz., three adults and one child; of the rest, two were coloured and two children—number of families about fifty-two; of adults one hundred and twenty-six; of children eighty; catechumens twenty; scholars in the Sunday School forty; teachers do. six; members of the female Bible class twenty—amount of collections for the different religious institutions of the church, $40.

Through the spirited and persevering exertions of one lady in the congregation, aided by the efforts and contributions of many other parishioners, the church has been furnished with a very neat and suitable organ.

Christ Church, Winchester. J. E. Jackson, rector. Communicants, added eight, removed nine, died one, suspended one, total one hundred and six—baptisms, one white adult, infants thirteen—marriages four—funerals six

The congregation at Mill Creek continue large and attentive; there are forty-two communicants—one marriage—baptisms two.

St. Paul's parish, King George county. Communicants, removed three, died two, total twenty-five—baptisms three—marriages two—funerals five.

No visible improvement in the temporal or spiritual condition of this parish since the last report.

ZACHARIAH H. GOLDSMITH, Rector.

Brunswick parish Communicants, removed three, added one, total nine—baptisms two—one confirmation—one funeral. An evident decline in the temporal and spiritual condition of this parish. ZACHARIAH H. GOLDSMITH, Rector.

University of Virginia. The undersigned reports, that in compliance with the wishes of the Convention, as expressed at its last session in Staunton, he removed, in the month of September, to the University of Virginia, at which place he has been officiating during the present session. While he cannot say that his labours have been greatly blessed, he is yet persuaded that they have not been altogether in vain. He is confident that a religious influence is decidedly gaining ground, and he looks forward, with pleasing anticipations, to the time when that institution will send forth many champions in the cause of the gospel.

There is manifested a great regard for religion and its ordinances; and the undersigned can truly say, that he never preached to a more orderly and attentive congregation than at the University of Virginia. He has been uniformly treated with respect and kindness by the faculty and the students; indeed, he should feel himself ungrateful if he did not bear this public testimony to the kindness and liberality manifested towards him, as well by the students as by the different families connected with the institution. Among the students are some ten or twelve who are members of different churches; these young men have been a great comfort and support to the officiating minister, and though of different churches, have been literally a band of brothers. For several sessions they have kept up among themselves a weekly prayer-meeting, in which the cause of religion at that institution is a special subject of supplication. If ever the undersigned has heard earnest and fervent prayers, it has been while listening to those pious young men praying for a spiritual blessing on the University of Virginia.

There is now in operation, and has been for several sessions, a Sunday School, under the supervision of the young men; this school, though necessarily small, is admirably conducted, and is in a most flourishing state. A Bible Society has also been formed, of which about ninety of the students are members. N. H. COBBS.

On motion of the Rev. Edward C. M'Guire,

Resolved, That when this Convention shall adjourn, it do so to meet in Fredericksburg, on the third Wednesday in May next.

And then the house adjourned to 4 o'clock this afternoon.

SATURDAY AFTERNOON.

The Rev. Charles H. Page, Hugh Nelson, and Thomas N. Burwell, Esqrs., resigned as members of the standing committee.

On motion of the Rev. Dr. Empie,

Resolved, That this Convention, in accordance with the suggestion contained in the report of the Right Rev. Bishop Moore, do warmly recommend the Southern Churchman, edited by the Rev. William F. Lee, to the support and patronage of this diocess, and that the clergy and laity be requested to use all their influence to extend its circulation.

The Rev. Mr. Berkeley, from the committee on the treasurer's account, made the following report, which was accepted :—

The committee to whom was referred the treasurer's account for examination, ask leave respectfully to report, that they have performed the duty assigned them, and, comparing the several items with the accompanying vouchers, find all correct. The balance in the hands of the treasurer, as per account, is $508 84.

The Rev. William V. Bowers made the following report, which was accepted.

The committee to whom was referred the treasurer's account, &c., of the Protestant Episcopal Missionary Society of Virginia, beg leave to present the following as the treasurer's report, which appears to be correct.

The Protestant Episcopal Missionary Society of the Diocess of Virginia, in account with G. M. Carrington, treasurer, Dr.

1834, May 17.—To cash paid Rev. P. F. Berkeley, - - - - -	$50 00
1835, May 15.—To balance in hand this day, - - - - - - -	36 97
	$86 97

1834. Cr.

May 15.—By balance on hand per statement of the former treasurer, - -	$61 97
May 30.—Amount received from the Prayer-Book and Tract Society of Williamsburg, per Dr. Empie, -	20 00
Amount received from Miss M. W Harrison, per the Rev. Mr. Norris,	5 00
	$86 97

In addition to the above balance of thirty-six dollars and ninety-seven cents, there is in the hands of the treasurer the scrip for four shares of the stock of the Bank of Virginia, and for three shares of the stock of the Farmers' Bank of Virginia, on which there is an undrawn dividend due for the last twelve months, amounting to about $40. The Virginia Bank stock is worth at this time about $110, and that of the Farmers' Bank about $108 per share.

Respectfully submitted.

G. M. Carrington, Treasurer.

The Rev. Edward R. Lippit, Edmund I. Lee, and John Hooff, Esqrs., were elected members of the standing committee, in the place of the Rev. Charles H. Page, Hugh Nelson, and Thomas N. Burwell, Esqrs., resigned.

Resolved, unanimously, That the thanks of this Convention be tendered, through the rector of this church, to the ministers and congregations of the several churches in this town, for the liberal and kind offer of their churches for public worship during the sitting of this Convention.

Resolved, That the thanks of this body are due, and are hereby tendered, to the inhabitants of Lynchburg, for their kindness and hospitality to the members of this Convention.

Resolved, That the treasurer be directed to pay the expenses of the secretary in attending this Convention.

Resolved, That the treasurer be directed to pay the doorkeeper of the Convention ten dollars.

Resolved, That the secretary be requested to transmit annually a copy of the Journal of this Convention to the secretary of the several Conventions of the Protestant Episcopal Church, and of the General Convention, with a request for an exchange.

Resolved, That fifteen hundred copies of the minutes of this Convention be printed, and distributed among the parishes of this diocess.

Resolved, That the treasurer pay to the secretary of the General Convention $60, as the quota of this diocess, to defray the expenses of the last General Convention.

Resolved, That the funds collected by weekly contributions on the plan suggested by Bishop Moore, be paid into the hands of the treasurer of the Missionary Society, to be appropriated by that society as they shall deem expedient.

The following additional canon was adopted :

The election of deputies to the General Convention shall be held triennially, at the meeting of the Convention next preceding the General Convention, and the delegates elected shall hold their office until a new election take place.

Resolved, That the Rev. George Woodbridge, Mr. Hilary Baker, and Mr. George M. Carrington, be a committee to raise by assessment among the different parishes, having reference to the number of communicants reported to the Convention, the sum of $300, to be paid to Bishop Moore, at the next Convention, for his episcopal services; and that said committee inform the clergyman of each parish of the proportion required from his parish ; and,

Resolved, That the clergy be required to raise the sum so assessed, and pay it at the next Convention

The Convention proceeded to the choice of the executive committee of the Missionary Society, which resulted in the election of Mr. Hilary Baker as secretary, Mr. George M. Carrington as treasurer, and the Rev. Edward C. M'Guire, William F. Lee, Nicholas H. Cobbs, John Grammer, Adam Empie, D. D., George Woodbridge, Thomas Jackson, and Messrs. John Nelson, Joseph Gill, and Orrin Williams, as members of the executive committee.

The following eight delegates were duly elected to represent this diocess in the next General Convention of the Protestant Episcopal Church in the United States of America, viz. :—the Rev. Nicholas H. Cobbs, Thomas Jackson, William F. Lee, E. C. M'Guire, and John Nelson, Edward C. Colston, Wm. H. M'Farland, and Hugh Nelson, Esqrs.

Resolved, That the Rev. Mr. Wingfield and

the Rev. Mr. Lee be a committee to examine the Journals of this Convention from the first organization of the church in this diocess, to ascertain and report what resolutions have at various times been passed by this body, and still remain in force; and which of such resolutions, if any, ought to be rescinded and abolished, and which ought to stand as the judgment and declarations of this body; and that they report to the next Convention.

The Right Rev. Bishop Moore, the Rev. Mr. Thomas Jackson, and the Rev. Mr. Lee, were appointed a committee to prepare a report of the state of the church in this diocess for the next General Convention.

Resolved, That the treasurer pay to the delegates to the General Convention their expenses in attending the same.

Resolved, That the Convention do now adjourn, after the singing of the 133d Psalm and prayer, with the benediction by the bishop.

WILLIAM MEADE,
Assistant Bishop of the Diocess of Virginia.
HILARY BAKER, Secretary.

REVISED CONSTITUTION,

As adopted at the Convention in Lynchburg, in May, 1835.

ART. I. There shall be a Convention of the Protestant Episcopal Church in this state on the third Wednesday in May every year: but the Convention which meets in the year previous to the meeting of the General Convention, may have power to appoint the time and place of meeting for the next annual session; and in the event of the existence of an epidemic disease, or any other good cause, rendering it necessary or expedient to alter the place fixed on for any meeting of the Convention, the bishop may change the place or the time, or both, at his discretion.

ART. II. The Convention shall be composed of the officiating ministers who have been regularly and canonically elected in parishes and churches within this state, and within that part of the territory of Columbia formerly part of this state; professors of the Theological Seminary of Virginia; missionaries acting under the authority of the bishop and within the diocess; and of those whom age or infirmity prevents from exercising their clerical functions, who shall be considered members *ex-officio*. No person under ecclesiastical censure or process shall be entitled to a seat in the Convention. The Convention shall also be composed of lay members, consisting of one delegate from each parish, chosen by the vestry thereof. Every parish, having more than one officiating minister who hath been regularly and canonically elected, shall be entitled to send as many lay delegates as it has ministers, and in every case the delegate or delegates shall be communicants in the church.

ART. III. Twelve members of the clerical, and twelve of the lay order, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

ART. IV. In all matters that shall come before the Convention, the clergy and laity shall deliberate in one body, and the concurrence of a majority shall give validity to any measure; but, when three members require it, there shall be a vote by orders.

ART. V. The election of a bishop of this church shall be made in Convention, in the following manner:—The order of the clergy shall nominate and appoint, by ballot, some fit and qualified clergyman for that office, and the votes of a majority of that order shall be requisite to constitute a choice; and thereupon such appointment shall be presented to the order of the lay delegates, and be considered by them; and if, on a ballot, it shall appear that the person so nominated is approved of by a majority of the lay order, he shall be then declared to be duly elected.

ART. VI. The bishop shall be president of the Convention; in which character it shall be his duty to give to the Convention, annually, a general view of the state of the church; to call special Conventions at whatever time and place he shall think necessary, or when required by the standing committee; to preserve order during the time of session; to put the question, collect the votes, and declare the decision; and he may deliver his sentiments on any subject after it has been discussed, before a vote thereon.

ART. VII. In case of a vacancy in the episcopal office, the Convention, immediately upon their assembling, shall choose, by joint ballot, a president from among the order of priests, who shall remain in office until the next annual Convention, or until the next election of a president. He shall perform all duties and possess all the privileges above specified; but he shall not call special meetings of the Convention, unless applied to for that purpose by a majority of the standing committee; and if, while there is a bishop in this church, he shall not be present at any meeting of the Convention, they shall elect, in the manner aforesaid, a president pro tempore.

ART. VIII. A secretary shall be appointed by the Convention, who shall continue in office during good behaviour. His duty shall be to make minutes of their proceedings, to preserve their journals and records, to attest the public acts of the body, and faithfully to deliver into the hands of his successor all books and papers, relative to the concerns of the Convention, which may be in his possession. It shall be his duty to notify, through the channel of the public papers, as he may think proper, the time and place for the meeting of the succeeding Convention. The secretary shall annex to the journals of every succeeding Convention a list of the clergy, with all alterations therein produced in the preceding year by ordinations, deaths, removals, suspensions, and degradations.

ART. IX. A treasurer shall be appointed by the Convention, who shall continue in office during good behaviour, and who shall discharge the duties usually appertaining to that office.

ART. X. Before the adjournment of each annual Convention, a standing committee, consist-

ing of six members, three clerical and three of the lay order, who shall be communicants of the church in the diocess, shall be chosen by a ballot of the clergy and laity.

ART. XI. Every parish within this diocess shall be entitled to the entire benefit of this constitution, as soon as it shall have signified its ratification thereof, either in writing or by sending a lay delegate to the Convention; and such parish shall thereafter be benefited and bound, equally with the other parishes in this diocess, by every rule and canon which shall be framed, by any Convention acting under this constitution, for the government of this church in ecclesiastical concerns.

ART. XII. This constitution shall be unalterable, except in the following manner:—A proposition for any change shall be introduced in writing, and considered in Convention; and, if approved of, the same shall be transmitted to the several vestries of the parishes which shall have ratified this constitution; and, if again approved of in the next ensuing Convention by a majority, the change shall then take place, and the constitution, so altered, shall be valid and obligatory.

THE END.